



Missionary register

Church Missionary Society

816

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INSTITVTIO THEOLOGICA

ANDOVER. FVNDATA MDCCCVII.

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THE
MISSIONARY REGISTER

FOR
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CONTAINING THE
PRINCIPAL TRANSACTIONS
OF THE VARIOUS
INSTITUTIONS FOR PROPAGATING THE GOSPEL :
WITH
THE PROCEEDINGS, AT LARGE,
OF THE
CHURCH MISSIONARY SOCIETY.

THE MYSTERY OF INIQUITY DOETH ALREADY WORK : ONLY HE, WHO NOW LETTETH, WILL LET, UNTIL HE BE TAKEN OUT OF THE WAY : AND THEN SHALL THAT WICKED BE REVEALED, WHOM THE LORD SHALL CONSUME WITH THE SPIRIT OF HIS MOUTH, AND SHALL DESTROY WITH THE BRIGHTNESS OF HIS COMING ; EVEN HIM, WHOSE COMING IS AFTER THE WORKING OF SATAN, WITH ALL POWER AND SIGNS AND LYING WONDERS, AND WITH ALL DECEIVABLENESS OF UNRIGHTEOUSNESS IN THEM THAT PERISH ; BECAUSE THEY RECEIVED NOT THE LOVE OF THE TRUTH, THAT THEY MIGHT BE SAVED : AND FOR THIS CAUSE GOD SHALL SEND THEM STRONG DELUSION, THAT THEY SHOULD BELIEVE A LIE : THAT THEY ALL MIGHT BE DAMNED WHO BELIEVED NOT THE TRUTH, BUT HAD PLEASURE IN UNRIGHTEOUSNESS.

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Missionary Register.

JANUARY, 1840.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

REMARKS ON THE SIGNS OF THE TIMES.

WE are greatly at a loss, in what way to convey our views of the awful condition of our country, without giving needless offence to any man. Such fearful progress has been made by error, in principle and conduct, that we can scarcely advance a step in defence of points on which all were sufficiently agreed but a short time since to move on together in peace, but we shall encounter some on every side who will be ready to arm themselves against us.

No wise and thoughtful man, unless as he is upheld by true faith in God, can be at rest in these days. The Signs of the Times for Evil are growing more black and portentous year by year. The depravity of public principle—legislation without any reference to the commands of God—the support of the State on the ruin of the people's morals—the increased profanation of the Sabbath, by authorising the running of railway trains at all hours of the Sacred Day—the renovated strength and proud boastings of the Popish Apostacy, and the daring outbreaks of Infidels and Atheists—the abuse of the means of knowledge—the religious destitution of large masses of the people—bitter dissensions among the different Denominations of professed Christians, and the increasing spirit of division within their respective bodies—the diffusion of principles which tend to weaken exertions in the Propagation of the Gospel—the obstinate adherence to the supporting of Indian Idolatry—the illicit commerce in a destructive drug, which has brought on our country the rebuke and the retributive justice of a Heathen Nation—the principles of our Colonial Policy, and the usual treatment of the Aborigines—the aggravated horrors of the Slave Trade, and the degradation and oppression of vast multitudes of their fellow-men by professed Christians—

—These fearful signs, with the anxious state of foreign nations, and particularly that of the East, weigh heavily on the minds of thoughtful men. Yet the Eye of Faith can, in these gathering storms and the present out-bursts of the tempest, see on the darkest clouds the appointed sign of the faithfulness of a Covenant

God — beaming out, now and then, even with splendour. It pleases Him remarkably to set things discouraging and encouraging one against the other. Our last Volume, in the narration (see pp. 297—308) of the Religious Awakening in Bengal, and in the reports of Missionary Success under various Societies in other quarters, bears evidence of this.

That spiritual conflict, in fact, of which we have often spoken, is now fiercely waging between the Host of God and the Emissaries of Hell! Satan holds possession of the Heathen till forced to retire. He retires but to seek opportunity of returning. The weakness and wickedness of men soon furnish this. He comes in again with new power for a season. He will, doubtless, seek to mar the work of God in Bengal, as he does wherever he is permitted: and he will succeed, probably, for a time. But, there and every where, the work will revive; and, in these alternations of success and defeat, the Kingdom of Satan ever loses ground, and the Kingdom of God advances. Let the world be looked at. Look beyond the boundaries of our own field of battle. Losses in our field will be suffered and repeated till they have answered their end, in making us more simply to aim at the glory of God, and not at our own. But we shall ever have successes set over against these losses, sufficient to strengthen our faith; and if these successes are not given within our own field of action, we shall find them given to others, for the rebuke, perhaps, of our own self-love, but for our high encouragement if our hearts be right with God.

In the turbulence of political strife, wherein the Christian Name is too often dishonoured even by good men, it is refreshing to turn to the scenes, frequently depicted in our Volumes, of the deliberations and labours of God's servants for the present and eternal welfare of their fellow-men. The contrast is most striking. Mark the violence, the recklessness, the malice, the cunning, the selfishness, the impiety, the hypocrisy, which often break out in the assemblies of conspirators and agitators, and are met by loud plaudits from ignorant and frenzied multitudes. But turn to those servants of God who act under the habitual influence of His restraining and sanctifying grace; and see them, while they are zealous for the temporal good of all around them, yet subordinating every difference of opinion on points whereon Christians may lawfully differ, to the one grand design of winning the whole world to their Heavenly King! Not a step can these men take in the suppression of error and of sin, but they meet fierce and subtle opponents on all sides: and every effort which they make to advance the interests of truth and holiness is crossed, and thwarted, and vilified! False brethren betray them—feeble brethren harass them—and their own inbred sin weakens their hands.

In the meanwhile, see with what wisdom and sound Christian Philosophy the whole subject is viewed by many leading minds. The state of the world is deeply investigated. Missionaries and

Missionary Writers are fast gaining hold on the attention of intelligent and reflecting men. Their Volumes, which are rapidly multiplying, open the actual state of the Uncivilized World, in a manner far more consistent with facts and with sound philosophy, than the reports of those who see very little beneath the surface, and form their judgment of men on fallacious principles.

We witness a manifest preparation for the triumph of the Truth. The authority of every thing opposed to that of the Scriptures is weakening. The Fathers of the Christian Church are undergoing an ordeal which will settle for ever their true value. Tradition is submitted to a trial, before which its use as a witness and its abuse as an authority are clearly severed. The preference of anything, intellectual or physical, to the life of faith and love is demonstrating its own folly. Assumption of undue authority is detected, in whatever form it appears. Every system of opinions is undergoing a sifting. Men are driven to declare themselves. Infidelity has issued in the avowed Atheism of large numbers. Truth is brought to light from under ages of obscurity. Master minds, under the controul of true Religion, are lending their aid for the destruction of delusive error.

In all the agitations of the present time, there is afforded a satisfactory test of a sincere and devout mind. In all the complication of interests and party and prejudice, under all the suspicions of a sensitive spirit, when much of exaggeration and misrepresentation is suspected on our own side, and much of truth and holiness is seen on the other, when the fiercer spirits on our side are felt as spreading an unholy influence over us, and the fiercer spirits of the other as not justly representing the party which they would seem to lead, then to break through all these briers and thorns, and go home to God as a Father, and confess our own failings and the excellencies of others, and pray heartily for all, this is a clear evidence that we are right with God.

And are there such men? Where are the *Seven Thousand*? Where are the men who *sigh and cry for all the abominations done around them*? Where are the men who *fear the Lord and speak often one to another*, in these times of abounding evil?

With various shades of infirmity in judgment and in temper, yet not such as are incompatible with the predominance of unfeigned piety, myriads of holy souls are bowing daily before the Throne of Grace, and are pouring out their prayers in the Name of Jesus, by the help of the Holy Spirit, into the ear of their Father. These form the life of every community. By the increasing number and believing union and persevering prayers of such holy souls, the Cause of the World's Conversion is gathering strength. The power of God is manifested. The *Enemy cometh in like a flood*; but the *Spirit of the Lord lifteth up a standard against him*: the religious awakenings in many parts of Western Christendom, and in the various Missions of the East and South, bid us *thank God, and take courage*.

PUBLIC AVOWAL OF RIGHT PRINCIPLES AND SPIRIT.

The following document, highly honourable to the persons whose sentiments it expresses, has lately appeared. It is a great advance toward the recovering of that mutual charity which should ever dwell among the Servants of the same Lord:—

We, the Undersigned, feel ourselves called on to make the following statement of our opinions of the present posture and aspect of the Church of Christ.

In doing this, we entirely disclaim all party and sectarian views, and are conscious of being actuated solely by a pure and pacific spirit. We desire, if it be possible, the adoption of such healing principles and measures, as shall restore unity and concord to the distracted Christian Community. Without assuming to ourselves any superiority, either of wisdom or piety, we deeply deplore the strifes and animosities which have rent brother from brother, and brought them into a state of distressing conflict with one another. We do not lay blame on any one; nor do we undertake to affirm with whom the evils which now afflict us originated, or in which of all the parties the things we mourn over have most prevailed: but we deem the following facts to be indubitable:—

—1. That a bitter and acrimonious spirit has been extensively awakened, which has produced a blighting and withering effect on multitudes of Professing Christians, to the great personal injury of each; and, in many instances, to the hindrance—in some, to the utter extinction, of brotherly love.

—2. That harsh and resentful language has often been employed on all sides, by which the command of the Holy Ghost has been fearfully violated before the world—*See that none render evil for evil to any man, or railing for railing, but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.* (1 Pet. iii. 6.)

—3. That the peace and holiness of families have been exceedingly endangered, by the frequent introduction of disputes and vain janglings, which have no tendency to godly edifying; and that, instead of the cordialities of Christian Friendship, alienation and animosities have, to a grievous extent, arisen in the private circles of life.

—4. That the preaching of the Cross, and a prevailing concern for the glory of God and the salvation of the souls of men, have yielded, in many instances, in the different sections of the Church, to the angry discussion of comparatively minor points of discipline and ceremony; to the great hindrance of united exertion for the spread of pure and uncorrupted Christianity at home and abroad.

—5. That a great stumbling-block has been laid in the way of the profane world. Evil and unbelieving men have gloried in the contentions of the Professing Church; and have not been backward in affirming, that our objects are all secular like their own; the temper and language of the respective parties, toward each other, giving too much colour to the charge.

—6. That a pernicious publicity and an engrossing importance have been given to the matters of dispute, as if they constituted the essentials of Religion.

—7. That a large portion of the Christian Community, both in the ministry and in private life, have been misrepresented; inasmuch as they have been supposed to participate in the spirit of measures publicly adopted by men, appearing to assume to themselves the right of representing the interests of the whole body of their respective Denominations.

—8. That for many years antecedent to these times, the Cause of Christ was rapidly advancing through our country; Private, as well as great Public Institutions were peacefully progressing; and the whole condition of affairs gave the promise of rising to a more prosperous elevation than had ever been attained. Much of this has now been impeded. Resistance has been made to various endeavours to disseminate Truth, which never would have been provoked, but for the angry and exasperating influence of disputations. Resources have been withdrawn, which would have continued to flow

to the advantage of all parties, had it not been for these new methods of reciprocal aggression.

—Lastly, The general result of the whole has been, that men have been driven to extremes, while the place of conciliation and concord has been disastrously abandoned; and this at a juncture, when Romanists, Infidels, and Worldly Men have been keenly on the watch to make the promptest use of our disagreements, by turning our weapons against ourselves.

We deem this to be a simple statement of facts, and therefore incapable of contradiction. We presume the things to which we have adverted are afflictive and distressing to every wise and holy mind, and very displeasing to God the Holy Spirit; and that no large and copious communication of His influences on the Churches can be expected, till we come to a much nearer resemblance to the state of the Disciples which preceded the Day of Pentecost, when they were of one accord and of one mind—not in dispute and reciprocal accusations, but in peace, prayer, and supplication.

Under these circumstances, we consider it obligatory upon us, as it regards ourselves, our flocks, and our connexions, to avow it to be our purpose—

First—On all occasions, as the grace of Christ shall enable us, and in humble imitation of the meekness and gentleness which He exhibited, to repress a bitter and retaliating spirit; and to discountenance all rancorous and reviling language, whenever or by whomsoever employed.

Secondly—To pursue with diligence and zeal the proper duties of our sacred and spiritual office, giving ourselves to prayer and the Ministry of the Word, after the example of the Apostles of our Lord Jesus Christ.

Thirdly—To take no part in any acts of violence, tumult, or intimidation: as we should deem our character, as Ministers of Christ, degraded, and our office defiled by such procedure; and feel it to be our privilege and honour to keep at a distance from all strifes for secular power and political pre-eminence.

Fourthly—To maintain the inalienable rights of conscience; fully yielding to others what we claim for ourselves—the freedom of every man to judge and decide for himself, in all questions of Church Polity. We have no desire to interfere in the regulation or adjustment of the internal affairs of other Ecclesiastical Communities: least of all, have we any wish to participate in their property and possessions. We are simply concerned for our own liberty, and the true prosperity of the Church of Christ; which we shall endeavour to promote *by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left.*

Fifthly—To maintain and preserve the most friendly relations with all who love our Lord Jesus Christ; persuaded that Christians, and especially Christian Ministers, should be men of catholic mind—free from sectarian bitterness—cultivating the spirit of universal love—extending good-will to all—and *endeavouring to keep the unity of the Spirit in the bond of peace.*

Finally—To do our utmost to diminish the feuds and controversies which divide us, by which our hands are weakened and the hands of our common enemies and assailants made strong; and by all scriptural means to promote that charity, harmony, and peace, which are the beauty and strength, the ornament and joy of the Church of the Living God. Thus we may hope, in some humble measure, to accelerate the time when the prayer of our Divine Redeemer shall be visibly realized—*That they all may be one, as Thou, Father, art in me, and I in thee, that they also may be one in us; THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME.*

MISSIONARY PROGRESS ACTUALLY MADE IN THE WORLD.

The Rev. Howard Malcom, of the American Baptist Missionary Society, was sent by the Board on a Journey of Research in the countries of South-Eastern Asia. A narrative of this Journey has lately appeared. With the omission of a few particulars with which our Readers are already acquainted, we subjoin Mr. Malcom's review of the progress already made in the Work of Missions.

Many of the best friends of Missions avow feelings of disappointment, in regard to the measure of success which has attended the enterprise. Considering the great efforts which have been made, they are ready to infer, either that there is some radical error in the mode of operation, or that *the set time* to bring in the Heathen has not yet come. At this we can scarcely wonder, when we consider the mis-statements which are current, and the prevalent deficiency of information on this subject, even among religious persons, for want of reading Missionary Periodicals.

Those who stand aloof from the work, are still more disposed to regard it as a failure. Some are not backward to charge those who persist with fanaticism and folly; and a few go so far as to brand them with chicanery and corruption, and to declare their belief that most of the funds contributed for Missions are retained by the hands through which they pass.

On the other hand, there are those who dwell always on animating prognostics and local successes. Reluctant to contemplate discouraging circumstances, they anxiously exclude such details from what they say or publish; and, at monthly concerts of prayer or other public meetings, create an impression that the work is well-nigh done, at least in some places. There is thus a danger of making contributions to Missions the fruit, rather of temporary emotion than of habitual principle; and of graduating the measure of our duty, more by the amount of success, than by the distinctness of injunction. And when, in a course of years, the expected results are not realized, there is a proneness to dejection and lassitude.

The Writer cannot join with those, whose tone is chiefly that of exultation: but he is persuaded that Missions have succeeded to a degree fully equal to the amount and kind of labour bestowed; and presents the following considerations to sustain this opinion:—

1. Numerous and formidable IMPEDIMENTS have been removed.

Ignorance of the field and of the nature of the work has given way to knowledge and experience. An entrance and location among various strange nations have been effected. The difficulties of many languages are overcome. Several Missionaries have attained, not merely a trader's fluency in the native tongues, but that minute and critical knowledge which is necessary to become authors, and to preach with advantage. Prejudices against Christianity have been overcome, in many places: in some, the spirit of indifference has given way to a spirit of inquiry; and confidence in the Missionary, and respect for the purity of his principles, have been created. Most Missionaries who now go out, find brethren to welcome them, houses for their reception, and other facilities, which do away no small amount of suffering, mistake, and delay. Had all our money effected only these preliminaries, it would not have been ill spent.

2. A great body of MISSIONARIES and NATIVE PREACHERS are in actual service.

The Reports of some Societies do not distinguish between Missionaries and Assistants, Printers, &c.; so that it is not possible to state the precise number of each. It will not be far from the truth to say that there are One Thousand Ordained Missionaries, Fifty Printers, Three Hundred Schoolmasters and Assistants, and some hundred Native Preachers.

Of the Ordained Missionaries there are in Africa 128—other regions adjacent to the Mediterranean, 53—Farther India, 168—Ceylon, 28—Indian Archipelago, Australia, &c., 81—West India, 203—North-American Indians, 118. To send out One Thousand Missionaries, and 350 Printers, Schoolmasters, &c., with their Wives, at an average of 60*l.* for passage and 40*l.* for outfit, has cost 260,000*l.*, to say nothing of the expense of their education and the cost of the Native Assistants. The labour of Committees, Correspondence, &c. in discovering, examining, preparing, and sending-forth, this body of Labourers, can only be appreciated by those who have been engaged in such services. A large proportion of these persons has been in the field long enough to develope their character and prove their suitableness. Here is, then, another item sufficient of itself to reward all our exertions.

3. The WORD OF GOD, in whole or in part, has been TRANSLATED by Modern Missionaries into nearly a hundred languages.

We ought to look steadily at this fact, till its difficulties, magnitude, and importance, are in some sort perceived. These Translations, in many cases, have been made from the original tongues, with vast pains in collating versions, and after extensive reading in the sacred writings of the Natives, to gather suitable words, true idioms, and general propriety.

Some of these Versions have been printed in successive editions, each revised with a labour equal to that of the first translation.

In several cases, different and independent translations have been made into the same language; thus furnishing multiplied materials for ultimately forming a satisfactory and established Version.

These Versions embrace the languages of more than half the human family; and some of them are among the most difficult in the world.

4. A considerable number of LANGUAGES have been reduced to writing.

Strange sounds have been caught, orthography settled, parts of speech separated, and modes of construction determined. In doing this, it has been necessary to go into wearisome and perplexing examinations of native utterance; to collect, without helps, all the words of whole languages; and to study deeply the whole system of universal grammar, or structure of language in general.

For some of these languages, characters have been invented, in whole or in part. In most of them, a considerable number of the people have been already taught to read; and an introduction is thus made to the increase of books, elevation of intellect, and extension of Christianity.

5. Missionaries have given to the Heathen nearly all the useful LITERATURE which they now enjoy.

With a few exceptions, they have been the introducers of the art of printing into all the Pagan Nations where it now exists. Even in Hindoostan there had never been a book printed, in any of her numerous languages, (except a Bengalee Grammar, and one or two other Works by the late Dr. Wilkins,) till the Baptist Missionaries gave them the boon.

It is not necessary to give specifications, to elucidate or amplify this argument. Every literary man, and every reader of Missionary Intelligence, will at once think of various countries, where the facts exist on which it is founded; and will perceive that this fruit of Missions, though not directly evangelical, is highly important.*

6. TRACTS and PRACTICAL WORKS have been produced in considerable variety.

In the Bengalee alone, there are 75 Tracts, besides Doddridge's Rise and Progress, Baxter's Call, Pilgrim's Progress, Janeway's Token, Evidences of Christianity, Commentaries on Mark and Romans, Young Henry, and some others. The Calcutta Tract Society has printed more than 6525 pages of Tracts; equal to 22 volumes of 300 pages each. At Madras have been printed, in Tamul, 71 Tracts, besides Broad-sheets; at Jaffna 80 Tracts, and in Travancore 50; making in all over 200 publications in Tamul. About 50 Tracts have been printed in the Malay; in the Chinese, about 100, comprising 5863 pages. In Burman there are 28 Tracts, making about 900 octavo pages; besides portions of Scripture in Tract form. It would be tedious to make further specifications.

Among these publications are Hymn-Books, in several languages. Every one may conceive the difficulty of writing poetry in a foreign tongue, even if the metre and mode of versification resemble our own; the reverse of which is true of Oriental Languages. At most Missions, the variety of Hymns is now sufficient for Public and Private Worship; and some advance has been made in teaching Converts to sing. I could not explain, without too many words, the labour and difficulty of this work in both its departments.

All these Works are to be enjoyed by future Converts, to their more speedy and effectual growth in grace; and by future Missionaries, in extending the knowledge and the arguments by which Christianity is to prevail.

The amount printed forms but a fraction of what has been made. Part of the rejected or postponed matter may yet be serviceable; but a large number of manuscripts, made by beginners, though useful in their place as studies, will never be printed. The amount of life and labour expended in producing the reading matter now extant, is not easily conceived. It is a labour from which fruit can only now begin to be realized. The same noiseless, and, for the time, ineffective labours, must be performed in all New Missions; and continued, to a great extent, in the old: but so far as idiomatic, intelligible, and adapted works have been prepared, it is work done for ever.

* Our own Bible Literature owes much to the researches of Missionaries, not only for important illustrations from manners, customs, natural history, &c., but for criticism. See, on the last point, a Paper in the Quarterly Observer for Jan. 1836, on "The obligations of Philology to modern Missionary Efforts."

7. In nearly every Mission there have been prepared a GRAMMAR, VOCABULARY, and DICTIONARY.

Rude and imperfect as some of these necessarily are, because in their first stages of preparation, they furnish most desirable aid to beginners; saving not only months of labour and much health and strength to New Missionaries, but forming the rudiments which future students will improve to completeness: not a few of these helps have already advanced, under successive Missionaries, to a good degree of perfection, and are among the noblest literary works of the day.

8. An amount literally incalculable of BIBLES and TRACTS has been put into circulation.

Making the fullest deduction for such of these as may have been destroyed, millions doubtless remain; to prove, as we may trust, seed sown in good ground.

I am not among those who seem to think that if Christian Publications are scattered abroad, good must follow. But the records of Bible and Tract Efforts most amply shew that God smiles on this species of benevolence. Every Annual Report of these Societies gives fresh facts, so that volumes might be filled with these alone.

I give the following illustration, not because more striking than others which constantly occur, but because recent and unpublished. A Young Man came to the Baptist Brethren in Cuttack, stating, that, in his own country, about six years before, he had received from some stranger, who wore a hat, a Religious Tract; which, almost without looking at, he placed in the bottom of his chest. Lately, a Gentleman had come through the place, making a survey of the country. The hat this person was reminded the Youth that once a person with a hat gave him a Tract. He brought it forth from his chest, and for the first time read it over. It proved the means of his awakening; and he persisted in his inquiries. Having unreservedly become a disciple of Christ, he had now made a long journey to join himself to His people. He was baptized, and returned; and is now a useful labourer in the Missionary Service.

9. Great MECHANICAL FACILITIES have been created.

Besides the presses employed on foreign languages, by the Bible and Tract Societies of Europe and America, there are now in full operation in Heathen Lands more than Forty Printing-Offices, belonging to Missionary Societies. Some of these have from five to ten presses, generally of the best construction. The founts of types are numerous, and in many different characters. Each of these founts has cost many hundred pounds, because, in addition to the usual expenses, there have been incurred, in each case, the cutting of punches, sinking of matrices, and apparatus for casting. The alphabets, too, consist not of twenty-six letters, like ours, but of a thousand or more, including symbols and compounds.

In addition to all these Facilities, we may enumerate School-Houses, Chapels, Dwellings, Libraries, Apparatus, Tools, Globes, Orreries, &c., at the different Stations; and procured at an outlay of a great many thousand pounds. All the Printing-Offices have Binderies, supplied with tools sufficient to do the work of the respective establishments.

Many Natives, at the cost of much labour and time, have been trained to all the branches of mechanics connected with these Offices. In bringing matters to their present position, the Missionaries have not only been obliged to devise, teach, and oversee, but, in many cases, to perform every part of the manual labour. These services and expenses are not again to be performed in the same places. The costly scaffolding is up for large portions of the growing edifice; and future labour and money, on those sections, may go directly to the increase of the building.

Besides the property invested in these Facilities, and forming a large available capital, we are to consider the saving which will be made hereafter, by the improvements which have been effected. This point may be made plain by a single specification. In 1805, the cost of printing a manuscript Chinese Version of the New Testament then existing in the British Museum, it was ascertained, would be two guineas per copy.* In 1832, Mr. Hughes, of Malacca, wrote to the British and Foreign Bible Society†, that the cost of 100 copies of the whole Bible, from the blocks, would be twenty-two guineas—a difference of about three thousand per cent.! Whenever punches and matrices have been made, the casting of type may hereafter be done at a comparatively cheap rate.

10. Schools of various grades are established, and a multitude of Youth have received CHRISTIAN EDUCATION.

* Owen's First Ten Years of the British and Foreign Bible Society.

† Report of the British and Foreign Bible Society, 1833.

To appreciate, in any proper degree, the magnitude of this result, it is necessary to consider the difficulties which have been overcome: in almost every case, the first offers of gratuitous instruction are spurned: when, at length, a few pupils are obtained, priestly influence has often driven them away: when even this is overcome, the children are frequently too wayward and idle to continue at school. Our victory, therefore, over the prejudices and jealousy of parents, the influence of priests, and the frivolity of the children, is a great achievement. Now, in many places, applicants are far more numerous than can be received; and nothing but want of funds precludes an almost unlimited extension of the system. Even Brahmins send their sons without hesitation.

I need not expatiate on all the probable effects of these Schools, many of whose pupils are adults; and many more, who though youth when at School, are adults now. They have diminished priestly influence by raising up an intelligent body of persons, who, though ever so humble, can and do argue triumphantly with the men who had before held the sway of great veneration. They have diffused a right knowledge of Christians and Christianity—overthrown erroneous systems of philosophy and nature—arrested floods of vice—prepared intelligent hearers of the Gospel—proved the superiority of the Missionary—and, in many cases, have been the means of genuine conversion.

Some of these are Boarding-Schools, where the pupils are wholly withdrawn from Heathen society. Some of them are for the children of Native Christians, who receive at home impressions favourable to the permanency of those which they receive at school. Some of them teach the higher branches, such as form a Collegiate Course with us. Some are taught in languages never before committed to writing; so that the pupils are the first of their tribes who have ever learned to read. Some of them are for females, in countries where the sex has ever been left in almost total ignorance.

The whole number of pupils who have received education, or are now in the schools, cannot be ascertained. From the statistics furnished on this head by some Societies, and the imperfect returns of others, I set down the pupils now in Missionary Schools, throughout the world, at nearly THREE HUNDRED THOUSAND.

11. The blessings of CHRISTIAN MORALITY have been widely diffused.

Some whole nations have adopted Christianity. In Greenland*, in Labrador, and in more than thirty islands of the Southern Seas, Paganism has ceased to be the national faith! These have become, in the customary sense, Christian Countries. Instead of poverty, wars, and plunderings, are found plenty, peace, and security. Instead of murdered infants, neglected children, degraded wives, and burning widows, are seen domestic peace and social endearments. Instead of idleness, are the comforts of intelligent industry. Intellectual cultivation has supplanted brutal insensibility. Rulers and kings, laying aside ferocity and selfishness, are seen governing their people by Bible Laws, and anxious for the general good. Wherever even Nominal Christianity takes root, through Protestant Efforts, it produces more energy of character, milder manners, and purer morals, than have ever been shewn under any form of Pagan or Mahomedan Influence. I confidently refer for proof to the Philippine Islands, to Aboyna, Bengal, and Ceylon.

There are, also, in the midst of Heathen Lands, Christian Villages and Districts, shining as lights in dark places; such, for instance, as at Serampore, Luckyantipore, Tanjore, Tinnevely, Ceylon, Mata, and scores beside.

——— Dialects, unheard

At Babel or at Jewish Pentecost,
Now first articulate divinest sounds,
And swell the universal anthem

There are also single Stations, where Nominal Christians are reckoned by thousands. It is true, the degree to which the fruits of Christianity are produced is not the same as in Christendom; where its influences are corroborated in a thousand ways, and matured on successive generations: the conduct of these nominal ones is often a discouragement, and sometimes a disgrace; but the benefits preponderate. Children grow up among beneficial influences, and enlightened to know good from evil. Instead of a false, filthy, and damning mythology, commingling with their first and most lasting impressions, they are instructed and restrained by pure and blessed truth. The Sabbath is observed; and the same people assembling from week to week, afford an opportunity of impressing line upon line, precept upon precept: converts are not embarrassed for daily bread; nor scorned, abused, and abandoned by relations. Many formidable hindrances to conversion are thus removed. I need not expand this proposition. The Reader will

* In Greenland there remained, in 1834, only 150 Heathen.

see, that, among such a people, the Missionary labours with many advantages, similar to those of a Pastor in our own land.

12. In some places, the entire fabric of IDOLATRY is shaken.

The knowledge of the One True God and of salvation through His Son has, in several regions, become general. Hundreds of the best-informed persons openly ridicule and denounce the prevailing superstition; and thousands have their confidence in it weakened, if not destroyed. Conviction of the truth is established in the minds of multitudes who dare not openly confess it. Not a few of the converts have been from among the distinguished members of society, and even from the priesthood: some of these have been so celebrated for sanctity, and so extensively known, as to have excited, by their conversion, a thrill of inquiry and alarm in all their vicinity. Education has emancipated thousands from the terrors of Paganism, who yet do not accept Christianity, nor consort with the Missionaries. Indeed, no man can be conversant with the Heathen World, without perceiving that several large portions of the Kingdom of Darkness are on the eve of a religious and moral revolution.

This topic of encouragement is no doubt extravagantly enlarged on by some. It has been assumed of countries where it is not true; and where it is true, the degree has been overrated. Still, it is one of the achievements of Missions, which the most scrupulous must admit. That it is found any where, and to any extent, is great encouragement: it is not only a blessing on past efforts, and the promise of a still greater, but a most animating facility and preparation for future exertion.

13. The effect of Missions on the EUROPEAN POPULATION abroad.

Before this enterprise, there was, among those who resided in foreign lands, whether in public or private life, an almost universal enmity to Religion. Carey said, that, when he arrived in Calcutta, he could hear of only three pious persons in India, excepting the four or five Missionaries! Now, a considerable number, even among the highest ranks, in many parts of the East, openly serve God. Hundreds of soldiers, and many officers, have been converted under Missionary Labours. Places of Worship are built and the Sabbath observed, where Christians had long resided without giving any visible sign of their faith. Missions now have the countenance of a large number of Gentlemen, who make no profession of Religion. Apologies for Paganism, and opposition to Christianity, are nearly silenced. In various places, handsome contributions toward the schools, &c. are obtained from the officers and gentry on the spot.

On no theme do pious "Old Indians" dwell with more fervour than this change in the religious character of Europeans, since their arrival in the country. I might rehearse numerous facts given me by such, but space does not permit. It is sufficient to say, that much obstruction is thus removed at certain points, and an encouraging amount of co-operation secured, which is annually increasing. Considering how large a part of the Missionary Field is under the dominion of Europeans, this single result of our past efforts is evidently of great consequence.

14. Lastly, and chiefly, SOULS have been CONVERTED to God.

Here is the great point. On this, there can be no variety of sentiment, as to the value of the fruit; nor dispute as to the reality of its existence.

Converted Heathen are already numbered by TENS OF THOUSANDS. I might fill many pages with proof of the sincerity of their conversion, from the sacrifices which they make, and the lives which they live. I examined diligently into this matter everywhere, and have copious details in my possession. Few Christians are aware of the extent to which such facts may be adduced. The various histories of Missions are full of them.

From the best data which we can obtain, we may safely estimate the present number of converts, after deducting such as may be supposed to have been received on an outward profession merely, at more than ONE HUNDRED THOUSAND.

In many cases, these are formed into Churches, with Pastors and Deacons. The Native Preachers and Catechists amount to more than 1000. Many of these have received a good education in Mission Schools. Some (and the class is increasing) have become authors; and produced Books, Tracts, and Hymns, of great value.

In some places, these Churches have become so established, that if Missionaries should retire, the Cause would probably go on. Some of these Churches have already begun to contribute, even in pecuniary ways, to the furtherance of the great work.

In addition to these thousands of converts, now shining as lights in dark places, we must not forget the thousands who have died in the faith. In the case of Serampore, out of 2000 baptized, only 600 survive: we ought, therefore, probably to add another HUNDRED THOUSAND for converts deceased.

It would be easy and delightful to rehearse the distinct narratives of many who have crowned a life of evident piety by a becoming death. To speak of hundreds or thousands of converted Heathen sounds cold, when we think of the hundreds of millions yet left to perish: but in tracing the history and religious experience of an individual, our impressions become distinct; and to number even units seems an ample reward for all which we have done or given. Such as would taste this feast will find it largely spread out before them in the Periodical Accounts, the Histories of Missions, and the Reports of Societies. Separate volumes are also published, containing the Memoirs of many of these. He, who knows the worth of his own soul, could not rise from the Life of Krishnu, Petumber, Abdool Messeeh, Asaad Shidiak, Africaner, Peng, Catharine Brown, Karaimokee, &c., and retain enmity to the system of means, which, under God, saved them from eternal death.

These glorious fruits are now safe in the garner of God. Schwartz, Brainerd, Carey, and a great company of Missionaries, have their converts with them before the throne. No apostasy, no temptations, no weakness, can overtake them now. There they are, whither we would go. Some are there, to whose salvation we ourselves have ministered. Soon we shall embrace them, not only in the blessedness of a joint salvation, but in the delicious consciousness of having been the instruments of their deliverance.

If, after such thoughts, we could come down again to mathematical calculation, we might consider that the total number of conversions, divided by the number of Missionaries who fully acquired the vernacular tongues, would give from three hundred to four hundred converts to each! Can the Ministry at home reckon thus? Truly the measure of Missionary Success needs only to be closely scanned, to become a theme of wonder, rather than of discouragement.

EXPLANATION OF THE FOLLOWING SURVEY.

Under each Division is first given an abstract of the chief proceedings of Bible, Tract, and Education Societies, where such are in action; and this is followed by a view of the Stations, Labourers, and Notitia of the different Missionary Societies. The Societies are placed in such order as the length or sphere of their exertions within the respective Divisions, or other circumstances, seemed to point out.

The Stations are ranged in their usual geographical order. Under each, the following particulars are noticed, so far as information could be obtained—A brief description of the Station, with the date when first occupied—The names of the Missionaries; and, occasionally, those of Assistants, whether Catechists, Schoolmasters, or Artisans; with the number of the Native Assistants—Returns of numbers relative to the Ministry and to Education, with brief notices on the state and prospects of these two main departments of labour—Miscellaneous notices on Publications, the Press, and other matters connected with the Station; with references to the pages of the preceding Volume where particulars relative to such Station will be found.

The abstract of the proceedings of each Missionary Society, given in the Several Divisions of the Survey, is closed by extracts printed across the page, from the communications of the Missionaries or the Reports of the different Societies, whenever such extracts can be obtained as convey brief but comprehensive views of their proceedings or prospects. Such extracts as have reference, more comprehensively, to the state of that Division of the Survey are printed at the end of the Division.

. The references to pages are always to those of our last Volume, when not otherwise specified.

Western Africa.

THE Slave Trade is still the curse of Africa. Look at the appalling picture of the wickedness of so-called Christian Nations, drawn by a master-hand,

in that fearful Volume—"The African Slave Trade"—in which Mr. Buxton has, in the last year, appealed to all who are alive to the claims of justice and humanity.

It was stated, at p. 270 of our last Volume, that, in the year 1837—38, no less than 375,000 Africans were murdered or carried into captivity. Mr. Buxton has entered into an investigation, the result of which is, that this wicked trade annually dooms to Slavery, by so-called Christians, 120,000 Africans, and 50,000 by Mahomedans; and that, in the seizure, the journey to the coast, the middle passage, and the seasoning, 280,000 die by the hands of nominal Christians and 50,000 by those of Mahomedans—inflicting an annual loss on Africa of FIVE HUNDRED THOUSAND of its unoffending people!

And what can we say of the guilt of those Nations, which, in contempt of the example of our own country and of the most solemn Treaties, persist in this Traffic, while, in exertions for its suppression, "millions of money," to use Mr. Buxton's words, "and multitudes of lives have been sacrificed; and, in return for all, we have only the afflicting conviction that the Slave Trade is as far as ever from being suppressed. Nay, I am afraid the fact is not to be disputed, that, while we have thus been endeavouring to extinguish the Traffic, it has actually doubled in amount."

The following abstract of that part of Mr. Buxton's Book which has appeared (for a more detailed view of the Remedy is yet to follow) is given in one of the Daily Papers:—

It is not by further negotiation that Mr. Buxton expects to succeed. The futility of all attempts to abolish the trade by Treaties has been but too clearly established by experience. Fifteen years ago it was the flag of France which "covered the villains of all Nations:" the flag of Spain superseded it; and has given way, in its turn, to that of Portugal, whose Governors sell the use of the Portuguese flag and papers, openly, at a fixed price. Treaties have been made, and broken, and evaded, with a boldness which hardly vouchsafes to wear a cloak; and even if all the Nations of the Old Hemisphere would give up the profit which the illicit traffic basely pays them, and if all the States of the New World would sacrifice the pride which opposes them to the right of maritime search—if there could be enacted and enforced among all the Naval Powers of the Globe that long-desired law, which should make slave-trading PIRACY, punishable by death, and if all the public functionaries would honestly administer that law—yet so vast is the profit on a successful voyage, that contraband trade would still defeat their efforts; and still continue to fatten the Cuban and Brazilian Plantations with the sweat and blood of Africa. The custom-house axiom is, that no illicit trade can be suppressed of which the profits exceed 30 per cent.: the profits of the Slave Trade are proved to reach almost five times* that per centage!

Instead, therefore, of wasting further time, trouble, and expense, in negotiating with European Powers, Mr. Buxton seeks to attack the evil at its source, on the very soil of Africa. The first cause, the prime motive of the trade, is the desire of the African Chiefs for the productions of the civilized world. In barter for these, they find that Slaves are the most available commodity; and they, therefore, levy wars and perpetrate aggressions in order to possess themselves of Slaves. If there can be suggested to them some other merchandize more easily, and more certainly, and more advantageously to be procured, commanding as ready a market, and yielding a larger return of the objects which they want, it may reasonably be hoped that the love of lucre, which now levies its thousands and tens of thousands of captives for sale, will then gather the productions of the plain, and the forest, and the waters, and the mines, and carry on a trade at once more extensive and more beneficial. That such resources are deducible from the vast Peninsula which now furnishes hardly any merchandize but Man, Mr. Buxton undertakes to prove in detail. The natural riches are there: nothing is wanted, but to bring them into a course of development.

* And, sometimes, 180 per cent. See p. 270 of our last Volume.—*Editors.*

He furnishes a copious list of animals, grains, fruits, dyes, and dye-woods, timber-trees, gums, drugs, and minerals, including not only what are called precious metals, but the still-more important ores of copper and iron. He shews the extensive capabilities of the soil; and the combinations of land and water, which, in an unusual degree, facilitate the transport of merchandize as well as the intercourse of traders. For instance, he says—

From Cape St. Paul to Cameroons, and from thence to Cape Lopez, extends the richest country which imagination can conceive. Within this space, from 40 to 50 rivers, of all sizes, discharge their waters into the ocean; forming vast flats of alluvial soil, to the extent of 180,000 square miles. From this ground, at present, the greatest amount of our imports from Western Africa is produced; and to it and the banks of the rivers which flow through it, do I look for the greatest and most certain increase of trade. It is a curious feature in the geography of Africa, that so many of its great navigable rivers converge upon this point. The Interior is represented as equally fertile with the coast; and it is the opinion of the most recent travellers, as well as of those who preceded them, that if the labourer were allowed to cultivate the soil in security, the list of productions would embrace all the marketable commodities imported from the East and West Indies.

In pursuance of these views, an Association has been formed, entitled the “African Civilization Society,” for the extinction of the Slave Trade, by encouraging and protecting the cultivation of the soil, and promoting legitimate commerce.

See notices on this subject, at pp. 173, 270, 371 of our last Volume.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

B. F. BIBLE SOC.—The *Sierra Leone* Auxiliary has been supplied with 500 Bibles and 500 Testaments—P. 6.

PRAYER-BK. AND HOM. SOC.—The Auxiliary in *Sierra Leone* has received for sales 15*l.* 14*s.* 10*d.*; and has requested 400 Prayer-Books and 25 Books of Homilies—P. 6.

Many, who have been long crying for help, are making a good use of the Prayer-Books and Homilies, for they read them to their own

country people, on Weekdays as well as Sundays; and thus the minds of many who are really sincere in their inquiries after Truth are gaining much knowledge. [*West. Missionary.*]

RELIG.-TRACT SOC.—To *Sierra Leone*, 8750 Publications have been sent for gratuitous circulation. Great eagerness is manifested, in some parts of the Colony, by both adults and children, for the Society's publications—P. 6.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

With thankfulness to Almighty God, the Committee report the steady progress of this first-established of the Society's Missions. The labours of the Missionaries, while diligently directed to the Stations occupied by them, have extended to more distant parts: nor has the Mission, at any previous time, been more fully engaged with the combined object of internal and external improvement and enlargement. Very considerable accessions have been made to the Colony, by the great number of Slaves brought in of late: not fewer than 13,000 have been registered at *Sierra Leone* during the last three years.

The sum of 66*l.* 11*s.* has been remitted

by the Church Missionary Association, making a total, since its formation, of 1762*l.* 4*s.* 9*d.*—“a pleasing indication,” the Committee remark, “of the influence of the Gospel of Christ in the hearts of the Liberated Africans and their offspring, a large proportion of the above sum having been contributed by them.”

See, at pp. 45—53, 114—118, 168, 169, many details relative to the Stations and the Natives; at pp. 105—109, Obituaries of the first Mrs. Schön and of Mrs. Graf; and, at pp. 393, 394, Obituary Notices of several Natives.

Labourers.

Mrs. Weeks died on the 10th of January, of a spasmodic attack. On the 17th

of March, the Rev. J. F. Schön and the Rev. C. F. Schlenker left for England, and arrived on the 12th of June: the Rev. Frederick Bültmann reached London on the 18th of July; and Mr. and Mrs. Warburton on the 30th of that month—all for the recovery of health. On the 25th of November, the "City of Edinburgh," Capt. Wright, sailed from Gravesend, having on board the Missionaries Schön, Schlenker, and Bültmann, on their return to Sierra Leone, with their Wives—the Rev. Ebenezer Collins, who had been at home on account of health since Oct. 1, 1837, and had been admitted to Priest's Orders—with Messrs. Denton, Murphy, and White, and Miss Drake, Miss Middleton, and Miss Ridler, Assistants in the Mission—Pp. 7, 270, 309, 351, 365, 391, 518, 556.

Stations.

Freetown—1804—James Beal, *Cat.*; Jos. Bartholomew, Thomas King, John Thorpe, *Nat. As.*; W. C. Thomson, *Translator*—Communicants, 51—Scholars: Boys, 256; Girls, 166; Youths and Adults, 294—P. 7.

I wish our friends at home could have a sight of our Sunday Schools. I am sure it would interest them, to see apprentices, both male and female, and husbands and wives of 30, 40, and 50 years of age, form a circle round their little teacher, perhaps not more than ten or twelve years old; learning the Alphabet, Steps to Reading, saying simple Catechisms, or reading in the Primer, and the Parables and Discourses of our Lord. Many of the people have by this means been kept from profaning the Day of the Lord: some have been brought to a concern for the welfare of their souls; while the better-instructed of our communicants have an opportunity afforded of making themselves useful to their fellow-men, and gaining knowledge in spiritual things for themselves.

It is true, we cannot speak of many glorious results. Still, so much is evident, that they are gradually advancing in Scriptural and other useful knowledge. Death may close our eyes ere they see the blessed seed spring fully up, which we are now sowing: but those who follow will reap the harvest; and, at last both he that soweth and he that reapeth will find abundant cause to rejoice together.

A Christian Friend requested me to call on a man who had for a long time been lingering on a bed of sickness, and is now suffering excruciating pains. He said, "Sir, I believe that God is love; and that in great compassion to our souls He drew the plan of salvation, and sent His Son into the world in the fulness of

time. I believe that Jesus Christ is God, and that He became man, and suffered an ignominious death to atone for our numerous sins. I believe that this Book is the Word of God, not only because it speaks of Him, but because it is the very Word which proceedeth out of His mouth, and is the power of God unto salvation to every one that believeth. And now I look and long for the coming of the Saviour to loose my soul from the body of clay, and to take it to Himself. Still I desire to wait with patience the hour which He sees fit." He now lifted up his hands and ejaculated, "Lord, I am ready to depart!" The power, clearness, and ease with which he made this confession quite astonished me. He lives in a solitary place, almost neglected and forgotten by man—subsisting on the charity of a few friends—lying on a bed of straw—his blessed Bible at his side, and the peace of God in his heart. [*Rev. G. A. Kissling.*]

Christian Institution—1828—G. A. Kissling, *Superint.*; Sam. Crowther, *Nat. As.*—P. 7.

Two of the Students have received appointments as Assistant Schoolmasters; one at Hastings, and the other at Regent. The present number of Students is 20: nearly half of them consist of Young Men of steady conduct. This gives a higher tone to the whole Institution; and I feel at liberty to say, that there is a prospect of preparing useful and devoted Native Assistants for the Mission.

In imparting instruction, I have made it a chief point, to instil into their minds the principles of the Christian Religion, and to afford them some guide when they leave our circle. I have dictated to them several heads, in reference to which they have to find passages from the Holy Scriptures, and to write them underneath. I have found this a very profitable exercise: while it gives them a very comprehensive view of the doctrines of the Bible, it leads them also into a more practical acquaintance with that blessed Book itself, and makes it clearer to their minds. [*Rev. G. A. Kissling.*]

One of the Youths, valuing the advantages which he here enjoys, was deeply affected at the state in which he feared that his father was living in the Interior; and, under these feelings, addressed to him, in his own simple style, a forcible and scriptural Letter.

RIVER DISTRICT: comprehending *Kisssey*, *Wellington*, *Hastings*, and *Waterloo*; lying E and SE of Freetown, from, 3½ to 20 miles—J. U. Graf: W. Young, H. Townsend, H. P. Stedman, T. Peyton, *Cat.*; G. Metzger and 8 other *Nat. As.*—Communicants, 464—Scholars: Boys, 664; Girls, 543; Youths and Adults, 878—Pp. 7, 8.

MOUNTAIN DISTRICT—comprehending *Gloucester, Leicester, Regent, Bathurst, and Charlotte*; lying S and SSE of Free-town, from 3 to 6 miles—J. W. Weeks: Isaac Smith, *Cat.*; Matt. T. Harding and 8 other *Nat. As.*—Communicants, 518—Scholars: Boys, 574; Girls, 526; Youths and Adults, 969—P. 8.

The church at Regent on Lord's-Day Mornings, since the commencement of the dry season, has been filled, even to the doors; and often many have been obliged to remain outside. The attention observable in the whole congregation during Divine Service is very gratifying; and it is with sincere pleasure that I have witnessed the regular attendance of the young people, colony-born, whom Mrs. Weeks and myself had for several years under our instruction,

Scriptures—After detailing the sale of copies of the Scriptures, amounting, in eight years, with the exception of a very few gratuitously issued, to 2860 copies, Mr. Kissling thus adverts to the value attached to them by the people:—

As soon as they have learnt to put letters together to form syllables, and syllables to form words, they are anxious to get a Bible; and, if attending our Places of Worship, a Prayer-Book also. Nor is it from mere curiosity that they desire these valuable volumes. Many, I am sure, use them in private as well as at church; and when assembled round their family altar, as well as by the side of the sick, and on their visits to their heathenish countrymen. Some time ago, a man came to my house, and inquired after a Bible with large print. I shewed him the Small Pica with marginal references. He at once paid down the full price; saying, "I shall read for hours in it, when I am by myself." I observed, that he should read the Word of God to his family also. He replied: "So I do, Sir, at family-prayers, when my apprentices attend; but when all is silent in the house, when my people are at rest, and I am in my chamber, then I like to read; and, by the assistance of the Holy Spirit, the Word of God becomes like meat and drink to my soul." Such are the salutary effects attending the reading of the Scriptures, in one case. Who can tell what will be produced in others, by the 2860 volumes issued to the people in this Colony, during a period of eight years?

Timmanee Translations—The importance of fixing the most considerable of the African Dialects, has long occupied the attention of the Committee. In the autumn of 1837, they engaged the services of Mr. W. C. Thomson specifically for this department. The dialect selected to begin with, was the Timmanee, toward which the Rev. C. L. F. Haensel's attention had been directed, during the latter part of his connexion with the Mission. To the acquisition of this dialect Mr. Thomson diligently applied himself, on his arrival in the Colony. The result of Mr. Thomson's labours he thus recapitulates:—

The following is a Summary of what has been done since last Quarterly Meeting:—Grammar and Vocabulary, adapted to the First Catechism and Hymns, already printed; Genesis as far as the Tenth Verse of the Eleventh Chapter, Eight additional Hymns, and the First Psalm, translated; and upward of 250 new words added to the Dictionary, and a considerable number of new idioms collected. It may be satisfactory also to learn, that the Morning and Evening Services, and other Prayers, with the Catechism and Hymns, have been in constant use at Yongoroo, for the purposes of Public Worship, every Lord's Day for the last three months; I am informed by the Natives, who frequently visit me here, that the attendance, especially on the Lord's Day, is good. Many of the children can repeat the first page of the Catechism, and three or four of the little Hymns: indeed, I have often heard the little girls singing the third, "Bounce" or "Joyful," while engaged in beating out their rice.

Cost of Buildings—By an arrangement entered into with Her Majesty's Government, some years ago, it was stipulated that the Government should provide Buildings and the Society Teachers. An adequate supply of Buildings, however, not having been made for the residence of the Missionaries and Catechists, their health was

when in charge of Regent Schools.

[Rev. J. W. Weeks.

SEA DISTRICT—*Kent*: the most southern Station in the Colony: 40 miles from Free-town—John Attarra, T. Lefevre, *Nat. As.*—Communicants, 42—Scholars; Boys, 80; Girls 81; Youths and Adults. 51—P. 8.

Summary.

Stations 12—Labourers, 34; being 3 Missionaries, 7 Catechists, and 24 Native Assistants: of these Labourers, 19 are married—Labourers on their way, 4 Missionaries (3 of them married) and 3 Male and 3 Female Assistants—Average Attendants on Public Worship, 5714—Communicants, 1075—Scholars, 5102; being 1574 Boys, 1316 Girls, and 2212 Youths and Adults.

endangered; and, in some instances, it is to be feared, materially injured. To avoid this serious evil, the Committee have found themselves compelled to erect several dwelling-houses; which has, especially in the last year, very considerably augmented the expense of the Mission. The disposition of the people themselves to share in the expense is thus noticed by Mr. Weeks; and affords a gratifying illustration of the interest which they take in the maintenance of the Gospel among them:—

The Communicants and Candidates of Regent have rendered me very great assistance, in point of labour, for the Society's New House. They brought up 700 barrels of lime from Freetown, and 1900 barrels of sand from the sand-beach, free of any expense. The distance of Regent from either place is six miles.

The Buildings, too, for Public Worship are quite inadequate to the wants of the Colony, and many of them in a dilapidated state. The foundation stone of a New Church was laid in Freetown, on the 2d of January 1839; and two others are building elsewhere.

Extension of the Mission.—It has long been the view of the Committee to extend the Mission into the Interior, so soon as the state of the Mission would admit of it. From the increase which the Committee have been able to make in the number of the Missionaries, and the exemption from severe sickness, which, through the favour and blessing of Almighty God, they have for several years enjoyed, the Committee hope to be able now to carry that design into effect. Several of the Missionaries have expressed their wish to engage in this extension of the Mission, and some excursions beyond the boundaries of the Colony have already been made. The reception which they met with from the people was encouraging.

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

Bathurst: on St. Mary's Island, at the mouth of the Gambia—1821—W. Juff, John Gum, *Nat. As.*; and Amadi Gum, *Nat. As.*, at Barra Point and Jillifree. The Rev. James Parkinson and his Wife both died of malignant fever in the early part of September—Members, 371—Scholars, 158—Pp. 9, 10, 557.

Our congregations at all the places where we preach are good; and the deep seriousness and attention with which they listen to the Word of Life is very gratifying. In the visitation of the classes, I have been much delighted and edified with the simple and fervent piety of our people: all seem anxious to give their hearts to God. These poor Africans are literally miracles of grace. When you speak to them, or they address you on the ordinary affairs of life—so imperfect is their knowledge of English, that they can scarcely comprehend you, or you them; and yet, in the relation of their experience, they express all the distinctive peculiarities of vital godliness. The Schools have been a blessing to this Colony: many who have been educated in them are now adorning the doctrine of God our Saviour in all things, as well as occupying respectable situations in life: and I am perfectly satisfied, even from my limited range of observation, that if we could extend our sphere of usefulness in this respect, much would be done, not merely to raise the Coloured Population in the scale of society, but to open the way for the access of the Gospel into the Interior of this vast continent. Nothing more can be done than has

already been done here, without additional labourers. [*late Mr. Parkinson: Feb. 2.*

Macarthy Island: 300 miles up the Gambia—1832—W. Moss: John Cupidon, Pierre Sallah, *Nat. As.* The Rev. W. Swallow and his Wife arrived at home, in the beginning of April, in search of health. Mr. and Mrs. Spencer, appointed to assist in this Mission by the "Foulah Civilization Committee," embarked for the Gambia in January of last year—Members, 223—Scholars, 77—Pp. 10, 120, 270; and see, at pp. 113, 114, Mr. Fox's account of a Visit paid by him to the Chief of Bondou.

Our congregation is very good: the Chapel is generally well filled. Last Sunday Afternoon, I know not where I could have seated another individual; and the place being so long and narrow, renders it extremely inconvenient and injurious, particularly to the preacher. While we are thankful for such a place filled with persons eager to hear the Word of Life, we do earnestly hope that you will give us permission to commence the building of a larger and more comfortable Place of Worship.

I have visited several times the Mandingo and Foulah Towns. The Foulahs are so timid and suspecting, that it appears to me they will never become residents on the Mission Ground, until God in mercy brings them out of darkness into Gospel light and influence. On Sunday week I was there, when they appeared unanimous in a proposition made by one of them, viz. That we should go every Sunday, and tell

them about God and the Good Book; observing, if we could consent to that, they should be very glad, and thank us. [Rev. W. Swallow.

SIERRA LEONE.

Freetown: 5 Chapels in or near Freetown; with 9 Out-Stations—1817—Thomas Dove, Henry Badger, Thomas Edwards, David Jehu. The Rev. Henry Fleet and his Wife, who left England in November 1838, are both deceased: Mrs. Fleet dying before the ship reached the Colony, and her Husband on the 30th of May. Mr. Jehu sailed for the Colony on the 26th of October—Catechists and Readers, 42—Salaried Teachers, 22—Members, 1940—Scholars: Boys, 545; Girls, 390—Pp. 10, 11, 556: and see, at p. 439, an Obituary Notice of Mr. and Mrs. Fleet; and, at p. 502, a report, by Mr. Edwards, of the Prosperous State of the Mission.

The mist of error and superstition, which so long obscured this part of Western Africa, has, in a great measure, passed away, and a new and a glorious Gospel-day dawns upon it.

Under the protection and care of a gracious Providence, our worthy predecessors have done valiantly: they have been instrumental in making known the riches of the Saviour's love to thousands of the wretched sons and daughters of Ham; and generations unborn will revere and honour the names of those guides, who first directed this people to the Cross of Calvary. Most of these Warriors of the Cross have sickened and died in their glorious work, and found graves in African soil; but their names are embalmed and precious; for they live in the affectionate remembrance of a vast number of poor Africans. Very often have I witnessed the big tears either standing in their eyes, or running copiously down their sable faces, while speaking of the lives, labours, and deaths of Gillison, Lane, Huddleston, Harte, May, Munroe, Peck, Maer, Crosby, and others who are gone to their reward.

But after all that has been done for the Colony of Sierra Leone, much remains to be accomplished; and we want more zealous, devoted Labourers, so that we may be able to preach the unsearchable riches of Christ in every town throughout the Colony. Immense cargoes of human beings are frequently brought in captured vessels to this place; and when landed, they are, as you may suppose, in a most wretched and miserable condition. Some of the vessels are not only condemned, but broken to pieces; and often the decks and various other parts of these condemned slavers are used in the erection of our places of Worship.

[Rev. T. Dove: Nov. 1838.]

We have nothing to discourage us in our Jan. 1840.

work; not even the climate itself. The Lord hath given us favour in the sight of men in power and authority, who are coming forward very liberally toward the support of the Missionary Cause. I have a very long list of donations for this year's Report, amounting to nearly 100*l.*; exclusive of the regular contributions given by the members, which amount to the sum of 224*l.* 11*s.* 2½*d.*

[The Same: Jan. 1839.]

We are now in good health, and feel strong to labour; and I may add, we are all happy in our work: and the best of all is, the work of the Lord is prospering in our hands. Persons who hold high and important situations in this Colony cannot but acknowledge that it is the Lord's work, though marvellous in their eyes. Such a display of Christian Liberty by merchants and others was, I think, never before known in this Colony. His Excellency the Governor headed the subscriptions to the Missionary Cause, by inserting his name as an annual subscriber. Others nobly followed his example; so that the subscriptions for the past year amounted to the sum of 100*l.*, being 80*l.* more than the former year.

[The Same: April 1839.]

A New Mission House is erecting near to Freetown, of which Mr. Dove says—

It will be a substantial building, beautifully situated; being more than 100 feet above the level of the sea, and in the very centre of our work. These advantages will greatly add to the health and comfort of your Missionaries.

The Committee thus speak of Mahomedanism in the Colony:—

The Mahomedans are busy in making proselytes: they are raising their lofty mosques in different parts of this Colony. We need all the help which we can get, in order that we may, by the Lord's blessing, counteract the deadly influence of the False Prophet, and, at the same time, spread vital and practical Christianity throughout this highly-important Missionary Station. Oh help, Men of Israel! help us by your fervent prayers, and by your invaluable supplications, that the vile and abominable system of Mahomedanism, which has spread its baneful influence to an alarming extent throughout almost every part of Western Africa, may soon fall before the light of Gospel Truth!

CAPE COAST.

Cape-Coast Town, with Out-Stations—T. B. Freeman: Josiah Mycock and Robert Brooking, with Mrs. Brooking, sailed from Gravesend on the 21st of November—Members, 600—Scholars, 175—P. 11.

The truly lamentable and distressing losses of valuable lives, by which the principles and patience of the Society have been tried in reference to this Mission, are likely to be compen-

sated, severe and repeated as they were, at no very distant period, by great spiritual results. The general tenor of Mr. Freeman's Letters, and especially his statements of promising openings for Christian Enterprise in various contiguous tribes and kingdoms of this part of Africa, justify his exclamation—"Here would be plenty of room for TWENTY Missionaries!"

[Committee.

The work of God is extending itself in this country on every hand, especially into the Interior; where, at a distance of fifteen days' journey from Cape Coast, there are those who are thirsting for the waters of salvation.

[Mr. Freeman.

A promising entrance has been gained into Ashantee itself. The Committee thus state the circumstances under which this has been accomplished. In reference to the decisive victory gained by the British over the Ashantees in 1826, they say—

After this battle, negotiations were commenced; but, owing to various causes, it was not until the month of April 1831 that a Treaty of Peace was signed; when the King sent one of his sons and a son of the preceding King as hostages; with 600 ounces of gold, to be lodged at Cape-Coast Castle, as a security for the performance, on his part, of the conditions of the treaty, for the term of six years. At the end of six years, the gold was returned; and the present King, Quacoe Duah, who had in the mean time succeeded his brother, Osai Ocktoe, consented that his nephews, who had been given up as hostages, should be sent for education to England, where they at present remain.

It was shortly after the execution of this treaty that the land which had been so awfully desolated by war was visited, in the order of Divine Providence, with the blessings of the Gospel of Peace. The Wesleyan Missionary Committee were led to accept the generous offer of Captain Potter, of Bristol, to take a Missionary in his vessel, free of expense to the Society; and, in the year 1834, the Rev. Joseph Dunwell was sent on a visit of observation to Cape-Coast Castle: he was welcomed by many of the Natives with gratitude and affection; and his faithful labours among them were crowned with signal success. The work, which thus so auspiciously commenced, has since extended along the Gold Coast eastward, as far as Accra: several Chapels have been built, or are in the course of erection; and 600 Converts from Heathenism have been united together in church-fellowship.

Interesting as this Mission appears, when viewed in its beneficial effects on the Natives of the Gold Coast, it however rises in importance when regarded as the means by which the way has been opened for the introduction of the Gospel into Ashantee. The establishment of this

Mission has served to excite more particular attention to the circumstances and spiritual wants of the Ashantee People; and has created the facilities by which Mr. Freeman has been enabled to visit Coomassie. It deserves, moreover, especially to be noticed, that immediately on the commencement of this Mission its beneficial influence began to be exerted on the two Ashantee Hostages: under the Ministry of Mr. Dunwell, they became impressed with the truth and excellence of that Divine Religion which they have since formally embraced in this country; and they are now on the eve of their return to their native land, at the very juncture when their Uncle, the present King, has become favourably disposed to Missionary Exertions. Thus has access been afforded to a people, the conversion of whom to vital Christianity could not fail, considering their geographical situation, and their weight in the scale of African Nations, greatly to promote the spread of the Gospel, and, at the same time, advance the cause of humanity and civilization throughout the Continent of Africa.

Mr. Freeman says of the Ashantees—

If there is any place in the world which demands or needs more urgent attention than another, surely it is Ashantee; where human victims are sacrificed by scores, yea, by hundreds. Not satisfied with merely killing, they often torture their victims in the most horrid manner. I do not think that their prejudices are very strong; and, as the King is not unfavourable to the introduction of Christianity, we may, by the blessing of God, reap a rich harvest of immortal souls among them. One of the chief traits in their character is, their unconquerable jealousy of Europeans in a political point of view; not allowing any of those who have visited them to penetrate into the Interior. I believe that the day when a passage into the Interior will be opened is far distant, unless through the medium of Missionary Enterprise; as they cannot have the same jealousy respecting a Missionary, as they have of a mercantile person.

A Journey to the capital of Ashantee has been accomplished by Mr. Freeman; of which he thus writes on the 5th of May:—

I embrace the opportunity of informing you of my safe arrival from Ashantee on the 23d of April, after an absence of three months and three days. Though I started on the 30th of January, I did not reach Coomassie until the 1st of April; having been detained on the road fifty days. This detention was the result of those strong jealousies which characterize the Ashantees.

Through the mercy of the God of Missions, I have surmounted every difficulty; and have returned fully satisfied that even sanguinary

Ashantee is ready to receive the Gospel; and that, as soon as the Committee can send a good supply of Missionaries to this Station, we shall, by the blessing of God, succeed in establishing a Mission among that people.

During my travels, I passed through many blood-stained streets, and witnessed many scenes of horror and misery. If ever there was a country which needed your special attention, it is Ashantee; where human sacrifices are every-day occurrences; and where, though they do not eat human flesh like the Feejeeans, the mangled bodies of human victims are suffered to lie swelling and putrifying in the public streets. I experienced much kindness from the Ashantee Monarch, while staying in Coomassie; and have every reason to believe, that, as he becomes better acquainted with us, all his jealousies will vanish away.

The number of inhabitants in Coomassie is about 30,000, and the whole population of Ashantee (at a moderate calculation) from 700,000 to 800,000.

Several powerful Fantee Chiefs, whose territories lie between this place and Ashantee, are favourable to the establishment of Missions among their people, and have expressed themselves as ready to receive a Missionary at any time.

My most hearty and grateful thanks are due to President Maclean, for his kindness in recommending me to the favour and protection of the King of Ashantee, and for sending two soldiers to conduct me thither.

My Journal will convince you, that God, in His infinite mercy, is gently opening before us our way into the Interior of this vast continent.

The great length of time which I remained at Fomunnah gave me an excellent opportunity of becoming acquainted with the people, and of gaining their affections. I also became accustomed, by gentle degrees, to those horrid and awful scenes which are every-day occurrences in Coomassie.

Fomunnah is a much more desirable place for the establishment of a Mission, at the present time, than Coomassie. The people are more prepared for the reception of the Gospel; and their Chief, Corintchie, is exceedingly well disposed toward us. Nevertheless, I should have no hesitation in attempting the establishment of a Mission even in Coomassie itself.

I have no doubt as to getting up to Ashantee for the future with much less expense than has been incurred in my first visit. The King would not make so much ado the second time, as I am no longer a stranger. I also think, that even with a stranger he would not adopt the same course as he did with me, inasmuch as the novelty is over.

While I was staying at Fomunnah, the King sent down a messenger, to see what kind of

person I was. When the messenger returned, he asked him what he had seen, in language something like the following:—"You have seen the Fetishman?" "Yes"—"Had he plenty of drums with him?" "I saw no drums"—"Why! he is a Fetishman: he must have drums with him." "I saw no drums. He has plenty of boxes; but I cannot say what they contain"—"Why did you not endeavour to learn whether the boxes contained drums or not?"

I was informed that the King was exceedingly angry with the messenger, because he could not give him a satisfactory answer. At another time the King said, "Never since the world began has there been an English Missionary in Ashantee before. What can he want?"—As I have been to Coomassie, and not only so, but have visited him in his own residence; as well as been for a fortnight under the watchful care of his chief linguist, Apoko, who has his entire confidence; his jealousies are, doubtless, so far removed, that he will not be likely to detain a Missionary so long on the road again, while perplexing and puzzling himself with questions of this character.

It was manifest that a mighty change had taken place respecting me, in the mind of the King, after I had been a few days in Coomassie; for he seemed very anxious to detain me, if possible; and I believe that he would have kept me several weeks longer, thereby placing my life in the greatest danger from the rains &c., but for the kindness of President Maclean; who, knowing the probable consequences of my being detained in that manner, wrote to the King, some time after I left Cape Coast, requesting him to let me leave Coomassie whenever I thought proper.

Doubtless there has been a great advantage gained by this enterprise; and I trust that you will, by the liberality of British Christians, and especially those of our own body, be enabled to follow up that advantage, by sending out, as early as possible, three or four Missionaries at the least, that more attention may be paid to Ashantee.

Mr. Maclean, having read Mr. Freeman's Journal, thus writes, on the 9th of July:—

I would fain hope, that, from the manner in which you were received in your AVOWED character as a Missionary, throughout the whole of your arduous journey, there will not exist many obstacles to the accomplishment of the first object—getting a *locus standi* in the country. Certainly I think there will be no INSUPERABLE obstacle.

I trust the Wesleyan Missionary Committee will be satisfied that there is such an opening as will justify them in pushing the advantage gained by your indefatigable zeal. I would almost go so far as to say, that if they HAVE

THE MEANS, a serious responsibility will rest upon them, and on Christian England, if so glorious an opening into Interior Africa, if so rich a harvest, be neglected. But I hope better things. And I do not despair of yet witnessing the peaceful triumph of the Cross, even in that strong-hold of Satan, Coomassie.

I expect considerable advantages will arise from the Christian Education of the two Ashantee Princes, now in England. If well supported—for all depends upon that—their influence in Ashantee will aid the good cause much. I shall not fail to direct them to be introduced to the Wesleyan Missionary Committee.

In September, Mr. Freeman states—

The state of the work at the West-African Stations is very gratifying, and the openings for more extended usefulness are most inviting. The Stations in the GAMBIA are increasing in importance: at Macarthy Island, the Committee for the Civilization Department are exerting themselves for the benefit of the Converted Natives: the kingdoms of Woolli and Bondou, which the enterprising spirit of Mr. Fox has explored, and several other places, are open to Missionaries. In SIERRA LEONE, nearly two thousand persons are united together in religious fellowship, and the Schools are prosperous. At CAPE COAST, the rapid spread of the Gospel calls for the most grateful acknowledgments to Almighty God, who has crowned the labours of His servants with such signal success. And, in the midst of the discouragements resulting from the painful visitations of disease and death, which these Missions from time to time experience, it is an alleviating consideration, that a Native Agency is rising up, by which the work may at no distant period be prosecuted, without so large a sacrifice of life and health on the part of European Missionaries. [Report.

Of the opening into Ashantee, the Committee say—

Seldom, if ever, has a Case of greater urgency been submitted by this, or by any other Missionary Society, to the consideration of British Christians and Philanthropists. The evidently providential character of this new opening for evangelical enterprise—the peculiar claims of Africa to moral and religious compensation for innumerable wrongs and injuries, such as admit of no other adequate reparation—the probable assistance which the diffusion in Interior Africa of Christianity, and of Education in direct connection with Christianity, would afford to the noble and truly magnificent projects now in process of formation for the effectual suppression of the Slave Trade, by diminishing, and ultimately terminating, the supply of the raw material for that hitherto increasing and unconquerable traffic—the encouraging fact, that a commencement in Ashantee would be greatly favoured by the comparatively-limited extent and influence of Mahomedanism—the concomitant benefits of a successful Mission in that country, in the suppression of the fierce and bloody wars by which for ages it has been desolated to a degree almost incredible, and in the advancement generally of African Civilization—these, and other circumstances in connection with the hope which, in humble dependence on the saving influences of the DIVINE SPIRIT, we are warranted to cherish, that in a field abounding, not with thousands, but millions of souls, a large spiritual harvest will eventually be reaped, constitute a CALL OF DUTY, which it would be criminal to disobey.

AMERICAN MISSIONARY SOCIETIES.

Baptist.

LIBERIA—Edina, at the southern extremity of Liberia: *Santo Will's*, 20 miles from Edina—W. G. Crocker, J. Clarke: J. Day, *As.*—Baptized, 10—Scholars, 11 Native, and 12 Colonist—A Mission House has been built; and seven acres of land have been fenced and planted, partly to give opportunities for instructing Native Youth in husbandry, and training them to habits of industry. Rev. W. Mylne

has returned, on account of health. It was feared that others must follow.

Board of Missions.

CAPE PALMAS—*Fair Hope*—John Leighton Wilson: B. V. R. James, *Printer*; 3 *Nat. As.*—Pp. 13, 14.

Mr. Wilson writes, in February, that there were 45 Scholars, male and female, in the Seminary; with 10 Colonists' Children as Day Scholars. He thus speaks of his pupils:—

Of the members of the Seminary, there are about 20 who can read with ease and fluency books both in Grebo and in the English Language. The greater part of them are familiar with the historical parts of the Bible, and, to some extent, with its doctrines: they have some knowledge of geography, particularly with the geography of their own country. Most of them have made considerable progress in arithmetic, and they can write intelligibly both in English and in Grebo. The morals of our children are generally good; and we find them, in many respects, much more tractable and docile than we expected them to be: eight of them give evidence of a change of heart, and have been received as members of the church. The Tracts and Books which we are printing are read with avidity.

In reference to the Natives, and the influence of the Mission upon them, he says—

The people, generally, are rather negligent about attending preaching; and during the working season, the attendance does not often exceed 50 or 60. It is difficult for us to say how much impression has been made upon the mass of the people by Missionary Labour. They have a decided conviction that it will be advantageous to their children to be educated; and those of them who have their children in our schools, manifest no desire to remove them. They have some knowledge of the Bible, of Jesus Christ, and of the Way of Salvation; but this knowledge is not very minute, and it is not obvious that it exerts any very considerable influence over their minds.

In a temporal point of view, we do not see that there has been any important advances. Nine-tenths of the Women are still to be seen in a state of almost entire nudity: the Men, with the exception of some 15 or 20 who have gowns and wear them on stated occasions, continue pretty nearly in the same condition as they were when we found them five years ago. Their mode of living, in dense and compactly-settled villages, is doubtless a material barrier to their improvement: so long as this is the case, they must be subject to numberless broils among themselves—suffer from pilfering—and will not be able to raise stock and poultry, or to cultivate gardens: and this we fear will be the case just so long as they are contiguous to an American Settlement, which they regard with suspicion and dread. In relation to the native people immediately about the Cape, there is really reason to fear that their motion has actually been retrograde: large numbers of them are degrading themselves into hucksters and petty traders: their herds of cows, sheep, goats, and other domestic animals, are not now, by one-half, so numerous as they were five years ago: they have not more furniture

in their houses than they had then; and in the whole community, with the exception of one belonging to my interpreter, there is not a single garden; while in neighbouring villages of similar size, it is not uncommon to find 50 or 100 acres, in the immediate vicinity of their towns, occupied as gardens.

Since the introduction of the Press in 1837, the whole number of copies of Publications printed amounts to 10,872; comprehending Thirteen separate Books and Tracts, containing a total of 250 pages, and making the aggregate of pages printed 181,532. The Gospels of St. Matthew and St. John, and a Book of Hymns, are included.

The Board thus speak of an intended New Settlement:—

For some time past, the Board have contemplated the establishment of a New Station east of Cape Palmas, and not far from Cape-Coast Castle; having reference to the extension of Missionary Labour among the Ashantee and other Tribes in that vicinity. Preparatory to this step, Mr. Wilson was authorised to make an excursion along the coast, for the purpose of collecting information, and otherwise opening the way for such an enlargement of the Mission.

Mr. Wilson embarked accordingly, with Mrs. Wilson, on the 27th of February, in the American Ship "Emperor," Capt. Lawlin, engaged in a trading voyage. After the merciful detection of a plot nearly carried into effect by the crew, they reached Cape-Coast Castle on the 17th of March. Mr. Maclean promised his cordial friendship, in case of the establishment of a Mission by the Board in those parts: and recommended Dix's Cove, 50 miles to the west of Cape-Coast Castle, and Accra, 50 miles to the east, as suitable and unoccupied Stations. On their return to Cape Palmas, after eight days' sail, they arrived there on the 31st of March.

Episcopal.

CAPE PALMAS—*Mount Vaughan*—1836
—Thomas S. Savage, M.D., L. B. Minor, John Payne: E. S. Byron, G. A. Perkins, Esther Barry, *As.*—Though the Mission was begun in March 1836, by the labours of Mr. and Mrs. Thomson, it was not till Christmas of that year that the first Missionary, Dr. Savage, reached the Station: he was joined, on the 4th of July, by Mr. Minor and Mr. and Mrs. Payne. Mr. Thomson has been removed from the Mission, on account of circumstances affecting his standing as a religious teacher. Dr. Savage's health suffering, he embarked

for New York on the 30th of April 1838, and arrived on the 16th of June: having married during his visit home, he sailed on his return, accompanied by Mrs. Savage, Mr. and Mrs. Perkins, and Miss Barna, on the 12th of December—The cost of the Mission for the year was 4335 dollars—Pp. 20, 21.

The Missionaries were in good measure of health, and actively pursuing their labours. Mr. Payne conducts Service at a Native Town about two miles from the Mission, every other Sunday: here it is proposed to build a church. At the Mission, also, Service is held for the colonists, and others in the immediate vicinity. The Sunday School has already numbered 40. Five children of the colonists had been baptized, and one adult. The Communion had been administered six times; five persons being admitted to that holy ordinance; one white, and four coloured.

Measures were to be promptly taken for establishing an interior station at Dehneh, 40 miles distant, to which Mr. Minor would proceed.

[Board.

The Interior, in every direction from us, is occupied by populous towns, each containing from 1000 to 1500 souls. We should find, it is estimated, within 50 miles, not less than 60 to 70,000; and all willing to receive Teachers.

[Dr. Savage.

Methodist.

LIBERIA—1832—John Seys, J. B. Barton: S. M. E. Goheen, M.D.; Ann Wilkins, Lydia Ann Beers, &c.

At nearly all the Stations, God has poured out His Spirit. The result of this gracious work has been the addition of 160 members to the church, making, in all the colonies, 418. There are now employed in Liberia fifteen Missionaries, a Physician, and seven School Teachers, who have the charge of 221 Pupils. There are also six Sabbath Schools, numbering 300 Scholars. Every thing relating to the Mission promises the most happy results. During the past year, four new places have been selected as Missionary Stations.

Preparations have been made for the establishment of an Academy, to teach the higher branches of an English and Classical Education; and the Board have taken measures to send a

competent Teacher, to take charge of it as soon as practicable.

[Report.

Presbyterian.

LIBERIA—Green: on the River John: 18 miles from Bassa—1835—Ephraim Titler.

Mr. Titler arrived in Liberia early in 1837. As soon as circumstances would permit, he proceeded to the Station at Green, to which he had been instructed to repair. He found the Natives willing to receive him, and desirous that their children should be instructed. On the whole, they are friendly, but capricious; and most ignorant, superstitious, and degraded. With the assistance of Native Labourers, he has built a house sufficient to accommodate his family, and has cleared and planted with cassava three acres of ground. He has frequent opportunities of making known the Truth; and has a School of ten boys under instruction. Being alone, it was but little that he could effect the first year: it is greatly to be desired that additional Labourers be sent to his assistance, and to occupy other places perfectly accessible and totally destitute.

[Report.

The Board give the following melancholy narrative of the efforts of the Presbyterian Church in this Colony:—

The Rev. Messrs. J. W. Barr and J. B. Pinney were designated as Missionaries to this Colony in the Autumn of 1832, under the Western Foreign Missionary Society, since called the Presbyterian Foreign Missionary Society, and now transferred to the Board of Foreign Missions of the General Assembly of the Presbyterian Church. On the eve of their sailing, Mr. Barr was, in the wise providence of God, suddenly called to his Rest—to the great grief of all who knew him.

Mr. Pinney embarked on the 1st Jan. 1833. The Rev. Messrs. John Cloud and Matthew Laird, with Mrs. Laird, sailed Nov. 6th of the same year, and, by the mysterious appointment of God, were all three removed by death in the month of May 1834. Mr. Pinney soon afterwards returned, with impaired health; and is at present engaged in the service of the Colonization Society. The only Missionary connected with this Board, now in Africa, is Mr. E. Titler, a coloured man, Licentiate of the Presbytery of Philadelphia.

Western Africa, from Cape Palmas to Cape Mount, and extending from 50 to 100 miles inward, is governed by numerous petty Kings and Chiefs, who appear to be independent of one another for some purposes, and for other purposes are united in different confederations. So far as Missionaries have come in contact with them and their people, they are anxious to receive instruction. The different American Colonies planted along the coast afford resting-places for the Missionary, from which his labours may be extended among the Natives. This benighted people do not desire the Gospel for its own sake, for they know not what its blessings are; but they know their own ignorance, and desire to have Missionaries and Teachers sent among them. In

many respects, no other field possesses greater interest, or is more in need of the prayers and exertions of the Church. The Board have found the questions growing out of their relations to that country to be of the most solemn kind. The early graves of most of the Missionaries already sent there, afford affecting evidence that the climate has hitherto been injurious and fatal to the White Man. Shall the Board, therefore, encourage White Missionaries to go thither? or, shall they rest the hopes of Africa, as far as their agency is concerned, on preparing and sending out as Missionaries, Coloured Men, whose constitution is so much better adapted to that climate? Without deciding the first of these questions, they would advert strongly to the second. Surely, among the many thousands of Coloured Communicants in the Presbyterian Church, there must be many, who, if properly educated, would make efficient Missionaries to the land of their forefathers. [Amer. Presb. Board.

South Africa.

Emigrant Farmers—Some particulars appear at pp. 271, 272, of our last Volume, of the defeat and ruin of the Zoolahs by the Emigrant Farmers. An expedition was sent to Natal, by the Government at the Cape, to protect the British Interests in that quarter. On its arrival, the Farmers were absent, engaged in an attack on the Zoolahs; in which Dingaan's capital was taken, and upwards of Four Thousand Zoolahs, it is stated, perished!

A Government Notice, of the 18th of April, announced the following intelligence, received from Port Natal up to the 27th of March:—

The further effusion of human blood is likely to be stopped for some time to come, by the conclusion of a Treaty or Convention between the Zoolah Chief (at his instance) and the Emigrants; by which the Chief agrees to restore the horses, cattle, and arms of the Emigrants, which had fallen into his hands; and relinquishes, for their use, the country to the south-west of the Togala River. The Emigrants are healthy, and do not appear to have suffered from want; so little, indeed, that a quantity of rice landed for sale at Natal has been re-shipped for the Colony. The Commandant at Natal interfered no further in the negotiations which led to the Treaty, than by using his good offices in the attainment of some arrangement which would probably have the effect of preventing further bloodshed; and, consequently, the Colonial Government is no party to the Treaty, and stands in no degree pledged for the observance on either side of its provisions; neither does it recognise the Treaty as affecting, in any degree, the question between Her Majesty's Government and the Emigrants, as to their pretence of independence.

The "Zuid Afrikaan," of April 26th, gives the following particulars of the Treaty:—

A Deputation, consisting of two of Dingaan's Council, were sent to the camp of the Farmers at Port Natal, for the purpose of praying for peace, which was effected under the following conditions.—First: That the cession of the land by Dingaan, to the late Mr. Retief for the Farmers, should be confirmed and ratified by him—Secondly: That Dingaan should restore all the cattle, horses, arms, ammunition, and property, which his army had stolen from the Camps and the Farmers—and, Thirdly: That any Zoolah passing the boundaries of the land ceded by Dingaan, and thus coming within the acquired territory of the Farmers, should be shot; and *vice versa*. To all these conditions both parties have assented; and it is said, that the last condition was proposed on the part of the Zoolahs themselves. The Farmers invited Capt. Jervis, commanding the garrison at Natal, to witness the proceedings between them and the Zoolahs, in respect of the terms of peace.

In an Address with which the Governor opened the Sessions of the Legislative Council, His Excellency thus expresses himself with relation to the Emigrants:—

It is my intention to assist the Emigrants in all ways, except in enabling them to make war; for I will, as far as possible, prevent their acquiring the means of subjugating the Native Tribes, or maintaining their conquests. At the same time, if they

demean themselves quietly and peaceably in the occupation of ground from which they have not dispossessed the Natives, I shall endeavour to protect and enable them to maintain themselves for the present against wanton attack; although I will not commit any act of hostility against the Native Tribes, unless they attack or insult the British Flag.

Much information relative to the Emigrants, and other subjects connected with South Africa, is given in a late Volume, by the Rev. W. B. Boyce, Wesleyan Missionary among the Caffres, entitled, "Notes on South-African Affairs."

Frontier Relations—On this subject, we subjoin the statements of the Directors of the London Missionary Society, and of Bp. Hallbeck:—

The improvements effected by the Public Executive on the Eastern Frontier, in conducting the relations between the Colonists and Native Tribes, and regulating their intercourse, as well as the introduction of a more just and impartial policy in the government of the Colony at large, tend still further to brighten the cheering prospects which have lately opened to view in this part of the world. With the establishment of peace, various obstructions to the furtherance of the Gospel have disappeared; and a way more wide and free has been opened for the advancement of the Kingdom which consists in righteousness and peace and joy.

In addition to the generous solicitude manifested by the Governor, Sir George Napier, to establish a better understanding, and an improved system of intercourse, between the Colonists and Coloured Races, and by an impartial administration of justice to promote the interests of each, His Excellency has shewn himself a decided friend to the cause of education among the Aborigines. [Directors.

While war and bloodshed desolated the neighbourhood of Port Natal, and the eastern parts of the Tambookie Country were plundered by marauding bands, the inhabitants of the Colony enjoyed the blessings of uninterrupted peace. The new Governor, Gen. Sir G. T. Napier, repaired, soon after his arrival in January, to the eastern border; where he spent upward of half a year, in order to make himself fully acquainted with the state of things on that frontier. His presence and exertions were successful, in cementing our friendly relations with the Native Tribes, and laying the foundation for commercial intercourse with them. [Bp. Hallbeck.

Emancipation of Apprentices—In reference to this event, we quote the same authorities:—

Among the events by which the progress of the Missions within the Colony has been beneficially affected in the past year, the enfranchisement of the apprenticed population claims to be regarded as the most interesting and important. All the accounts which have been received concur in representing this great measure of justice and philanthropy as having been carried into effect throughout the Colony in the most auspicious and satisfactory manner. The conduct of the Liberated Apprentices on the First Day of Freedom appears to have been such as cannot fail to secure the unmingled approbation of the wise and good of every nation.

The blessing of the Great Parent of the Universe, who *hath made of one blood all nations to dwell upon the face of the earth*, and whose *tender mercies are over all His works*, has manifestly attended and followed hitherto the great act of justice and beneficence on the part of the British Nation. But a great work yet remains to be performed, in the exertions necessary to secure those higher and better results, of which the civil enfranchisement of the Hottentot should only be regarded as the forerunner and the pledge. His new-born liberties and rising energies must be guided into a salutary and heavenward channel; and every effort must be made to preserve them from being led *according to the course of this world*. The Churches of Christ, especially, have additional duties and obligations now laid upon them; arising out of the altered state of society in this part of the African Continent, as well as the West-India Islands: for, under God, it depends on them, whether the possession of liberty, by the multitudes lately held in slavery in these quarters of the world, shall or shall not ultimately conduce to their highest interests and well-being. Never has the period presented itself, when an unreserved use of the means, committed by God to His people for the instruction and salvation of the Heathen, was so obviously and urgently needed as at the present time. [Directors.

The admission to entire freedom of from 35,000 to 36,000 Slaves took place on the First of December 1838, the day on which their four years' apprenticeship expired. The preparation for this great step had a most important influence on the Colony. Upward of a million pounds sterling, an immense sum for so small a population, had flowed into the country, as emancipation-money, within a couple of years. One effect of this was, a material rise in the value of landed property, agricultural produce, and the necessaries of life; some articles fetching more than double their former price: but, on the other hand, a corresponding impulse was given to trade, so that industry became pretty sure of a fair remuneration; and it is cheering to be able now to add, that the awakened spirit of enterprise is not confined to commercial undertakings, such as a steam navigation between Table Bay and Port Elizabeth, but has given birth to various institutions for Education and Christian Instruction, for the benefit, especially, of the lower classes. In this Colony, too, as well as in others, the Emancipated Slaves evince an increasing desire for the knowledge of the Truth; which has operated as advantageously for the spiritual improvement of our Mission Settlements as the new activity of the Colony has done for their outward prosperity.

Still greater, we have good reason to hope, will be the benefits developed in future ages from this holy triumph of justice and humanity. When the thousands of our population, who hitherto were a dead weight, an unnatural excrescence on the body corporate, have become an integral part of it, and, animated by the same spirit and co-operating for the same ends, shall increase its energies instead of clogging them, the capabilities of the country will unfold themselves in a manner of which we have yet had no experience, and scarcely even an idea; and generations to come will have cause to hold the Year of Emancipation in blessed memory, and celebrate the First of December as a Day of Jubilee. [Bp. Hallbeck.

Increase of Mahomedanism.—We had occasion to notice, at p. 17, the growth of Mahomedanism in Sierra Leone: the following statement, extracted from the "South-African Christian Herald," furnishes additional evidence that this Imposture is greatly extending its pernicious influence in Africa:—

Comparing the state of Mahomedanism at the Cape in 1824, as described by Miedina, a priest, on his examination before the Commissioners of Inquiry, with its present condition, the afflicting truth is made strikingly evident—that the turbid waters of delusion are on every side spreading and swelling, and threatening to overwhelm the lower classes of our colonial society.

We find, that, in 1824, there were only about 400 followers of Mahomet in the Colony: now, there are probably as many thousands in Cape Town alone. At the time of the inquiry referred to, there were, in all, seven priests: now, besides five principal or high priests, all claiming equality, and each having a mosque wherein large congregations assemble every Friday, there are no less than 16 subordinate priests, and about 25 belals or elders, who have likewise their disciples: about 30 marabouts, or sextons, are also continually on the alert, to entice the ignorant to their respective priests. Miedina informs us, that, in 1824, he had four children at an English School in Bree-street: now, the attendance of Mahomedan Children at Christian Schools is discouraged, and even forbidden, by the priests: there are, indeed, as many Mahomedan as Christian Schools in the town, and nearly as well attended, five or six of them having an average attendance of 50 or 60 children each.

Is this not a fearful increase? And is it not a bitter reflection, to every one who has at heart the best interests of his fellow-men, to think, that in a Colony professedly Christian, and having *the glorious Gospel of the Blessed God*, this delusion should have been permitted to obtain the ascendancy over so many, while scarcely an effort worth mentioning has been made to check its progress? The laurels (if we may use the expression) which are daily gathered to form the False Prophet's crown, plainly testify that his emissaries have not slumbered: they have been more faithful to their trust than we have been to ours.

And whence this success? The answer is, alas! thrust on our daily view. The system of Slavery opened the wide door, but too effectually, for the labours of the Priests of the Mosque. The Coloured Classes were, in too many instances, kept in as much mental as personal bondage: their spiritual wants and condition, and their

proper observance of the Sabbath, were too generally neglected. This laid them open to the wiles of the proselytizing Mahomedans; who, affecting to sympathize with their forlorn condition in sacred things, too easily persuaded hundreds, nay thousands, to embrace their fatal errors. Instances are numerous, in which men professing the doctrines of the False Prophet have been heard to declare, that, fearing they should go to hell if they died without some religion, they were fain to take up with their present profession because none other was offered to them—no Christian having given himself the trouble to speak to them of Jesus. This biting reproof is known to apply to too many who bear the name of Christians, but forget to exercise the second part of the divine injunction, to *love their neighbours as themselves*.

Before any evil can be removed, we must find out the cause or causes; and having done so, the remedy may be more easily applied. The time is approaching, when a different state of things will exist, as it respects the Coloured Classes. Every man will then be able to worship God after the dictates of his own conscience. On this eventful period every Christian should keep his eye steadily fixed; and all true disciples of their Lord should co-operate to save the poor and the ignorant from falling victims to the soul-destroying delusions of the False Prophet.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

The sum of 165*l.* has been remitted by different Auxiliaries; and 1740 copies of the Scriptures have been requested—P. 16.

The Secretary of the Salem Auxiliary, in remitting 20*l.*, thus affectingly states the reason why the contribution is so small:—"You will, probably, be surprised at the small amount of our subscription for the past year: we are grieved that it is so little, and yet pleased that we have been able to procure even this sum: when it is considered that many of our subscribers have left the Colony, and that, during a part of the year, meal has been sold for more than a guinea a bushel, and is now selling at fifteen shillings, and all kinds of provision equally dear, it is very gratifying to us that the friends of the Bible Society continue to manifest their love to God's Holy Word, under all their discouragements." Your Committee rejoice in the excellent feeling which this statement exhibits, and duly appreciate this small remittance.

The Grahamstown Auxiliary issued, in the year, 100 Bibles and 170 Testaments; of which only two or three were disposed of without payment, and only a very few at reduced prices. Your Committee cannot forbear noticing this praiseworthy conduct of an African Auxiliary Bible Society. [Report.

In reference to Translations and Editions, the Committee state—

For the inhabitants of this part of Africa, the Scriptures are in course of translation into various languages; and during the year there have been presented to your Committee, the Four Gospels in the Caffre, and three Gospels in the Mandingo, one having been previously translated.

A deeply interesting Letter from the Rev. Mr. Moffat, of Lattakoo, shews the progress making in the translation of the Sichuana Scriptures, and the happy preparation of the people to receive them. Your Committee have cheerfully voted 250 reams of paper, for an edition of 4000 copies of the Sichuana Testament.

CHRISTIAN-KNOWLEDGE SOCIETY.

The sum of 100*l.* has been granted toward the erection of a Church at Fort Beaufort; and a sum of like amount, in addition to 200*l.* formerly given, for the completion of the Church at Wynberg—The Albany District Committee circulated in the year 685 copies of Publications. The issues from the Lending Library at Bathurst were 448. The Library in Grahamstown has 166 Volumes—Pp. 16, 17.

The Committee, desirous of facilitating, as far as may be, the circulation of the Holy Scriptures, take this opportunity of informing the public, that any family or individual may obtain a copy of the Word of God, or of the Book of Common Prayer, *gratis*, on the recommendation of any subscriber, who shall certify his belief that the applicant is not able to purchase them. [Albany Report.

RELIGIOUS-TRACT SOCIETY.

Grants have been made of 18,081 Tracts, with 24 reams of paper; and Books of the value of 104*l.* have been consigned for sale. Translations of 15 New Tracts in Dutch were published. The American Tract Society granted 400 dollars—P. 17.

There is an evident intellectual advancement among the people. Considering their gross

ignorance and the paucity of Labourers, much good has been accomplished.

[Report.

EASTERN-FEMALE-EDUCATION SOCIETY.

Miss Hanson, who arrived at Cape Town in September 1838, has been placed in charge of the School connected with the Ladies' Benevolent Society. The daily attendance is from 35 to 40. Miss M'Laren has been appointed to assist in the Missions of the Glasgow Society; and will be received into the family of the Rev. Mr. Niven, at Iggbigha, near Bavian's River—P. 17.

Of Miss Buzacott's labours, Miss Hanson writes—

Drinking seems to be the sin of Cape Town; so much so, that Miss Buzacott told me she has frequently found the children come to school quite stupid and half asleep with the wine which they had taken at dinner. It is, however, quite delightful to see the good which religious instruction has done, in removing that as well as other vices: her labours have, indeed, been greatly blessed. She has an Evening Adult School; and it is most interesting and encouraging to see their anxiety to learn; and there is just reason to hope that some of them have become savingly acquainted with Divine Truth through her instrumentality. She has, in some cases, the whole family under instruction; the children in the day, and the father and mother

in the evening. In some of their houses, the change is quite remarkable: instead of being, as they used to be, filled with dirt and every thing unpleasant to look on, they are now clean and respectable.

Of Mahomedan Girls, she states—

A very large proportion of the poorer classes are Mahomedans, and it is very difficult to gain access to them: they will not listen, if you attempt to speak to them; and a great many cannot read, and those who can will seldom take a Tract. They generally politely refuse; and say, that Christians like to go to heaven their way; and they do the same, and have no time to read any book but the Korân.

Seven or eight of my scholars are children of Mahomedans: they do not mind sending them to a Christian School till 13 or 14 years of age, when they are almost always taken away—I have just lost two of them. They then dress their hair in a particular way; and wear a dress, the body and skirt of a different colour; and that is all which the greater part of them know of their religion. Three girls above the restricted age have come into my school lately, one of them a remarkably interesting child: she is at least 15 years old, and did not know a letter and scarcely a word of English when she came; but she is so very attentive, strives so hard to learn, and pays so much attention when I am giving a Scripture Lesson, that I have great hopes of her.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

UNITED BRETHREN.

See, at p. 500 of our last Volume, the Synodal Committee's Survey of the Mission for the Year 1837. The Labourers who sailed from London (see p. 63) in November 1838 arrived at the Cape on the 1st of February; and were followed by Br. Th. Küster, who reached Cape Town on the 28th of June, after a passage of 12 weeks. Br. Halter, of Enon, died (see p. 557) on the 3d of August. Various changes have been made in the Stations of the Labourers: we have ascertained these changes from the intimations scattered through the communications.

Groenekloof: 40 miles N of Cape Town—1808—*Brn.* Teutsch, Lehman, De Fries, Christensen—Communicants, 243: Baptized; adults, 88; children, 279: Candidates and New People, 115: Total under instruction, 725; to which 59 have been added since this Return was made—P. 17.

Br. Lemmertz, since removed to Genâdendal, makes the following satisfactory

report of this Station, on the 16th of January:—

Many of our people appear to be growing in grace. Among the New People, there have been manifested very encouraging traces of spiritual life.

The little colony at Laweskloof continues to afford us much encouragement. Four adults have already been admitted into the visible Church of Christ by Holy Baptism; and, of these, one person has since departed into a blessed eternity, relying on the merits of Christ his Saviour. Two strangers, one of whom was a Mahomedan, were in like manner apprehended by the Divine Grace, while on a visit at Laweskloof: both fell sick, and were frequently visited by us during their illness; when it really appeared that their hearts had been opened to receive the Gospel: their peaceful deaths made a salutary impression on those who were in immediate attendance on them. Old Captain Klampus has also, at his advanced age of near 100 years, turned to the Lord, and is now a member of our congregation: for above 30 years he has been a dweller in the Laweskloof Valley; where he had settled, previous to the

arrival of the Brn. Schmidt and Kohrhammer, in 1808, when, under a spreading tree, near a fountain, Br. Kohrhammer first proclaimed to the Hottentots of this district the Message of Salvation.

We have much reason to thank the Lord for enabling us to put a stop to an evil practice, which has proved a source of great spiritual and temporal injury to many an unwary member of our flock: I refer to the custom, which has long prevailed among the farmers, of dealing out wine and brandy much too freely to the labourers whom they employ during the harvest; and who have often, by this means, been brought into a state of intoxication, almost before they were aware of it. After many fruitless attempts on our part to check if we could not eradicate this evil, it pleased the Lord to put it into the heart of our dear Br. Hallbeck to address an earnest and affectionate Letter to our congregation on the subject. The communication of it having been attended with evident emotion, we called a meeting of our Overseers and Chapel-Servants the following day, and conferred with them as to the best means of carrying into effect the recommendation of our esteemed Superior: the result was, a general resolution, that, for the future, no brandy, nor any wine beyond a certain very moderate quantity, should be allowed to be brought within the verge of our Settlement; and that, in the gathering-in of our own harvests, the use of strong liquors should be altogether dispensed with. This regulation, having met with the general concurrence of our people, was immediately acted upon; and we soon felt the beneficial consequences—the harvest season passing off with far less of an unpleasant nature than we have ever known before.

Genâdendal: 130 miles E by N of Cape Town; with an Out-Station at *Kopjes-Kasteel*—1736; renewed, 1792—Bp. Hallbeck, *Superintendent of the Missions*; Brn. Stein, Sonderman, Franke, Brauer, Schopman, Lëmmertz, Th. Küster: *Srs.* Kohrhammer, G. Hallbeck, *&c.*—Communicants, 639; candidates, 115: Baptized; adults, 127, children, 393; candidates for baptism, 62: New People, 353: excluded, 30. Total under instruction, 1719; since raised to nearly 2000—Pp. 17—20.

Bp. Hallbeck has furnished ample communications relative to this Station, up to August of last year. We shall digest the most important parts, under distinct heads.

Increase—On the 1st of December 1838, the Apprentices obtained their entire freedom. All accounts agree in representing their conduct as most exemplary. Upward of 640 applied for

leave to join our congregation: 560 have been admitted; and nearly the whole labouring population in the neighbourhood is now in connexion with us. Their conduct has hitherto been very becoming; and our new Magistrate in Caledon is quite astonished at the almost total absence of crime in these parts. Br. and Sr. Nauhaus have just been engaged in speaking with them individually; and are of opinion that they never witnessed such an earnest and anxious desire to devote themselves to the Lord as is displayed by the people. This great number neither can nor will be provided with dwellings and the means of support in the Valley of Genâdendal; but the majority will find their livelihood in the neighbourhood, and must be satisfied with occasional attendance on the Means of Grace, on Sundays and festival-days.

At Christmas and New Year, the concourse of people here was immense. There was hardly a Hottentot House in the place which had not a number of visitors: for the first time in the history of Genâdendal, we were obliged, on several successive Sundays, to preach at the same time in the church and in our larger school-house, which has room for at least 300 hearers; and yet many were obliged to remain out of doors, or to return home. Though the place was overflowing with people, the greatest order and tranquillity prevailed.

State of the People—The seed of the Divine Word, sown by the Public Means of Grace, as also by the catechizations of the children, and the individual speaking with the several divisions of the congregation, does not remain fruitless. All, it is true, has not fallen on good ground, and some painful instances of transgression have occurred among the young people: on one occasion, we were obliged to exclude 16 persons at once from our fellowship for intoxication. But, in general, the course of the congregation has been pleasing; and the prevailing spirit of simplicity and diligence in seeking the one thing needful awakens a cheering hope for the future. Nor was the melancholy occurrence alluded to without a beneficial result, in consequence of the disciplinary measures to which it gave rise: while the offenders were brought to penitential sorrow for their sin, a salutary horror of drunkenness was excited throughout our whole flock. Not a single instance of intemperance came to our knowledge during the late harvest, a season which formerly used to be so prolific in excesses of this description. Having heard that our respected Governor had called on the Magistrates to limit the number of public-houses as much as possible, our Overseers requested me to apply to the Civil Commissioner of our district that no such public-house or brandy and wine shop may be licensed within ten miles of our

place; which application has been made and acceded to.

Though the number of people who live here together is greater than in any other of our Settlements, they are far from considering this close connection as irksome and troublesome: on the contrary, the spirit of love and harmony prevails through the whole body; and there was never, perhaps, a time, when the Members of the Congregation generally were so deeply sensible of the great privileges which we enjoy, and the excellency of our Brotherly rules and regulations, as at present. The heart of the congregation is with its ministering servants; and if any one, misled by passion or self-interest, should, for a moment, be differently disposed, he feels himself completely isolated, and must soon yield to the united influence of the whole body: this is a mercy for which we cannot be sufficiently thankful; and which, amidst many imperfections and occasional deviations, cheers our spirits and facilitates our labours. Their hunger and thirst after the Word of God are highly encouraging; during the late Easter Festival, we were again obliged to preach at the same time in two places; and numbers had, notwithstanding, to remain out of doors. The Passion-Week was a season of great spiritual refreshment, the like of which I never remember to have witnessed before: every meeting was crowded to excess: the earnestness of the people to receive a blessing was truly cheering; and the speaking with the various classes in the highest degree interesting.

A new Marriage Law for this Colony has been promulgated, contained in an Order of Her Majesty in Council of the 7th of September; by which, as it appears to me, every thing which we could wish is granted. Marriages can now be legally solemnized by any of our Ordained Missionaries, and provisions are made whereby all marriages hitherto solemnized by us are pronounced legal; and such married people as have intermarried without any form or solemnity, have it in their power, by a certain declaration, to obtain for their children all the rights of legitimate heirs, if such a declaration be signed and transmitted to Government within a year after the promulgation of the Order.

Schools—Our Schools, besides a Sewing School kept by my daughter, contain 408 children; namely, boys 112, girls 109, infants 187. At the Examination of the Boys and Girls, their proficiency cheered our hearts. There were but a few who could not read. A very considerable number of the elder children, perhaps one half of the whole, are well acquainted with the leading truths of Religion; and the first classes, amounting to about 40 in each School, write a decent hand, are acquainted with arithmetic and the outlines of geography, read and

translate easy English Lessons in a very creditable manner, have committed a number of our English Hymns to memory, and are more advanced in the art of singing, taught scientifically by Br. Franke, than the children of any school which I ever saw. [Sept. 1838.]

The whole number of our pupils exceeds 500, with more than 200 infants. We have fallen in with a mighty shoal of fishes; and, as faithful fishermen, we will, by the mercy of our Lord, do what we can to secure as many of them as possible. [Jan. 1839.]

Though the numbers in our schools are not quite so large as last year about this time, owing to the absence of some and the illness or delicate state of health of other children, yet the average daily attendance amounts to 300. Various improvements have, of late, been introduced into this branch of our labour, with regard to the general introduction of the English Language, which, under the blessing of our Saviour, will in due time produce their fruits. [July, 1839.]

Seminary—With our Institution for Training Assistants we are going on very comfortably: another boy, being the eleventh boarder, has just arrived: they have all been received at the express request of the parents, who have cheerfully surrendered them to the service of the Lord and His Congregation, in spite of the predictions of certain persons, that the Hottentots would never part with their children on the proposed conditions. The First Examination, with our eleven pupils, proved highly satisfactory: those who were present were not a little astonished, to hear several of them explain every thing with considerable fluency in English, when called on to solve various problems connected with the use of the globe. Br. Küster has taken up his quarters in the Seminary: Ezekiel Pfeiffer lives with the Boys, and conducts their Morning and Evening Service.

Temporals—Our Saviour abundantly blessed us in the course of last year; indeed, more so than in any preceding year. The present year has, however, commenced less auspiciously. Provisions are daily rising in price, and, in some parts of the country, are hardly to be had for money; so that the lower classes will have to struggle hard, and the apprentices to begin their career of freedom under very trying circumstances. In addition to this visitation, the yearly pestilence among the horses has spread from the interior to these agricultural districts, committing dreadful devastation among these useful animals. [Feb. 1839.]

The measles broke out a few days after Easter so generally, that at least one half of our young people were laid up at once; and for some days, myself and Sr. Hallbeck have had many hundred patients to attend to, and must spend one half of the day in dispensing medicines. The horse sickness is a much more

serious evil. This awful pestilence has now swept through many parts of the Colony, and particularly this neighbourhood, with such violence, that very few of these useful animals are left: most of our neighbours possessed from 40 to 60, and some even as many as 200 horses; and there are now very few farmers who have half-a-dozen left: our Hottentots here cannot have lost fewer than between 300 and 400: the consequences of this fatal pestilence are most distressing: trade and business are completely at a stand; every farmer is, as it were, confined to his place of residence; and can neither bring his produce to the market, nor fetch his necessaries from the towns and villages, nor even obtain medical aid in sickness; and unless assistance can be obtained from those parts of the country where the calamity has been less severe, the fields must, in a great measure, remain uncultivated; so that, amidst the present suffering, we have not even the hope of relief at the next season of harvest. The resignation of our people is, meanwhile, truly edifying; and we fondly hope that THEIR faith and confidence in the Lord will not be put to shame. [April.

I feel truly thankful to our Saviour, that the season of trial and suffering, through which we have been passing, and which will not be easily forgotten, is nearly at an end. I mentioned, in my last, the breaking out of the measles soon after Easter: this epidemic spread so universally among the inhabitants of our place, that there were hardly hands enough to attend the sick; and there were many houses in which ten and more were laid up at once: according to a calculation, which I made by making inquiry in every house and hut, no less than 1250 individuals were taken ill within a month. The disease was generally of a mild character; yet a much greater number, particularly of children, have been carried off than I at first anticipated. Now that the epidemic has nearly ceased in our place, it spreads on the surrounding farms; and I have hourly calls from the neighbours, requesting advice and medicine, which I cannot refuse to attend to, knowing that the poor people, having lost all their horses, are really unable to seek assistance at a greater distance from home. It is, besides, a service which I owe to them in common charity; and which tends to strengthen that bond of affection which happily subsists between many of them and ourselves. [May.

The confidence of our people in the help of an Almighty Saviour has not been put to shame. Things begin, already, to wear a better aspect than any one would have expected. By the importation of grain from other countries, the price of corn is considerably lowered: the farmers, particularly in our neighbourhood, have been able to sow more grain than usual;

so that, with the blessing of God, the next harvest may be followed by a season of abundance. Meanwhile, all those around us who can work are not without employ; though, I am sorry to say, the rate of wages bears no proportion to the present price of the necessaries of life.

[August.

Out-Station.—On the 11th of October 1838, we commenced regular visits to Kopjes-Kasteel (*Eng* Hill-Castle), a Farm about 25 miles to the East of this Settlement. All the inhabitants have joined our Congregation. A convenient room was prepared for Divine Service, with a neat chamber adjoining for the Missionary: but the number of hearers has increased so much that we must look out for a larger Place of Worship. I counted, on a late occasion, about 70 adults, besides a great number of children—four waggons being crowded with people, besides a company in a cart, and a great many on foot and on horseback, from the adjacent farms.

Bp. Hallbeck adds—

Two members of the Society of Friends, Messrs. Backhouse and Walker, were lately on a visit here. They have been travelling for seven years, chiefly in New South-Wales and Van Diemen's Land, preaching the Gospel, distributing Tracts, and promoting the cause of Temperance. They appeared to be very happy in the midst of us, and one of them addressed our congregation in a very feeling manner. As their words are no empty compliments, I was the more pleased to hear them declare, that, during all their wanderings, they had not met with any thing that pleased them more than the work of God in this Valley of Grace.

Hemel-en-Aarde: a Hospital, supported by Government, for the relief of Lepers: about 12 miles from Caledon, and near the sea—1823—Br. Fritsch—Communicants, 36: Baptized; adults, 17; children, 8: Total under instruction, 61—P. 20.

Br Fritsch finds it no easy task to meet and remove the difficulties peculiar to his situation. One of the lepers was lately baptized, and, with several others, is in a hopeful course; but there are many over whom we have to grieve, and the management of whom requires much prudence and steadiness.

Several patients of European Parentage being admitted, occasioned some difficulty in the management of the Institution. It is, however, encouraging to perceive, that three out of the five Europeans are by no means devoid of religious feelings, and are thankful for the visits of the Missionary, and attend the Meetings diligently. One woman is particularly impressed, and seems to be truly awakened.

[Bp. Hallbeck.

Elim: about 60 miles from Genáden-dal, and near Cape Aiguilla: with Out-Stations at *Houtkloof* and *Duinfonteyn*—1824—*Brn.* Luttring, Meyer—Communicants, 117: Baptized; adults, 72; children, 131: Candidates and New People, 45: Total under instruction, 365: to which were added 177 emancipated apprentices—P. 120.

Bp. Hallbeck reports of *Elim*—

The precarious state of health of *Brn.* and *Sra.* Luttring and Meyer, and the increasing numbers of the congregation, rendering assistance requisite, *Br.* and *Sr.* Teutsch moved thither. They were received with much love, both by the residents and neighbouring colonists. The congregation proceeded in a peaceful undisturbed course. Not a single instance of intemperance occurred among their charge; and those who were employed for longer or shorter periods at a distance, received from their masters satisfactory testimonials as to their conduct. The Schools were attended by about 120 children, whose eagerness for hearing and actual progress justify the best hopes for futurity. The visits of the Missionaries to *Houtkloof* were regularly continued: the progress of the work of God in the Hottentot Families there afforded sincere pleasure: their activity in business is also gratifying.

In April last, the Missionaries make the following report of the Stations:—

One consequence of the influx of new inhabitants is the erection of new houses, and the laying-out of additional streets, whereby our Settlement will gain materially both in extent and appearance. Another and very pleasing effect is, an increase in the number of children who attend our school, and for whose accommodation it will soon be found needful to enlarge the School-House. We have lately established a Sunday School, chiefly for the benefit of the elder children, who have ceased to frequent the Day School, but are desirous to retain in mind and memory what they have already learnt: this institution has produced a great eagerness to learn among the inhabitants of our place generally: a collateral benefit which it confers on the whole community is, its direct tendency to promote the due observance, and prevent the desecration, of the Lord's Day.

The individual speaking with the different classes of our congregation has, of late, been productive of much encouragement to us. Before Easter, *Br.* and *Sr.* Meyer conversed with nearly all the members of our flock; and had the pleasure to perceive that not a few of the enfranchised slaves possessed a considerable knowledge and understanding of the Word of God, and were truly desirous to turn to the best account the civil liberty which they now enjoy.

The spiritual course of our flock is, on the whole, encouraging: its members, generally, afford satisfactory evidence that the Spirit of God bears the rule among them; and though cases of open transgression are not altogether wanting, it is manifest that they are opposed to the spirit of the congregation.

In their temporal circumstances, our people have had much to endure. The times have been and are still very hard, and provisions of all kinds excessively high in price. To add to the prevailing distress, nearly all the horses belonging to *Elim*, 447 in number, have died of the prevailing distemper: this epidemic has been almost universal throughout the Colony, and many think it has been occasioned by the unwholesomeness of the grass on which the poor animals have been pastured.

Enon: on the White River, near Algoa Bay—1818—*Brn.* Stoltz, Hoffman; *Sr.* Halter, *As.*—Communicants, 118: Baptized; adults, 100; children, 127: Candidates and New Persons, 345: Total under instruction, 427—Pp. 20—22: and see, at pp. 416—418, Bp. Hallbeck's account of his Visit to *Enon*, mentioned at p. 21; and, at p. 537, notice of *Br.* Halter's death: some particulars of his death will appear in the present Number, with an affecting account by him of the distresses at *Enon*.

Some notices, chiefly from Bp. Hallbeck, will shew the state of this much-tried Settlement. With reference to the close of 1838, he writes—

The mournful and long-standing complaint of drought and barrenness has, alas! not yet ceased. The Missionary Work has, in consequence, been seriously impeded; many of the residents being obliged either to leave the place altogether, or to make long absences from it; which has also an injurious effect on those who are left at home, the regular attendance at School and Church being frequently interrupted. Through the Lord's mercy, however, the Brethren have not lost courage; but continue their exertions unweariedly, in hopes of better times. They are also encouraged by occasional visits from Heathen, who come to ask what they must do to be saved; and they have cheering evidences, among the remnant that are left, of the vital power of the Word of Atonement.

Amidst all external difficulties, rendering the most rigid economy necessary, the Lord has wonderfully helped this distressed flock: the several branches of trade in the Settlement have had more orders than they could execute.

Br. Teutsch was much pleased with the internal course of the congregation at *Enon*. The number is, indeed, somewhat diminished by the

outward distress; but there are many faithful souls left, and, on the whole, their trials seem to have been sanctified to the growth of the inner man.

A few months afterward, the scene was changed:—

It appears, at last, as if better times for Enon were at hand. Copious rains have fallen—the pasturage is excellent—the Witte River is flowing in the upper part of the valley; and our Brethren are in hopes that it will, ere long, reach the Settlement—the Hottentots are engaged in repairing the fences of their long-neglected gardens. On the 21st of May, after heavy rains in the neighbourhood, the inhabitants of Enon were again favoured to hear the almost-forgotten sound of a rapid mountain-torrent: under the encouraging prospect of being again enabled to irrigate their gardens and fields, they are now busily preparing for sowing and planting, as soon as the season admits of it.

In August, Br. Hoffman writes—

After a succession of heavy rains, we had the joy to see the Witte River once more flowing—a sight which had not met our eyes for a period of full two years. The old water-course having been ruined, it was hereupon deemed necessary to construct a new one, and our people were very ready to perform the required labour.

TAMBOOKIES.

Shiloh: on the Klipplaat River—1828—*Brn.* Genth, Bonatz—Communicants, 35: Baptized; adults, 34; children, 39: Candidates and New People, 363: Total under instruction, 475: fugitives, stripped of their all by the Eastern Tambookies, seeking refuge here, the inhabitants were increased, at the end of 1838, to 546, of whom 384 were Tambookies or of kindred tribes, and the rest Hottentots: the number has since risen to about 600—P. 22.

Br. Bonatz reports, at the close of 1838—

Within our own borders, peace was maintained; for though the Tambookies immediately in our neighbourhood frequently went forth to war with the Sootoos, and after much bloodshed returned with great booty, our people refrained from taking any part in these predatory contests. Nor were we disturbed by any of those feuds among the Settlers themselves which in former years caused us so much trouble and anxiety. Both Church and School were diligently attended by old and young; and though we cannot tell of numerous conversions from Heathenism, we should be ungrateful were we to deny that the Lord has been with us and blessed our labours. On the 15th of July, we had the joy to baptize two Tambookie Women, and four Hottentots. The

baptized Tambookies afford us, on the whole, much satisfaction, by their steadfastness; for of those who have been added to the Church within the past six years, not one has rendered himself liable to exclusion. One feature in their character causes me, however, frequent concern—the self-complacency in which they are apt to indulge: some of the baptized fancy themselves better than they are, and they consequently neglect to press onward toward the mark set before them: that sense of sinfulness and infirmity which humbles a believer in Jesus in his own eyes and in the presence of his Lord, is a gift of Divine Grace which they have evidently not yet obtained. I trust the Holy Spirit will yet bestow it upon them. The Tambookie School is attended daily by 50 to 80 children, of whom 20 can read pretty well: the Hottentot School by about 50, among whom are 15 or 16 readers. The pastoral life of the Tambookies is very unfavourable to the education of their offspring; but as this is a circumstance which we cannot at once alter, we must be content to do all that we can, and be thankful for whatever fruit is vouchsafed to our exertions. All our Brother Missionaries in Caffreland have to contend with like difficulties.

In temporals we have been highly favoured; the grain which was sowed last spring having yielded an abundant return, in many instances full seventy-fold. The Tambookies have likewise shewn much diligence in the cultivation of their own grounds: never, in any former year, have we known them plough and sow so many acres; nor bestow so much labour on their gardens, which really make a splendid appearance. The interior work of the mill is now finished. In addition to all its other services, the Klipplaat has supplied us with excellent mill-stones, which I have succeeded in bringing into shape, and find to answer the purpose extremely well: several farmers have already been here with waggons full of corn to be ground; and after the harvest is over, it is said that a regular road is to be made through Shiloh, to Grahamstown and Cradock, our mill being the only one in the whole district. You may imagine how the Tambookies stared, when they first saw the mill at work: most of them beat their breasts, in token of wonder and admiration: others laid their hands on their mouths, and at length exclaimed, “Now we see that you do indeed know every thing, and that every thing is subject to you; for even the water you can force to work for you!” We have also erected a smithy in the course of the year past, and finished another house which we had previously commenced. Thus you see, that here at Shiloh there is no lack of employment of one kind or other. Oh, help us to pray that our gracious Lord may endow His feeble

servants with the needful gifts and grace for the performance of His work, and give them to experience that their labour is not in vain in Him.

Bp. Hallbeck adds, at a later period—

Though the actual increase continues to be small, the knowledge of the Truth is spreading among young and old. The salutary influence of the Gospel may be traced even in those who are still unconverted; and the believing Tambookies manifest great steadfastness in their profession. As to temporals, the situation of the Missionaries and their flock calls for our deepest gratitude. Such a beautiful sight as the extensive corn-fields of Shiloh afford is probably nowhere met with, from this western extremity of the Colony to the region of Port Natal.

The chiefs of the Tambookies have, in consequence of the calamities which have befallen them, removed to the thinly-inhabited parts along the colonial frontier, north and north-west of Shiloh, so that these regions are now comparatively well peopled; and it is rumoured that other Societies are about commencing Missions among these new-comers.

The Report of Bp. Hallbeck's Visit to Shiloh, promised at p. 22 of the last Survey, has been prepared for some time; but, as we find that we cannot make room for the whole, we here subjoin some of the chief parts:—

Aspect of Country—The general appearance of the country presents a marked contrast to that of the seaward district. On crossing the mountains, a new world seems to open upon us. While, to the south, the plains are covered with a great variety of plants and shrubs, and woods and thickets are not wanting, the north side of the ridge shews neither tree nor shrub, as far as the eye can reach—nothing but an undulating expanse of hill and vale, carpeted with grass. On approaching Shiloh, however, there is some improvement; and thorn-bushes are seen, here and there, bristling the sides of the hills. All the surrounding valleys, too, contain brush-wood, which, being of rapid growth, will furnish a sufficient supply of fuel for years to come. Timber is likewise more easily to be procured at Shiloh than in most other parts of the Colony.

Klipplaat River—The distinguishing advantage of Shiloh is, its invaluable streamlet, which affords an unfailing supply of clear, sweet water. Yet this stream was not made fully available, till our Brethren, with considerable labour and expense, completed their two water-courses, which are justly admired by every visitor. The first, which waters a hundred acres of land, was finished in 1831, and fertilizes most of the fields and gardens: the second, Jan. 1840.

6000 paces long, was completed by Br. Fritsch in 1834, and irrigates a large plain of very rich corn-land, besides being in readiness to turn the mill.

Gardens—The Garden of the Missionaries produces potatoes, and all the common vegetables, of excellent quality, and in greater abundance than is required for their own table. The Orchard contains peach, apple, apricot, almond, and walnut-trees: orange and pear-trees have not yet succeeded here. A large quantity of fruit, especially peaches, is dried every year, and is found very useful in the house-keeping.

Farm—The maintenance of the Mission is yet more materially assisted by the Farm, all the grain requisite for its consumption being raised on the spot: and though the corn-fields are exposed to the ravages of locusts, hail-storms, and sharp night-frosts at the latter end of the season, the harvest has never yet been seriously injured by them, but has yielded from sixty to a hundred fold. Grazing is another important source of income: such are the facilities for breeding cattle, that no draught-oxen have ever to be bought: milk, butter, and soap are in superfluity; and the flock of sheep consisting of 1700 head, not only supplies the larder plentifully, but yields a yearly surplus for sale. Such articles, on the contrary, as cannot be procured on the spot, are very dear, owing to the laborious and expensive carriage. To this head belong clothing, groceries, crockery, &c.; and the greatest economy is therefore observed in the use of these articles. On the whole, however, the Tambookie Mission is not likely to prove very burdensome; especially when the mill is once brought to a completion, as it will have the custom of the whole neighbourhood.

Pasturage—Along with agriculture, pasturage is a main source of support to both black and brown inhabitants: it is the favourite pursuit of the Tambookies especially, and the Tribes akin to them; and this neighbourhood presents peculiar advantages for it. Exclusive of sheep and goats, the herds of the Tambookies and Hottentots amount to 2000 head, chiefly kine; which come home to the kraals every evening, in long rows, to be milked; looking so sleek and fat, that one cannot but excuse their owners for the great partiality which they shew to this employment. In some parts of the year, milk is the only sustenance of the Tambookies, and it always forms an important part of their diet: in order to keep it, they have leather sacks, into which the new milk is poured every day, where, mixed with the sour, it soon becomes sour too. The Cape Farmers maintain that this thick milk is uncommonly nutritious; and the appearance of the Caffres, large-limbed and muscular as they

United Brethren—are, who live on little else from infancy to old age, seems to establish the fact beyond all reasonable doubt.

Character of the Natives—Without attempting a description of the Caffres and their congeners, I will merely observe, that in one feature of their character they differ widely from the Hottentots, and indeed from most uncivilized nations. They are careless as to the future, and live from hand to mouth; nor is the most painful experience sufficient to teach them forethought: with the Caffres it is quite the reverse; and this, combined with various other circumstances, seems to confirm the idea, that they have once enjoyed a much higher degree of cultivation than they exhibit at present. Covetousness is the leading feature in their character; and their eagerness to acquire is only equalled by their disposition to hoard. This propensity seems, indeed, to be the source of all their principal views.

Prevalent Spirit—In general, a good spirit prevails between the different classes of the population. The Tambookies look up to the Hottentots as their protectors in the hour of danger: the Hottentots, though often annoyed by the begging habits of the black inhabitants, treat them with kindness, in consideration of the various services which they receive from them. Many of them, also, keep in view the important object for which they first removed hither—to be instrumental in bringing these Heathen to the knowledge and enjoyment of the blessings of the Gospel; and where this is the case, hearts readily unite in love, notwithstanding all difference in blood, language, and customs.

Industry—It is gratifying in the highest degree to see rude savages, who, before our coming, knew nothing of the use of the plough and spade, who regarded manual labour as disgraceful, and the yoking of oxen as abominable cruelty, now vying with one another in all kinds of field-work and gardening. I cannot describe my own sensations, as I walked through luxuriant fields, where there was formerly only a scanty herbage: and where, ten years ago, I saw nothing but the tracks of lions and their startled prey, I now beheld troops of the black and brown inhabitants of Africa, busily occupied in their fields and gardens.

Besides labouring in their fields and gardens, many of the Hottentots fell wood in the mountains, which they dispose of either in the Settlement or among the neighbouring colonists. Some, again, have learned trades, which they carry on either under the direction of the Missionaries or on their own account, and which pay them well; though, in so thin a population, their employment cannot be constant. It is no small advantage to the Settlement to have

smiths, carpenters, bricklayers, and thatchers within itself.

Influence of the Mission—Most of the Natives are yet Heathens; but they engaged, on settling here, to renounce their heathenish customs—to live according to the Word of God and the regulations of the congregation—and to avail themselves of the opportunities afforded them and their children for instruction. So far as I had an opportunity to judge, the Tambookie Meetings and Schools were well attended; and, excepting an occasional burst of passion, I saw nothing to remind me that they were Heathens. Indeed, the fear of forfeiting their fruitful gardens operates as no small check upon them; and the Missionaries all remarked, that for some time past they had been more orderly and docile than usual, though we must not expect any permanent improvement in them until they have experienced a change of heart.

Koksbosch: a new Settlement, on the River Zitzikamma, among the Fingoes—1839—*Brn. Nauhaus, A. Küster: Single Sys. Rudolph, Lesser, &c.*—Pp. 22, 23.

This Seventh Station of the Brethren, spoken of in the last Survey, was begun on the 14th of February. It is a few miles from the sea, in the midst of the Fingoes, who are settled four or five leagues up and down the Zitzikamma. There is an extensive surface of grazing land, with two shelving projections of the mountain ridge which offer eligible sites for gardens. The number of Fingoes is about 1000: they have large herds of oxen, and flocks of sheep and goats, and have settled in every kloof where the soil is capable of cultivation. Government have consented to secure the needful lands to the Brethren on very favourable conditions. The following notices have appeared:—

The Fingoes were rejoiced, and received us with open arms. Their desire to hear the Gospel is truly edifying. On Sunday, the 17th inst., two days after our arrival, many of them visited us; and 48 Fingoes were present at the Discourse delivered by Br. Küster in the Caffre Language. On the following Sunday, the concourse from the surrounding district was still greater; and above 100 persons attended Br. Küster's Ministry: the Address, which I delivered in Dutch, was listened to with much devotion by 28 persons, mostly apprentices from the neighbourhood, and by 8 of European extraction. In short, people of all classes and colours—white, brown, and black—appear to be heartily glad that we have settled among them. As often as there is an opportunity

hither from one of the neighbouring farms, or we receive a visit from any of the apprentices, we are sure to be favoured with some useful present: one brings us beans; another, cucumbers; a third, fish, grapes, bacon, butter, &c. Every day Br. Küster holds a meeting for the Fingoes, and a school for the Hottentot and Fingo Children, which is attended by about 20 of their number. On the 24th of February we opened a Sunday School, which is already frequented by about 40 Fingo Children. The house which we found here has been repaired and made habitable: a kraal has been erected for sheep and cattle: some land has been brought under tillage, and planted with beans, salad, and turnips. [*Late Br. Halter: Feb. 1839.*]

Our present number amounts to 78. It is truly encouraging to witness the hunger and thirst of the people after the Word of God. Every Sunday we have a great concourse from the whole neighbourhood; Palm-Sunday as many as 300, viz. 250 Fingoes, and 50 of the other Tribes. Of course, we are obliged to keep Divine Service in the open air; and we wish, therefore, without loss of time, to erect a building which may serve, at first, both as Church and School. The Sunday School is usually attended by 80 children. Our temporary dwelling-house, 30 feet by 13, is nearly finished. The Lord has so blessed our garden, that we have already vegetables for our table, such as salad, turnips, beans, and carrots; and potatoes begin to ripen. In short; this place appears, in every respect, to

I am thankful to say; that I have found our New Governor very favourably disposed toward us; which I ascribe to the gracious direction of our Lord and Saviour. It is, indeed, a circumstance which humbles us in the dust, sensible as we must be of our own defects, whilst at the same time it encourages us to new zeal and faithfulness. Meanwhile, it is certainly not a little remarkable that we have now had Governors of almost every shade of political opinion, and that all, however different their views in other respects, have agreed in their favourable opinion of our Missionary Labour; and I hope I may add, that this opinion has not suffered by a close connection and intimate acquaintance with its details.

[*Bp. Hallbeck.*]

LONDON MISSIONARY SOCIETY.

Dr. Philip, accompanied by Mrs. Philip, made an extensive journey, from the latter part of October 1838 till the beginning of February following, on a visit to the Society's Stations. Mrs. Philip was furnished "a copious and highly-descriptive account," to use the words of the Directors, "of the state of the Missions." We shall occasionally extract passages.

The Rev. Henry Calderwood and the Rev. Richard Birt, with Mrs. Calderwood and Mrs. Birt, arrived on the 17th of September 1838. Mr. and Mrs. Birt embarked from the Cape in October, for Algoa Bay; with the intention of proceeding thence to Caffreland, after a short stay at Bethelsdorp: Mr. Calderwood remained in Cape Town, during the absence of Dr. Philip—

be a promising field. May our Lord grant us, who are called to labour here, faithfulness, grace, and wisdom, always to act according to His mind!

[*The Same: May 1839.*]

Br. Halter's health obliging him to return to Enon, he was succeeded by Br. Nauhaus, who thus writes, at the end of August:—

We continue to discover the most pleasing traces of the work of the Holy Spirit on the hearts of the people among whom we are labouring: the reddening dawn already announces the break of day. Last week, six Fingoes and three Apprentices were admitted Candidates for Baptism: among them is our Interpreter, whom we considered to be in a state of true preparation of heart for the reception of this ordinance. Old Kutchwa, a very wicked, I might say, furious Fingo, is a Candidate for Baptism: the lion has become a lamb: it was truly affecting to see this Old Man, in the first Meeting which we held at this place, lying prostrate on the ground, with his ox-skin drawn over his head, and weeping bitterly.

Summary.

Stations, 7—Labourers: Missionaries, 21; Wives of Missionaries, 20: Assistants, 2 Widows, 3 Single Sisters: Total, 46—Natives under instruction, 3772—Natives in Church-Fellowship, as communicants or baptized, 2718.

Mr. and Mrs. Helmore and Mrs. Passmore embarked in January last, and arrived in safety—In June, the Rev. Robert Moffat, of Lattakoo, with Mrs. Moffat and their family, reached London on a visit home, after he had laboured 21 years in Africa—Pp. 24, 64, 120, 391, 392; and see, at pp. 226—229, a Memoir of Andries Stoffles, a Converted Hottentot.

Cape Town—John Philip, D.D. *Superint.* of the Society's Missions in South Africa; H. Calderwood, Holloway Helmore: W. Passmore, *As.*

Mr. Locke has removed to Grahamstown, to succeed Mr. Monro, who has entered on the new field of labour lately opened among the Hottentot Settlers on the Fish River.

The work of education was commenced in two

London Missionary Society—

of the New School-Houses previous to the month of August, and to each of these a Schoolmaster has been appointed. The School-Houses are also used as Places of Worship, and for the purpose of Sabbath-School Instruction. A School for Girls, on the British System, had been established; and an Infant School.

The state of the Heathen and Mahomedan Population in Cape Town indicates the necessity of augmented efforts on their behalf: two adult Schools have been formed, to meet, in some degree, these urgent claims. The persons composing them assemble three times a week to receive religious and other valuable instruction.

[Report.

HOTTENTOTS.

Paarl: 35 miles N E of Cape Town—1819—W. Elliott—Congregation at the Paarl, 500—Communicants, 45: baptized in the year, 6 adults; 9 candidates—Schools: Morning, children, 72; Evening, chiefly adults, 150; Sunday, adults and children, 150; Infants, 81—Books distributed 5 Bibles, 137 Testaments, 500 Religious and 1000 Elementary Books—P. 24; and see, at pp. 502, 503, the Closing of the Apprenticeship System at the Paarl.

The conduct of the Emancipated Apprentices has exceeded the highest expectations of their best friends. Instances of intoxication have been unusually rare. Not the slightest disturbance has taken place, and the police has had nothing to do. The Mission Chapel is crowded to excess; even the very pulpit being partly occupied by hearers.

[Mr. Elliott.

Tulbagh: 75 miles N E of Cape Town—Arie Vos—Communicants 10—P. 24.

No material change has occurred in connection with the labours of Mr. Vos: though advanced in years and declining in bodily strength, the work of the Lord, in which he is still assisted by the Rev. G. Zahn, continues to prosper in his hands. He refers, in terms of the warmest gratitude, to the holy and consistent course of conduct which Divine Grace is enabling the Communicants to maintain. The knowledge of the Truth is rapidly spreading throughout the district.

[Report.

Klaas Vooks River: in the District of Zwellendam—1837—Cornelius Kramer.

After labouring 20 years at the Boesjeveld in the Tulbagh District, Mr. Kramer has removed to a Station on the Klaas Vooks River. Here he has erected, at his own expense, a dwelling-house, in which he also holds Public Worship; it was opened for that purpose in April 1837, on which occasion a large congregation of Colonists and Natives assembled within its walls. The attendance has since been well sustained. Increasing age has obliged this old and faithful

servant of the Lord to curtail his itinerating labours.

[Report.

Caledon: 120 miles E of Cape Town—1811; renewed, 1827—Henry Helm: Dan. J. Helm, *As.*—Congregations: Sunday, 150 to 400; Week-day, 20 to 80—Communicants, 59: baptized, 2 adults; one of whom “subsequently departed this life, after a season of great bodily affliction, to be with Christ”—Scholars: Day, 70; Sunday, adults, 105; Infant, 60. The Children continue to receive catechetical instruction on the Sabbath. English is now used in the Day School, instead of Dutch as formerly—Contributions to the Auxiliary Missionary Society, 27l. 12s.—P. 24.

We were pleased with the appearance of the congregation, but the poverty of the people is very great: the drought for three years has, in a great measure, prevented their reaping any harvest; so that they are obliged to go to service among the farmers. Where the distance is not too great to prevent their leaving their families at the Institution to attend school, returning themselves on the Saturday Evening to be ready for the Sabbath, this practice is not undesirable; but when they are under the necessity of going to such a distance as to deprive them of the Means of Grace, they generally suffer in their moral and religious character, and their children grow up ignorant and without restraint, so as too often to bring disgrace on the Station to which they profess to belong. I wish we could say that the trials of the people appeared to have led them to seek more enduring riches than this world can afford, but such did not seem to be the case.

Things at this Station appear to be not in the most flourishing state. Both Missionaries and people seemed discouraged. The people have been so long promising to build good houses for themselves, and have been for so many years without fulfilling that promise, that the Missionary had nearly lost all hope of their ever doing it. There is certainly much blame to be attached to some of the people; but we must not forget that many things have intervened to prevent the accomplishment of their intentions.

Notwithstanding these discouragements, pleasing changes have taken place in the appearance of the Institution since Mr. Helm first settled there. A good Church and Congregation have been formed—good Mission Houses and good School Rooms have been erected. Neither of the schools possesses the efficiency which we could wish; but a number of children are in attendance, and more will attend when a change of seasons permits the parents to bring their families to reside in the village.

Dr. Philip held several meetings with the people respecting their temporal concerns—urged on them a change—and pointed out the consequences of neglecting to improve themselves and their village. They appeared to feel the importance of what was said, and promised to bear it in mind. [Mrs. Philip.

Pacaltsdorp: 245 miles E of Cape Town—1814—W. Anderson: T. S. Hood, *As.*—P. 25.

The people have still many difficulties of a temporal nature to contend with; and these fail not to operate unfavourably against their social and intellectual improvement. The Day School, in November last, contained only 51 scholars, though at the commencement of the year the number was 68: this decline has been chiefly occasioned by the removal of a number of the inhabitants to other places, in quest of the means of livelihood. The Infant School is in a remarkably promising state, but the attendance has declined to about 100. In the Sabbath School, the attendance averages 64. The Sewing School is still continued, under the direction of two of Mr. Anderson's daughters.

[Report.
Our Society for the promotion of Temperance has had a favourable influence in checking the progress of drunkenness. The greater part of the people conduct themselves well. I am pleased to see them constantly attend the worship of God on the Sabbath, and our Church is well filled. I labour in hope, though I do not see the evidence of a saving change in many: there are some, however, who give me full satisfaction: their conversation is becoming the Gospel of Christ: they bear fruits of righteousness, and shine as lights among us.

[Mr. Anderson.
On Sabbath Morning we heard Mr. Anderson preach, and united with the Church in commemorating the Saviour's dying love: there were not many Members present, and a smaller proportion of young people than we could have wished to see; but there was a good congregation at each of the three Services.

We were particularly interested in the Infant School, for it was evident that the children were in the habit of receiving much religious instruction: the number of passages of Scripture and Hymns repeated, and the order and interest manifested by the children, gave us much pleasure.

The situation in which they are placed is peculiarly trying and affecting, owing to the drought, which for several years has dried up their tanks; and the single spring which remains in the place is so shallow, that the water can only be taken up with a sancer. For some time the people had been obliged to go a distance of four miles, to wash their clothes, and to fetch their drinking-water.

Few Stations present more life and activity than Pacaltsdorp. Mr. Anderson, in his 70th year, appears as capable of action as I ever saw him; and the schools are, upon the whole, in a good state, particularly the Infant School. Mr. Hood, the Teacher of the Juvenile School, is very useful among the people and the neighbouring farmers, in administering medicine and medical advice; and has been very successful. We have, on the whole, been pleased with the appearance of the people, the cleanliness of their houses, and their increasing comfort: still there is room for much improvement in the houses, and we hope that, if the times improve, they will improve also. We were particularly pleased to see several excellent workmen, who have shops, and work at their trades: there are two waggon-makers, who are quite famous for the taste as well as the excellence of their waggons: there are a smith, a cooper, and a shoemaker, who have sufficient employment. [Mrs. Philip.

Dysal's Kraal: 45 miles N of Pacaltsdorp—John Melville, who removed hither from that Station in May 1838—Congregation, 60 to 100; several of whom travel 15 miles, and others 20, to reap the advantages of religious instruction—Communicants, 5—Scholars: Day, 25; Infant, 25; Sewing, 10; Sunday, the whole congregation—Temperance Society, 71 members.

Hankey: near Chamtoos River—1825—Edward Williams: W. Kelly, *As.*—Communicants, 58; candidates, 5: candidates for baptism, 6—Scholars: Day, 120; Infant, 80; Sunday, 90 to 130, and occasionally as many as 250: the progress of each School is very gratifying—Temperance Society, 235 members—Auxiliary Missionary Society contributions, 43*l.* 9*s.* 6*d.*

An encouraging measure of the Divine Blessing appears to have attended the labours of Mr. Williams since his arrival at Hankey in December 1837. He expresses his belief, that the Gospel has, within a recent period, proved the power of God to the salvation of several persons; and he is much encouraged by the holy and consistent conduct of the native disciples.

The people have suffered much from drought; and, in various respects, the evils of poverty are visible among them. Active measures are in progress for their social improvement. Mr. Williams proposes to introduce the arts of spinning and weaving. Six water-courses will shortly be completed, and several good houses are in course of erection. [Report.

Bethelsdorp: 450 miles E of Cape Town—1802—James Kitchingman: T. Merrington, *As.*—Congregation, 250 to 300. Meetings for religious instruction

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and prayer are held every evening in the week—Communicants, 104—Scholars: Day, 40; Infant, 70: Adult Sunday, 80 to 100: Bible Classes, twice a week, are attended with much interest and profit—P. 25.

Owing to long-continued droughts, added to the natural infertility of the soil, the people at Bethelsdorp have been greatly depressed in their temporal circumstances during the past year. The congregations and schools have, in consequence, decreased in number; but it is some relief, as Mr. Kitchingman observes, to know that many who have left continue under religious instruction in the places whither they have gone. He regrets to perceive a deficiency of spiritual religion among the people; but he labours in the patience of hope, and with believing supplication that God may soon pour out His Spirit and revive His work in the midst of them.

The Temperance Society is producing highly beneficial effects among the people: instances of infraction of its rules have not been many.

[Report.

There has been one favourable circumstance during the summer, which has greatly tended to relieve the inhabitants from the state of want to which they were exposed—the salt-lake has been unusually productive. Numbers, both men and women, found employment in collecting salt, and hundreds of bushels of this article have been disposed of: still the state of the people has been very trying: numbers have removed to seek a livelihood in other places; and among those who remain there appears but little spirit of exertion to make better dwellings, or to improve the external appearance of the Institution in general. This seems to be one of the results of their present state of poverty.

[Mr. Kitchingman.

Port Elizabeth: Out-Station to Bethelsdorp—Adam Robson—Sunday Services, 4; one Dutch, two English, and one for the Fingoes: Weekly Services, one Dutch and one English—Communicants, 93, being an increase of 29: Baptized, 3 adults; candidates, numerous—Scholars: Day, including 25 Fingoes, 166, with an average attendance of 100; Sunday, 214: in a separate Sunday School for Fingoes, from 50 to 70 attend—Pp. 25, 26.

Uitenhage: Out-Station to Bethelsdorp—J. G. Messer—The Chapel, though capable of holding 500 persons, is found much too small: an increasing desire for religious knowledge is manifested among the people—Communicants, 171: among these, there are 13 converted Mahomedans, and there are many Inquirers among

the Mahomedans: Baptized, 130 children of pious parents, chiefly of liberated apprentices—Scholars: Sunday, 279, chiefly adults, with an average attendance of 190: about 40 can read the Scriptures, and the rest are making good progress—Temperance Society, members 262; and these, with only two known exceptions, have maintained a scrupulous regard to the rules—Auxiliary Missionary Society, contributions 28*l.* 1*s.* 11*d.*—P. 26.

Theopolis: 550 miles E of Cape Town. G. Barker, Christopher Sass: Thomas Edwards, *As.* Communicants, 72: some of the most pious members have been called to their eternal Rest: Baptized, 3 adults—P. 26.

In consequence of the removal of a number of the people to a new location on the Kat River, the Schools and Congregation at this Station have undergone a serious diminution; and, as the chief portion of the remaining inhabitants do not reside in the village itself, but on the more distant parts of the institution lands, a further discouragement is felt on account of the irregular attendance of the parents and children on the means employed to promote their moral and religious improvement.

The Day School, which, in the former part of the year, contained 65 children, subsequently declined to 29. The Infant School contains 82 children, 11 of whom can read the New Testament. One of Mr. Barker's daughters instructs the younger females in needlework. The number of children and adults receiving instruction in the Sabbath Schools is 156. Twice a week a school is held for the benefit of the adult Bechuanas and Fingoes, "whose progress," says Mr. Barker, "affords us great pleasure, although the Fingoes have been here only a few months."

[Report.

Grahamstown: in Albany District—John Locke: N. Smith, *As.* In November 1838, Mr. Monro, who had laboured for many years at Grahamstown, removed to a Station near Caffre Drift, on the Great Fish River; and was succeeded by Mr. Locke, from Cape Town—Communicants added in the year, 12: Baptized, 11 adults and 42 children—Day Scholars, 53—Pp. 26, 27.

During the year antecedent to his departure, Mr. Monro reports that the Cause of the Redeemer had every appearance of prosperity in the attendance on the Means of Grace and Ordinances of Religion. Among the Hottentots especially he states, that more than an ordinary spirit of religious inquiry prevailed; and some of the older members acknowledged that the arm of the Lord was revealed in the midst of them.

[Report.

Graaf Reinet—A. Van Lingen; who is still aided by the co-operation of the Rev. Mr. Murray—P. 27.

The Congregation on the Sabbath has varied through the year from 200 to 300 persons; including those who have been baptized, about 40 in number, whose habitual conduct testifies that they have not received the grace of God in vain. On account of increasing age and infirmity, the Missionary has been unable to pursue his itinerant labours to the same extent as formerly; but his lack of service in this important branch of effort has been efficiently supplied by Mr. Murray, who also aids in the stated and occasional Services.

Besides continuing to preach the Gospel in the public prison of Graaf Reinet, and to afford the consolations of Religion to the poor lepers in the neighbourhood of the town, Mr. Van Lingen holds several meetings during the week for prayer and catechetical instruction. [Report.

Kat River—1829—James Read, James Read, jun.: James Clark, *As.*; 2 *Nat. As.*—P. 27, 28.

Early last year, Mr. Read, sen. arrived, from Cape Town, at his Station in the Kat-River Settlement, where he was welcomed by the people with every demonstration of thankfulness and joy. It was his satisfaction to find the Mission, under the care of his Son, in a prosperous state; and to resume his labours with the most pleasing prospects of steady advancement in every department of the work. The grateful expectations which the state of the Mission at that period encouraged the Missionaries to entertain, have, it would appear, been largely realized.

The number of schools has increased to 17, in which are daily taught 1400 pupils; whose progress is very encouraging, and reflects much credit on the young Native Teachers who have the charge of them. The Annual Examination in May last, at which about 1000 children were present, was attended with unusual interest.

During the past year, six Native Youths, having completed their preparatory course in the Philipton Day School, were appointed to the office of Schoolmaster, and have entered on the work of instruction. "It is pleasing and encouraging," observes Mr. Read, jun., "to see the aptitude which they evince in imparting instruction, and the pleasure which they take in communicating knowledge to their little countrymen."

There are 14 Stations in the Kat-River Settlement, including Philipton, the residence of Mr. Read and his family. At each of these, a Day School has been established; and an Infant School at three of them, namely, Philipton, Bexton, and Roadsale. The Native Teachers, including the female instructors of two of the Infant Schools, are 15 in number.

The Kat-River Settlement is almost the only one whose interests have not perceptibly suffered by the prevailing distress. In that Mission, the work of the Lord has exhibited during the year a very remarkable degree of prosperity. [Report.

Great Fish River—1838—John Monro—P. 28.

Mr. Monro arrived from Grahamstown in November. The particular location selected by him as his place of residence is described as superior in its natural advantages to any other Station on the Fish River.

The resident population is not large; but the whole number of the Hottentot Settlers, among whom Mr. Monro now pursues his labours, and who appear prepared of the Lord for the reception of Divine Truth, is fully sufficient to engage the most devoted exertions which our Brother may be enabled to make in their behalf.

The progress of this infant Mission has hitherto been opposed by serious difficulties, arising from the failure of the crops and the consequent poverty and depression under which the Settlers have laboured; and it seems difficult to form an opinion as to its future advancement.

Previous to the arrival of Mr. Monro, the locations had been occasionally visited by Mr. James Read, who bears pleasing testimony to the pious zeal and activity which the Native Teachers exhibited in the fulfilment of their duties. [Report.

CAPFREES.

Buffalo River—1826—John Brownlee: Jan Tzatzoe, *Nat. As.*—Jan Tzatzoe resumed his labours, as Assistant Missionary, on his return from England; but his attention is much occupied with the secular duties devolving on him as Head of his Tribe—A Place of Worship, to hold 400 persons, was erecting—The Schools for Adults and Infants are continued: about 30 adults receive instruction from a Native Convert. The Scriptures and other Books in Caffre have been given by the Wesleyan and Glasgow Missionary Societies—There is a visible improvement in the outward condition of the people—P. 29.

I am glad to perceive a gradual, yet silent, increase of religious feeling among this people: the greater proportion of those religiously affected consist of females. Formerly we had to lament the carelessness of the women; and the greater tenacity, as compared with the men, with which they retained their sinful practices. There are about 20 persons of whom we hold a favourable opinion: 7 of these will shortly be admitted to church-fellowship.

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About 30 persons, in all, appear to be influenced by the Gospel, and are making some progress in learning to read. They are all persons in the prime of life, some of them heads of families, and the influence of their piety is beginning to appear in the conduct of their children.

[*Mr. Brownlee.*

We had the pleasure of meeting 14 members of Mr. Brownlee's church: most of them have been converted since the war, and chiefly through the instrumentality of Natives. We were glad to see the Christians decently dressed: although many of them were poor, still they make an effort to get clothes.

Mr. Brownlee is building a Place of Worship, which is ready for the roof; but it is difficult to get people to finish it. The Caffres are accustomed to do nothing but attend to their cattle and prepare for war. The men are now beginning to attend to agricultural pursuits, instead of leaving it all to the women, as formerly. Where the Gospel prevails, this will be the case.

[*Mrs. Philip.*

Knapp's Hope, on the Keiskamma—1833—Gottlieb Fred. Kayser—Communicants, 4—Scholars; Day, 25; Sabbath, adults and children, 40—P. 29.

The augmented facilities provided, by means of irrigation, for the cultivation of the soil in this part of Caffreland, have had the effect of considerably increasing the population at the Station occupied by Mr. Kayser; and, consequently, a large number of people, as compared with the preceding year, have been brought under the sound of the Gospel. The addition to the Congregation, resulting from this cause, has rendered necessary an enlargement of the Chapel; and Mr. Kayser is encouraged by perceiving a more than usually earnest attention among the people to the things belonging to their peace: the Missionary particularly refers to four of the Natives, whom he describes as being under deep spiritual concern, and the subjects of Divine Grace in a more than ordinary degree.

Mr. Kayser continues actively to pursue his itinerant labours, in which he experiences mingled success and discouragement. [*Report.*

Blinkwater—Henry Calderwood; who arrived, with his Wife and Mr. and Mrs. Birt, at Cape Town, in September 1838. He remained there till March of last year, when he proceeded to the Kat-River Settlement: in June he was about to settle at Blinkwater, called by the Natives *Iggugise*, as the most advantageous post for prosecuting the objects of his Mission. He will labour for the most part among the Caffres who acknowledge Macomo as their Chief. He writes—

I shall have a very large number of people

within reach at Blinkwater; and, to occupy the Station effectually, I should have at least Six Schools. Schools we must have, if we are to do any good. If Caffreland is to be extensively moved by the preaching of the Gospel, we must look especially to the children. Satan begins betimes with the young heart: we must do so too, if we are resolved to drive the enemy of souls from the field.

Botman's Kraal—Richard Birt. Mr. and Mrs. Birt, arriving at the Cape with Mr. and Mrs. Calderwood, proceeded, in October 1838, to their Station, and entered on their labours under the Chief Botman, by whom they were cordially welcomed. Mrs. Philip thus describes the commencement of this Station:—

From Knapp's Hope we proceeded to Blok Drift, the residence of Capt. Stretch, the Government Agent. We met Mr. Birt and the elder Mr. Read. Botman and two of his sons, Macomo and Tyali, with their suites, arrived in the evening; also Messrs. Brownlee and Kayser. A son of Mr. Brownlee resides with Capt. Stretch, so that we made a large Missionary Party.

Mr. Birt was here introduced to Botman as his Missionary. The Chief examined him narrowly, for some time; but said that he could not converse with him, till he had looked at him a little more. In the evening we had Service, when not only the Chiefs, but several of their wives, who had accompanied them, were present. Mr. Read, jun. addressed the company, the substance being translated into Caffre. It was with great delight that we united with this large company in singing a translation of "Crown Him Lord of all," to the same tune which has enlivened the devotion of thousands.

Next morning we breakfasted together; and, after breakfast, there was a meeting of the Chiefs under a tree, many of their followers being present. We proceeded to Botman's Kraal to seek out a place of residence for Mr. Birt. In the evening we had a meeting with the people, when Mr. Brownlee addressed them in Caffre. When they were dismissed, we held a Prayer Meeting, with especial reference to Mr. Birt and the Mission about to be settled in this place.

We were glad to find that Mr. Birt and Botman took to each other, as soon as Botman had examined him sufficiently: he called him his child, and promised to be kind to him. It is well, if possible, to get the friendship and co-operation of the Chief; but, from what I have observed of the Chiefs in Caffreland, I am inclined to think that the Gospel will, as in other countries, make its way through the lower orders, and that the Chiefs will have more obstacles to contend with in the reception of the Gospel than the poorer people.

GRIGUAS—CORANNAS—BECHUANAS,

Griquatown: 530 miles NE of Cape Town: inhab. at the last return, 2100 adults and 960 children—1801—Peter Wright: Isaac Hughes, *As.*; Jan Fortuin, *Nat. As.*—Three Places of Worship had been built, or were in preparation, in different parts of the Mission, chiefly at the expense of the people—Communicants 559, of whom 165 have been lately admitted: Baptized, 167 children: Married, 62 couples—Day Scholars, 800, in 12 Schools: the progress in reading and in the acquisition of other useful arts, throughout the district, is highly gratifying. The Infant and Sewing Schools are in vigorous operation—Contributions of the Auxiliary Missionary Society, 37*l.* 14*s.* 6*d.*—Pp. 29—31.

This extensive Mission continues to be favoured with abundant evidence of the Divine presence and benediction, both in its temporal and spiritual interests. The people begin rightly to understand and duly to appreciate the blessings of Peace—the importance and advantages of good Government—the necessity and value of Education—the great benefits resulting from the employment of Native Labourers in the Mission, and other means of instruction which have been brought into operation in the large district over which the labours of the Mission extend. The whole population, of every grade, with the exception of the destitute and scattered Bushmen, attend the Sabbath Schools and Public Worship.

The Lord has mercifully granted health and strength to the Brethren to pursue their itinerating labours at the several Out-Station; and it has pleased Him to give testimony to the Word of His Grace dispensed by them and their Native Brethren.

The beneficial influence of Temperance Principles has never been more apparent than during the past year. It is said that the Chief Waterboer, and most of the influential members of the community, have determined on no account to permit the introduction of spirituous liquors into the district. The Members of the Churches have voluntarily resolved that no intoxicating drink whatever shall be made or used in their houses, and the Brethren believe that hitherto this resolution has not been in any instance violated.

Another encouraging feature in the state of the Mission is the desire of the people to obtain books, either gratuitously or by purchase. In the course of the year they have purchased Bibles, Testaments, Hymn Books, and Scripture Selections, in Dutch and SiChuana, to the amount of 14*l.* 18*s.* 7*d.* Many copies of the Gospel of Luke, Tracts, Catechisms, and other

books in SiChuana, have been distributed. "These," observe Messrs. Wright and Hughes: "in addition to the elementary works for our schools among the Bechuanaas, have been supplied by our Brethren of the Kuruman Mission."

A Circulating Library, composed of a few hundred Tracts in Dutch, has been established at the Head Station, and promises to be decidedly and extensively useful. *[Report.]*

Considering the largeness of the number of our Members, the state from which many of them are emerging, and the trials to which they are exposed, we have great reason to be thankful for the grace of God bestowed upon them. Although our anxieties are kept intensely alive, and we are sometimes grieved with individuals, we have great satisfaction and joy in the conduct and spirit of our church-members in general. *[Missionaries.]*

BOSJESMANS.

Philippolis: on the north side of Cradock River: inhab. 357 men, 358 women, 900 children—1831—Theoph. Atkinson, Gottlob Schreiner. Mr. and Mrs. Schreiner arrived at the Cape, with Dr. Philip and others, in February 1838: they proceeded to Kat River, after visiting Bethelsdorp and other Stations, and joined Mr. Atkinson about the beginning of December following—Congregations: Sunday, more than 400, with many outside; Wednesday Evening, 70 to 100—Communicants, 52; of whom 17 were added in the year: candidates and inquirers, 75; many of whom appear to be truly subjects of a Divine change—Scholars: Day, adults and children, 100 to 150; Infant, 80 to 90: Sunday, 80 to 90; for Bechuanaas, in their own language, recently opened, 160 of all ages—Auxiliary Missionary Society, 26*l.* 14*s.*; besides 145 sheep and goats, contributed principally by the Bechuanaas—P. 31.

At the period when Mr. Atkinson received the charge of this Station, Aug. 1836, its interests were in a deeply-depressed state; and his faith and fortitude were for some time severely tried, by the operation of various circumstances unfavourable to the progress of his work. Among these, the public commotions in the country had the effect of producing, even on the part of the more serious Natives, an irregular and unprofitable attendance on the Means of Grace. Against this evil, Mr. Atkinson failed not to exert himself, with much diligence and prayer; and toward the close of 1837, he had the satisfaction to intimate a hope that a revived attention to Religion would soon take place among the people. From a later communication, dated in June last, it will be seen that the

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London Missionary Society—pleasing expectations he had indulged, have, by the mercy of God, been largely realized.

[*Directors.*

The following is an extract from Mr. Atkinson's communication :—

The decrease in the attendance at Public Worship and the Schools was, as I hoped, very temporary. Early in the year, a great number of the Griquas came, with their families, to reside on the Station; and from that time to the present, with two or three exceptions, our Place of Worship has been filled, and often crowded. Most of these people had been living for years in the neglect of the Ordinances of the Gospel: some of them I visited on my journey last year; but so completely have the political changes affected the general state of things, that I should perhaps not find six families, were I to take the same circuit again. It is encouraging to see so many of them brought once more under the sound of the Gospel.

BECHUANAS.

Lattakoo: 630 miles NE of Cape Town: inhab. 1916; with an Out-Station at *Hamhana*, on the Kuruman, comprising six Villages, containing upward of 2000—1817—Robert Hamilton, Rogers Edwards. Mr. Moffatt is on a visit home—A New Chapel was opened Nov. 2, 1838, when Four Services were held, each attended by about 800 persons—Communicants, 143; of whom 88, some of them aged persons, had been admitted in the last fifteen or sixteen months—Scholars: Day, 50 to 100; Sewing, 30; Adult Sunday, 200—A revised Translation of the New Testament in *Sichuana* was nearly finished—Auxiliary Missionary Society, 201.—Pp. 31, 32.

Among the newly-received members, are, Mosheu, the Coranna Chief, and Andries, his brother; with their wives, and two daughters of Mosheu. A Bechuana Chief, named Molehabangue, and his wife, are also of the number. The Brethren speak of the persons now mentioned with great satisfaction. The Directors have heard, with no small regret, that some of those lately added to the Church are suffering persecution, on account of the open profession which they have made of their faith in Christ.

Mosheu resides with his people on the Kolong River, about six days' journey from *Lattakoo*: he earnestly requests that a Missionary may be sent there—an appeal which the Brethren as earnestly commend to the attention of the Society. [*Report.*

On reviewing the past year—a year peculiarly distinguished in a display of the Lord's goodness, both as it regards temporal and spiritual blessings, in sparing our lives, restoring or continuing health and strength to pursue our

labours, blessing these labours to a more than ordinary extent, crowning the year by His goodness in abundant rains, and richly supplying the wants of the Natives—we look heavenward with adoring gratitude, and to the surrounding Heathen with the assurance that the day of their redemption is drawing nigh. [*Missionaries.*

The Natives on all sides are learning to read: though there must be about 4000 Spelling-Books in circulation, the demand for them is increasing: many are able to read well. Lately we increased the Hymns to 100, and printed 2000 copies, and also 2000 copies of the large Spelling-Book, both of which were greatly wanted: very few copies remain of the Gospel of St. Luke. Some people who live 200 miles beyond us are learning to read, and some can read tolerably well. The brother of Mosheu lately came to get an additional supply of Gospels and Scripture Lessons. When I asked him how they spent the Sabbath, his reply was—"We read much in God's Word—and Pray—and sing—and read again, and again, and again—and explain what we understand to those who do not understand *Sichuana*. More of the pure stream of Sacred Truth is needed, to fertilize this moral desert. You have already reaped some heavenly fruit of your labour. We can no longer doubt but these are the certain tokens of an abundant harvest. We take courage, and feel a kind of triumph, when we look to your venerable and majestic Society as our magazine of invulnerable armour, destined to conquer the world with love, and make all the kindreds of the earth hail the meek and lowly Jesus as their King and their God.

[*Mr. Moffatt: to the Bible Soc.*

Mr. Moffatt is now engaged in preparing a Translation of the Book of Psalms into *Sichuana*: about 50 of the larger Psalms had been translated and printed, and had proved a great blessing: He writes—

When the idea was first suggested, it brought to my recollection a remark which I once heard from the mouth of one of the Bechuanas, while conversing on the awful importance and beauty of the Word of God, of which he knew only a part, and that a small part. He remarked, that the *Motu oa Morimo* (Man of God) who wrote the Psalms, must have been a man of a wide heart, and exalted views of the *boago yoa Yehova* (dwelling or presence of Jehovah): for (said he) I feel, when I read the Psalms, as if I prayed and praised, and praised and prayed; and I feel a *boithumelo yo bo gorisicoeng* (exalted joy), which I cannot describe.

NAMAQUAS.

Komaggas: about 22 days' journey from Cape Town: 670 inhabitants—1829—John H. Schmelen—Communicants, 36—Day Scholars, 60—P. 32.

The failure of the harvest has led to a considerable dispersion of the people belonging to this Station; and the labours of the Missionary have, consequently, been for the most part of an itinerant character. Twice, during the period embraced in his report, he visited the people temporarily settled on the Gareep or Great River; in reference to whom he expresses his belief that the Gospel has made a deep impression on their minds. Mr. Schmelen also visited the people dwelling on the sea-side; and, while among them, earnestly endeavoured to impress them with the necessity of repentance toward God and faith in the Lord Jesus Christ. No perceptible result had been pro-

duced, but this is partly accounted for by the peculiar disinclination of the people to confess the state of their feelings in relation to spiritual subjects.

Mr. Schmelen describes the population of Namaqualand as being considerably reduced by an extensive migration to the eastward, which had recently taken place, and was still in progress at the time he wrote. This was in August last, at which period the Natives were in much distress for want of food. [Report.

Steinkopff: in S Lat. 29° 32'. E Long. 17° 35'—1817—Michael Wimmer—No Report.

Notwithstanding the social depression resulting from various causes, few of the Stations seem to have been uncheered by tokens of the Divine Blessing in spiritual things: others, like the Kat River, have been eminently favoured by the presence of Him who delighteth in shewing mercy; while the general prospect of advancement appears fully adequate, in conjunction with higher motives, to animate and encourage all engaged in the work to unrelaxing perseverance and augmented exertion. [Report.

(The Survey will be continued in the February Number.)

BIOGRAPHY.

OBITUARY NOTICE OF MRS. WEEKS,

WIFE OF REV. J. W. WEEKS, CHURCH MISSIONARY IN SIERRA LEONE.

THE death of Mrs. Weeks was mentioned at p. 13 of the present Number, and is thus noticed in the Journals of the Mission:—

Mr. Warburton writes—

Jan. 10, 1839—On the morning of this day I went over to Regent with Mrs. Warburton, to see Mrs. Weeks, whom we found in a very weak state, she having suffered much from spasms during the night. After a short stay, we returned to Bathurst, not apprehending any danger; but soon after, a messenger came to say that she was much worse. I hastened to Regent, accompanied by a medical gentleman, who happened to be at my house, and who immediately administered some restoratives to our already-departing Sister: but they were all in vain; for in a few minutes after our arrival she quietly fell asleep; and her spirit, released from its earthly tabernacle, entered into the possession of a house not made with hands, eternal in the heavens. The grief of our dear afflicted Brother, on this most painful bereavement, may more easily be conceived than described. Thus has the Mission lost its eldest, and one of its most valuable and most useful members; and we are again called to weep with them that weep.

Jan. 11 — Amidst a large concourse

of sympathizing people, many of them from other villages, and attended by nearly the whole of the Mission Family, the mortal remains of our lamented Sister were committed to the earth, in "sure and certain hope" of a joyful resurrection from the dead. Many a tear was shed at her grave; and the name of Mrs. Weeks will long be remembered, particularly by the inhabitants of Regent, to whom, for many years, she had been a most kind and affectionate friend. The Funeral Service, which was heard with deep attention, was performed by the Rev. G. A. Kissling; and the Hymn, "Why do we mourn departing friends?" was sung with solemn effect.

Mr. Kissling, after relating the cheering fact of the laying of the first stone of the New Mission Church at Freetown by the Governor, thus turns to this mournful event, adding, also, some particulars of the deceased:—

After the pleasing and comfortable meeting just mentioned, we are summoned to attend another, most painful in its nature. Mr. Warburton writes, that

our friend, Mrs. Weeks, is no more ! Only two days ago she left our house, though not in good health, for this had evidently been declining for some months : still, we did not anticipate so speedy a removal. The call to each of us, *Be ye also ready*, is strongly impressed, we trust, on the minds of all.

Jan. 11, 1839—I went to Regent early this morning, to convey to the place appointed for all living the remains of our departed friend, Mrs. Weeks. The sorrow manifested by hundreds of Natives, who were present on the occasion from Regent and the surrounding villages, convinced us of their love and affection, and evidently shewed that she had not laboured in vain among them : but her testimony is on high, where her happy and emancipated spirit is praising, in loud and exalted strains, her God and Saviour. While we do and must deplore the loss of one so long attached to the Missionary Work, we would thank God for having spared her among the benighted Children of Africa for so many years. She embarked in this work toward the close of the year 1823,

and was permitted, almost to the last, to be actively engaged in the blessed Cause, to which she had, for fifteen years, devoted herself. Her work is now done : and we may say of her, *Blessed are the dead that die in the Lord, for they rest from their labours, and their works do follow them.*

Mr. Smith, who had received the greatest kindness from Mr. and Mrs. Weeks, thus speaks of the funeral :—

It was a day of no common occurrence to me, neither could I bear many such in Africa. The Natives held Mrs. Weeks in veneration. It is their practice, when any person whom they respect dies, for a large number of them to attend the funeral ; and on this occasion there was a vast number present, they having come from Hastings, Charlotte, Bathurst, Gloucester, and Freetown. The greater part of them, especially the Female Communicants of Regent and Gloucester, shewed by their actions, more than they could express with their lips, their firm attachment to their departed friend.

OBITUARY NOTICE OF BR. J. ADAM HALTER,

LATE OF THE UNITED BRETHERN'S SOUTH-AFRICA MISSION.

The death of this Servant of Christ was mentioned at p. 27 of the present Number. We collect a few notices of him from the communications relative to the Mission.

Br. Halter laboured at Enon. He visited, in company of Br. Teutsch and their Wives, in October 1838, the Valley of the River Zitzikamma, with the view of fixing on a spot for a New Settlement among the Fingoes. Having returned to Enon, he set forward again in November, with his Wife and Br. and Sr. A. Küster, to enter on their labours : on the 14th of February they reached the Valley. Br. and Sr. Nauhaus, of Genádendal, being appointed to this New Mission, proceeded thither without delay. On the 22d of July, Bp. Hallbeck writes—

Br. Halter, while on the Zitzikamma, soon after the arrival of Br. and Sr. Nauhaus, was attacked by fits of apoplexy or paralysis ; and therefore returned to Enon sooner than was intended, in the company of Br. Küster, in order to obtain medical advice at Uitenhage. But he appears to have derived no benefit from the

prescribed means ; and the last Letters from Enon mention, that his left side is quite lamed, his speech indistinct, and his mental powers also affected ; nay, that he is so weak, that he is not expected long to survive. To add to the distress hereby occasioned, Sr. Halter, in the hurry of coming to his assistance, when he once fell out of his bed, so hurt one of her hands, that she can afford no help, and a surgeon has now to be in attendance on her.

Br. Hoffman writes from Enon on the 7th of August—

The intelligence which I have to communicate to you will, I am assured, cause you much sorrow. It has pleased the Lord to make a serious breach in our ranks, by the translation to his Rest of a tried and faithful fellow-servant, our dear Br. J. Adam Halter, who departed this life on the 3d instant, at the age of fifty-four years and six months. His removal has affected us deeply ; and we can do no other than fervently implore the Lord, that He would strengthen us who remain for the discharge of the duties committed to us, and soon send us the help which we so greatly need. The

Widow of our departed Brother appears to be graciously supported under her severe and unexpected bereavement.

He had laboured 17 years at Enon; and it is remarked in the "Periodical Accounts"—

Our late Brother had been 26 years engaged in Missionary Labour, of which the first eight were spent on the Coast of Labrador. It is a subject of pleasing reflection, that he was not only spared to take a prominent part in the establishment of the Mission among the Fingoes, but also to behold the dawn of what, we trust, may prove a day of returning temporal prosperity for the long and sorely-tried congregation, with whom he had so faithfully shared joy and sorrow.

The following Letter, of the 27th of January, a short time before he closed his labours at Enon, will shew the sympathy of the deceased Missionary in the sufferings of those around him, and the spirit in which he set forward in his new enterprise :—

Your sympathy in the sore trials through which we and our congregation are called to pass, has affected us deeply; and not less have we been excited to gratitude by the benevolent aid dispensed to us by our dear and generous friends at Bristol. Pray assure them of our thankfulness, and our prayers that the Lord may reward them in abundant measure for their bounty, which we trust will supply us with the means of rescuing even the poorest of our people from the horrors of famine.

The misery by which we are surrounded continues, meanwhile, to be extreme; at which you will not wonder, when I state, that though the summer is nearly gone by, it has been utterly impossible either to plough, or to dig the soil, owing to the protracted drought. The Witte River having dried up entirely, it really seemed as if we must desert the place altogether—a thought which distressed me, by day and night, more than I can describe.

At length, however, the experiment was made of digging for water in the dry bed of the river; and, by the Lord's blessing, success attended it. Water rose to the surface, and a providential supply has been thus obtained; which has proved sufficient, though barely so, for our wants during the past six months. The water in the standing pools, being unfit for the use of man, we have had to give up to the rattle. Indeed, unwholesomeness seems, at

present, the general character of this necessary of life, for there is much sickness generally prevailing around. Nevertheless, we have great cause to praise our God for the manifest proofs of His mercy and faithfulness, which we and our poor people have experienced at His hands. He has shewn us that He is able to preserve the life of His creatures, even in the midst of the direst want and suffering.

For some time past, bread and meat have been articles of food, the use of which even the most industrious of our people have been compelled to forego; and such being the case, you may imagine what has been the condition of the poorest. It has been such, that I can assure you, that we, Missionaries, have had no relish for our own morsel of daily sustenance. We will, however, not despair, but rather take fresh courage. The generous gifts of our esteemed friends will do much toward procuring immediate relief; and who knows, but the Lord may still have pity on us, and send us the desired rain from heaven, and fruitful seasons!

Of the younger members of our congregation the majority are scattered abroad, in search of employment and a bare subsistence. About many of these we cannot but be anxious: for they are exposed to manifold temptations; and, we have reason to fear, are not unfrequently overcome by them. Even in those who have made more solid experience of the grace of God, we should be thankful to observe, on the one hand, a more cheerful confidence in the Divine Help; and, on the other, a deeper sense of their sinfulness, and a more ready acknowledgment of the necessity as well as the righteousness of the chastisement under which they are suffering. But it is as if the spirit was so oppressed by the burden of the flesh, as to lose its lively perception of those truths and enjoyment of those blessings which are heavenly and eternal.

You are aware that I have been recently appointed to make a commencement of a Mission among the Fingoes, on the Zitzikamma, in conjunction with Br. A. Küster. Whenever the time arrives for our entering on this service, I shall be prepared to go in the strength of the Lord; at the same time that I bid adieu with deep regret to this place, where I have been favoured to labour for so many years, and to share joy and sorrow with my dear colleagues, and with the Hottentot Flock committed to our charge. May the Lord mercifully hear my unworthy prayers, offered up in behalf of both, and send deliverance in His own time!

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

Results of Association Efforts in Norfolk.

IN reference to the extract spoken of in the following passage, and which appears at p. 523 of our last Volume, the Society's Agent, Mr. W. Brackenbury, writes:—

I annex a list of Thirty-nine Meetings which I have attended since my last return; twenty-one of which were held in the County of Norfolk. Your extract from the Twenty-eighth Report of the Norwich and Norfolk Auxiliary renders further notice of the unparalleled movement in that County unnecessary. I cannot, however, forbear to mingle my liveliest expressions of satisfaction with those in Earl Street and in Norfolk, that, through the Associations newly formed, upward of 3000 Subscribers for the Scriptures have been obtained, and 2264 raised in free contributions to the Parent Society; and that 5221 Bibles or Testaments have been issued by the Auxiliary, being nearly 2000 more than in any preceding year; and this after the distribution of more than 102,000 copies in the County in former years. I may also observe, that the Public Meetings of the Branches were, on the whole, remarkably well attended—much better than I had seen them on former occasions; and that, in every instance, the charity which suffereth long and is kind, which envieth not, which vaunteth not itself, which seeketh not her own, and which is not easily provoked, was manifested. May such love abound yet more and more in knowledge and in all judgment!

Contrast of Wicked and Holy "Socialism."

The Society's Agent, Mr. T. J. Bourne, thus speaks of a late Anniversary:—

Of the many places which it has been my privilege to visit during the past year, few have presented a more promising aspect than Ashton-under-Lyne. The seeds of the Kingdom have been scattered throughout this neighbourhood with more than ordinary liberality.

The last Anniversary was one of pecu-

liar interest. The whole scene was one of lively promise of permanent benefit, especially in a town where the monster misnamed "Socialism" has been particularly busy and successful. Oh that the links of that sovereign chain, which binds man to man and heart to heart, which is so fitted to gather together the whole family of man in one irrefragable bond of brotherhood, could be extended over the vast, the deluded, the perishing votaries of this accursed system! "Call it not 'Socialism,'" said a dying man to his Minister: "call it 'Devilism.' I was a sober, steady man until I became acquainted with the Owenites; but what am I now?" Oh that we were all more deeply concerned to make known the sovereign antidote for this and all the destructive poison, which is spreading its baneful influence so extensively among that class of our world's inhabitants for whom the Word of God was so specially designed, and to whose circumstances it is so peculiarly suited! Oh when shall it be fully realized, even in own land—*The poor have the Gospel preached to them!*

EASTERN-FEMALE EDUCATION SOCIETY.

Summary of the Fifth Year.

THE Fifth Year of the Society's labours having closed, the Committee present, as usual, to their friends and subscribers, a summary of their proceedings during that period. They trust that the blessing of God still rests on their efforts; and to this they would ascribe the success with which, in various quarters, they have been favoured. That success will afford the best answer to the objections and difficulties, sometimes started by those only partially acquainted with their operations: it may also cheer their friends, amidst the discouragements which must occasionally attend an undertaking of this kind.

Within the last year, four New Labourers have been dismissed to their respective Stations; viz. Miss Giberne and Miss Metcalfe to Ceylon; Miss Machell to Vizagapatam; and Miss M'Laren to South Africa. To these must be added Miss Combe, sent out through the Parent Committee, by the Geneva Society, to Batavia, to assist Miss Thornton. This makes the number sent out from the commencement of the Society, twenty-four:

but two of these have been removed to a better world, and the more immediate service of their Saviour; and some are no longer in direct connection with the Society. Several others are in course of preparation; among whom may be mentioned one intended for Smyrna, an application for an Infant-School Teacher having been made by the Missionaries there.

Two little blind girls, of the ages of six and seven, have been sent to this country by Mrs. Gutzlaff. It was impossible for the Committee to receive them, or to appropriate the funds of the Society to their support; and the expediency of sending them such a distance may well be doubted: still, as they are here, they must not be suffered to want. Several friends have united to take charge of them, and they have been placed at the Blind School in Gloucester Street, Queen Square. They are remarkably intelligent; and have learned to read with raised letters, to work, and even to write. Their religious knowledge is, also, very satisfactory. They were rescued from those who had blinded them to make them objects of charity, a practice too common in China. They are thus living witnesses of the necessity there is, for bringing the humanizing influences of Christianity to bear on this barbarous and degraded race.

Several grants of money have been made to Schools in connection with various Societies. A larger balance than usual appears in hand; but this will quickly be needed for the equipment of the Candidates now preparing. Considerable supplies of work have been sent abroad. The accounts of the proceeds of sale have not been returned so exactly as could be wished, and therefore the Committee are unable to state the precise amount of aid thus rendered: the partial returns received during the year amount to £331.

Auxiliary Associations have been formed in the City of London, at Blackheath, Bradford, and Leeds.

The Report gives an abstract of the proceedings at each Station where it has Agents: these will be found under the proper heads in the Survey.

The Receipts of the Year amounted to 1855*l.* 11*s.* 10*d.*, and the Payments to 1300*l.* 18*s.*

Continent.

BERLIN MISSIONARY SOCIETY.

Formation of the Society.

At pp. 43, 44 of our last Volume, some account appears of the "Berlin Missionary Seminary." The Institution of which we now speak is a different Society. The "Seminary," under the direction of the Rev. Dr. Rückert and other Gentlemen, pursues the practice established by the Rev. Mr. Jænické of training Labourers for employment under such Missionary Societies as may need and wish their services. The "Berlin Missionary Society," formed some years since, and still conducted by Gentlemen who had taken a lead in the "Seminary," and claiming to be a continuation or enlargement of that Institution, was formed in the year 1823; and, so long as the Rev. Mr. Jænické lived, appropriated its funds, in equal portions, to the Basle Missionary Institution, the Missions of the United Brethren, and the Berlin Missionary Seminary. After the death of Mr. Jænické, the Berlin Missionary Society proposed to take the Seminary under its own immediate care: this not being agreed to by all the parties, various Gentlemen, who had taken the lead in the Seminary, united themselves to the Society, which, in consequence, enlarged its designs, in the year 1829, and began to act as a Missionary Institution—training, sending forth, and supporting its own Labourers.

We have received the following

Abstract of the Society's Proceedings.

In the year 1833, the Society had so rapidly increased, that it was enabled to send to South Africa six Ordained Missionaries. In 1835, to the same quarter, two Ordained and four Lay Missionaries followed. Some disagreements having arisen among the Labourers, a Superintendent and another Ordained Missionary were sent in the year 1837. Much derangement among the Missionaries was occasioned by these differences.

The Missionaries now occupy Four Stations in South Africa—*Cape Town*: Pehmüller, Superintendent—*Zoar*: Gregorowsky—*Bethlehem*, near Philippolis: Charles Fred. Wuras, Theodore Radloff, and Lewis Zerwick—*Caffraria*: James Lewis Doehne. A fifth Station is to be occupied, in Caffraria, by the Missionaries Schultheiss and Lange. Of these Labourers, five are Ordained Missionaries and three are Catechists: four of the Ordained are married. Three other Labourers are on their way to join the Mission.

The Income of the Society is about 12,000 dollars, of 3s. value, or 1800*l.* per annum. It is under the directions of a President and other Officers, with a Committee of Twenty-six Members.

There are seven Students under training for labour, and four others in a Preparatory Institution connected with the Society.

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

We extract a variety of passages from late communications.

Increase of Liberated Africans.

It is worthy of notice, that very considerable accessions have been made to the Colony, by the great number of Slaves brought in of late. Not fewer than 13,000 have been registered at Sierra Leone during the last three years. This does not include the hundreds, nay, thousands, who have been emancipated, but were registered in the West Indies, nor the Negroes—upward of 200—who were brought here a few weeks ago from the British Island of Bahama, and are now as free as any of their liberated Brethren. Such an increase of our population has, of course, a retrograding influence on the state of civilization and the spread of Gospel Truth in the Colony, as the new comers naturally bring with them demoralizing and heathenish practices. Our Labourers, therefore, need to be doubled, in order to preserve what good has already been done, and to extend our exertions to a wider field of labour.

[Rev. G. A. Kissling.]

Notices of the Christian Institution.

Several of the Youths are, I think, hopeful characters. Three of them my dear husband intends to admit to communion with the Church almost immediately: it is several months since they applied

for admission. Two others—Liberated Africans—are anxious for Baptism. This wish will, I believe, be complied with. Of the latter number, viz. Liberated Africans, we have now eight in the Institution. Of course they have not had the advantages that Colony-born children have; but their diligence and anxiety to improve is truly gratifying. [Mrs. Kissling.]

Mrs. Kissling, who, I am thankful to say, is now quite well, has taken two branches of the instruction of the Youths, viz. Geography and History. In the latter, she has gone as far with them in English History as the reign of King George the Third.

Three Youths receive spiritual instruction for the Lord's Supper. The conduct of the Students has been satisfactory: a few of them now and then have needed a check to keep them in their place, which I trust will prove salutary. [Mr. Kissling.]

Benefit of Female Teachers.

The little girls, especially the eldest, are much with me. I feel very anxious to do what I can for these children, hoping that they may eventually become useful in our Mission. The want of efficient Schoolmistresses is much felt; the female character here, in general, being much behind that of the males. Our number of European Females is also so small, that their influence cannot be extensive. We shall be truly rejoiced to have more Fellow-Labourers among us. With females I think we can perhaps, in some cases, do better than our dear husbands; at least the women appear more willing to disclose their trials and difficulties to us, which we can comprehend better than they can: and from those, who, from longer experience and superior judgment, can decide better than we can, we obtain counsel and advice how to act. The girls also much need that care and instruction which a Female Labourer can best impart. I endeavour to devote one morning in the week to the Freetown School, which is as much time as I can spare from my duties at home; the domestic arrangements, and the classes of boys, as well as a class of women once a week, being as much as I feel that I can do—I was going to say—well; but this, my doings deserve not.

[Mrs. Kissling.]

Hint to Parents.

Parents may take a useful and an encouraging hint from the following fact recorded by Mr. Weeks. It

shews that the *bread cast upon the waters* may be found *after many days* :—

Two Youths came to me this morning ; one Colony-born, the other a Liberated African : both of them were formerly my scholars. The Colony-born Youth is a son of one of the Helpers, who died a few weeks since. I doubt not that he has been the child of many earnest prayers : and now that his father no longer lives to advise, warn, and reprove him, I trust his prayers will be answered. He said, " I have sinned much, very much, against God ; have refused to listen to all the kind entreaties of my dear father ; and now I am afraid I shall die and perish in my sins. I felt my dear father's death very much : he was removed from us very unexpectedly ; so that trouble of body and mind have come upon me both together, and I know not what to do, nor where to go. My friends, seeing me in such great trouble, said to me, ' You should go and join God's people, and serve God, and beg of the Lord Jesus Christ to forgive you all your sins, and then you will get ease from this trouble.' I think they are right ; and therefore come to you, to learn to love and serve God."

Examination of Candidates.

In his Journal, at the close of 1838, Mr. Weeks gives a particular and interesting account of those spiritual examinations of Candidates, in which the Missionaries are much engaged, and which form the groundwork of their effective influence.

Mr. Smith sent me three persons from Gloucester, who applied to be received as Candidates, two for Baptism, and one for the Lord's Supper. The latter, a Colony-born young woman, who had formerly been instructed in the Society's school of that village, is evidently labouring under strong convictions of sin, and earnestly desires to seek that rest and peace for her soul which Christ alone can impart. The fear of death seemed to have absorbed every other care. She said, " If I were to die now, what would become of my soul ? I greatly fear death, and my heart is full of trouble. What can—what shall I do ?" In answer to these important questions, with sincere pleasure and delight I directed her to the only, but sure, refuge, the Lord Jesus Christ.

Jan. 1840.

Another said, " My sins plague me so much, that I cannot sit down quietly in my house. I come to you to help me, that the Lord may save my soul. I have done very much sin before God, both in my own country and in this country too. I been hear what Lord's Book says : All those who do not believe in Jesus Christ will be cast into hell-fire. I therefore beg of you to teach me what I have to do, and how I can believe in Jesus Christ."

A person came from Leicester, and one from Regent. The latter observed, " I have been considering about all my company"—her country people who were brought with her to the Colony, in the same slave-ship—" how they are trying to serve God, and me one left behind. This troubles me. At last I said in my heart, ' Well, I will go to the Missionary, and tell him I want to beg our Heavenly Father to help me too.' "

Two persons came to me. One said, " S. D., who died this week, was my close friend : she stand like my own sister : plenty times we eat out of one dish : all these sixteen years we been friends for true. Ah, Master ! when the news reach my ears that S. D. done go (was dead), I stand as if all my bones done break ; but now I come to you bound. Do, my Master, help me ; do tell me what I must do." I put her into a class which I meet regularly once a week for religious instruction.—I met S. D., above referred to, in a class last Monday evening ; and on Wednesday morning she was suddenly called from time into eternity. How applicable—*In the midst of life we are in death !*

The other said, " I come to you, Sir, because I wish to serve God. Two month ago my sins begin to trouble me very much. I sleep, and I no sleep. Then, at last, I said to my husband, who belongs to the Church [a Communicant], Before time, when you been tell me I should learn to pray to God, I no will ; but this time I wish to do that which is best for my soul, and so I come to you : please teach me."

Four persons from Gloucester have applied to be received as Candidates. One, a Colony-born Youth, who was for several years a scholar in the Society's school at Gloucester, when requested to state the object of his visit, said, " I come to you, Sir, because I feel the burden of my sins to be very great. I wish to go to

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Jesus Christ, and I hope He will pardon all my sins. I do not know when death will come; and I know, that if I do not believe in Jesus Christ I shall die miserably, and be miserable for ever. I have been trying to pray to God to give me His Holy Spirit, to teach me what to do, and to make me good, that when I die I may go to heaven."

Another observed: "Mr. Harding told us last Lord's Day about the wheat and the tares; that the wheat was the godly, and the tares were the ungodly; but both were growing together until the harvest, which he said was the great Day of Judgment. Then all who serve God truly will be blessed and happy for ever; and all those who do not serve God will be cursed for ever. This word 'cursed' made me afraid; so I desire to do what is right. I was baptized by the Rev. Mr. Düring, when a little girl, and had only been taken a short time from the slave-ship. I did not then know any thing about God; but since I have gone to church I learn I am a sinner, so I come to you: please help me."

Mr. Bültmann writes:—

I met the first two classes of Candidates, and examined them separately, in order to select such as might be fit for Baptism. I was highly gratified with their answers; yet more so with such as related to experience, than with those on doctrinal points, and relative to history. Their limited degree of information on these points must be accounted for by the comparative impossibility of their applying to those studies, because of their inability to read. Though all have enjoyed the like advantages of a long course of instruction, it is astonishing to see the difference between those who are able to read and those who are not. Yet highly desirable as this proficiency is for every new confessor of Christ's Religion, we cannot reasonably require it of all; for all have not the capacity, like Cato of old, to learn letters in their latter days. Notwithstanding that the standard of knowledge which we require, in selecting people for Baptism, admits no one that is unacquainted with the rudiments of the Gospel, and those points essentially necessary for salvation, it must be gratifying to hear that I could select forty persons who were able to answer me the following questions, which may be considered the most essential:—"How did

sin enter the world?" Romans v. 12. *A.* "By Adam's fall."—"What punishment was annexed to the Fall?" *A.* "*Thou shalt surely die:*" Gen. ii. 17.—Must all men suffer that punishment?" *A.* "Not all men die"—meaning, Eternally: the answer was given, of course, after it had been fully explained that the punishment annexed to sin included not only temporal, but spiritual and eternal death.—"How was this sentence averted? and how came it, that man, though a sinner like Adam, can gain eternal life?" *A.* "God be sorry for man, and send Him own Son for we sinner."—"After God having done this, what is it that man must do, in order to be saved?" Though some of them, instead of "Believe in Jesus," answered, "We must pray," yet it will appear, from the contents of their prayer, as well as from other answers, that they seek for heaven in the right way.—"What do you pray for?" *A.* "Pray for Jesus to forgive me my sin, and give me a new heart for keeping His Commandments."—"Is he no more subject to sin who has prayed for and received a new heart?" *A.* "Sin live there; but that time sin begin for trouble me, me pray," &c.; by which they mean to say, "Sin never ceases, and therefore we never cease to pray." It may be not unworthy of remark, that when they have thus caught some words which they think will best convey their idea, they continue to repeat them over and over with increasing enthusiasm.—"Can God love you and admit you to heaven for your own goodness, and because you pray?" *A.* "No: for Christ's sake."—Though many other questions were asked and answered, it may suffice to add the following; which, like the former, will shew that they rely on nothing but the Author of Faith for their salvation. "Does Baptism save us?" *A.* "If we believe in Jesus Christ, the Son of God."—I need scarcely add that the above questions were put, and must be put to them, in a much plainer way, and accompanied by various explanations, before they could be distinctly understood and correctly answered.

These, and similar conversations, are to be traced, not only to the zeal and faithfulness of the Missionary Pastor, but likewise to the judicious plan of employing approved Christian Natives to be themselves Helpers and

Visitors of their countrymen. Mr. Weeks thus speaks of the

Valuable Services of Native Assistants.

One of our Helpers at Regent had, of late, been greatly afflicted. I visited him several times during his illness. On one occasion, which I shall not soon forget, when I entered his yard unperceived, I found that he was engaged with his class, with his Bible on his knees—weak and feeble and worn-out as he appeared to me—making a few practical remarks. He observed, as I entered at one end of the piazza, “Thus you see, my Brethren, that if we be born again we are new creatures, and every body will know it; not because we are Communicants, but because we are true Christians; for all the words that come out of our mouth will be clean; they will be right words. So, also, when we buy or sell any thing, or whatever we do, we shall try to do it in the right way. I know it is not by our own power, but by God’s power we shall act so.”—I endeavoured to improve this opportunity, by making a few observations on the importance of serving the Lord fully when in health and strength: then sickness and death would prove a blessing. Before I left, he said, “There are two men of my class who do not meet with us regularly. I fear very much that they are getting careless. I wish you would speak to them; I think they would then attend better.”—A few days before his death, when I saw him for the last time, he could scarcely sit up. When I entered his room, he said, “O Master, I did not think I should ever see you again in this world: three days since, I thought I was going to my Father in heaven; I now think it will not be very long before my Blessed Saviour, Jesus Christ, will take me away from this very wicked world. I was glad too much when I saw your new house getting on so fast. I said, ‘Our Master will soon be with us altogether;’ but now I think, when you come from Glo’ster to live in that house I shall not be here. Well, all my trust is upon Jesus Christ.” I commended him in prayer to the protection and blessing of God. He has been a useful Helper to the Church for upward of thirteen years; and I now find it a difficult matter to supply his place.

Of another of these Assistants Mr. Weeks writes:—

Another of our Helpers has been removed from us by death, after only a few days’ illness, leaving a wife and a large family. He has faithfully discharged his duties toward those over whom he was requested to watch, for the last fourteen years. We are again placed in difficulty as to supplying his place. The duty of a Helper is to watch with care over twenty-five or thirty Communicants; to report any irregularity in their conduct; to meet them once a week for social prayer; to converse on religious subjects; to relate what they remember of the Sermons of the preceding Lord’s Day; to inform the Missionary if any one is taken ill; and to visit their country people, and invite them to come to church. Many of those persons who are now Candidates for Christian Baptism were first stirred up by this Helper, who, I doubt not, is now in glory. Such men are indeed valuable auxiliaries to Missionary Labourers. [Rev. J. W. Weeks.

Benefit of District Visitors.

Mr. Graf adopted, as a measure not less of necessity than of utility, the plan of District Visitors. He thus describes his efforts in this undertaking:—

Having felt, long ago, the necessity of some means for rendering the labours of Europeans more extended, and at the same time more energetic, in this populous place, where one or two Europeans are utterly unable to visit all the houses of the Natives, I began this year with the appointment of thirteen men and four women, chosen from the most consistent members of the Church, as District Visitors; to whom separate districts of St. Thomas’s Parish were assigned, for the purpose of inducing their respective inhabitants, by frequent visits, and by such means as they might find best suited to their countrymen, to avail themselves of the public Means of Grace. From time to time I meet these Visitors; when they give me some account of what they have done, and of the success or disappointments with which they have met. Time will shew the expediency or in expediency of this plan; but I am happy to say, that during the past quarter it has proved greatly beneficial, in bringing many under the sound of the Gospel, who hitherto wanted to be stirred up, rather than persuaded to it by argument.

Jan. 16, 1839—I met the D'strict Visitors for the first time, and gathered from them a good deal of information. The following are some of their remarks: 1. The people generally promise to come to church by and bye—not unlike Felix of old. 2. Some promised to attend on the Means of Grace with the opening of the new church: to which the Visitors replied, that it might then be too late for them. 3. Others wanted some time to make up their minds whether they should go to church or not. 4. One man said that he was far too old now: it was not worth while for him to begin to go to church now. 5. Some said that they had often made up their minds to go to church, but Satan had always prevented them from going. 6. A notorious drunkard said it was of no use for him to go to church, because nobody gave him any thing to drink there. 7. One man, a superstitious idolater, related that he had, one Lord's Day, been on his way to church; but having met the favourite snake which he is accustomed to worship and to call to his house by charms, he had taken it as a bad omen, and returned home. 8. A man was asked why he had not his child baptized; and answered, Because he had heard that children who were baptized died sooner than others.—I was highly pleased with the seasonable and just answers which the Visitors had given to those whom they had visited.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

THE favourable views of this Mission, given by the Bishop of Australia, as reported in the Number for December, are confirmed by the sub-joined extracts from various communications:—

Evidences of a Work of Grace on the Hearts of Natives.

On the 17th December, 1838, our old friend Wareporka died. He attended Divine Service on Lord's Days constantly, for some years, until he was taken ill, and not able to come. I visited him in his illness, which was Consumption: he told me that God's Word, which he had heard from time to time, was his only comfort and support in the time of trouble and

sickness. As he continued ill, I invited him and his family to reside at our Station for a time, that we might endeavour, through the blessing of God, to recover him to health. He attended the means of grace, I trust, to the benefit of his soul. In a few weeks he gathered strength, and appeared to be much better for the change of place and food; but the Influenza about that time affecting the whole of us, he, from his weak state, was not able to survive. He expressed his thankfulness for the Gospel of Christ a short time before he died, and said that he should be glad to see Him. After he was buried, his son came to live at our Station: he attends to the means of grace, though he seldom attended while his father was living. May the blessing of God rest upon his soul!

Wairua and his wife are attentive to the care of their souls: the old woman comes constantly to our Morning Service on Lord's Day. The old man is not able to come; but is glad, with his wife, to enjoy our visits. Their three daughters, who were brought up in our house some years ago, are dead: two died at our Station: one of them was baptized. We often have strangers at our Evening Prayers. [Mr. J. King: *Tepuna.*

We see from time to time evident proofs that God has a people here. While some have been brought into His fold, others are being brought thereunto in that way which He, in His wisdom, thinks best. Two young men are now at Kerikeri with the professed intention of seeking after the Lord. They have come from Matauri, a distance of fifteen miles at least. Of one of them, from his simple and earnest manner, I have had hopes for some time past. He told me, this evening, that he wished to hear what Mr. Kemp and I had to say concerning good things. I observed, that he had come a good way to see us; what could we do for him? we could only point out the way, and declare to him the word of life. I then said, that as his body was come to us, where should his soul go to. He replied, "To Jesus Christ." I replied, "Yes; go to Him in your heart, and you will obtain all you need." This same young man followed me the greatest part of a mile the last time I was at Matauri, about six weeks ago, to converse of the things of God; when I found him apparently earnest in seeking for good things. [Mr. J. Shepherd: *Kerikeri.*

My attention has been more particu-

larly directed to the tribe among whom I intend to reside, which has at its head James Kemp Tape, a Native, who, I trust, is a Christian indeed. There are at this Station six Baptized Natives; some of whom behave very well, manifesting that the Lord hath indeed begun His work in their hearts. There are several others who are Candidates for Baptism, and I trust that the Holy Spirit has begun his work in some of them also. But experience abundantly proves that the conduct, as well as the hearts, of the poor heathen, is deceitful above all things. Many can talk well of their thoughts, as they say, and yet not have one grain of sincerity in their hearts. We must, however, expect, that where the Spirit of God has begun His work, the devil will begin his too, and counterfeit the work of the Spirit. I trust that there is wheat among much tares. The time of the harvest will prove what kind of professors we have been.

[*The Same: Wangarua.*]

I went to Mawe, to the burial of Moses Kowaitahi. The funeral was well attended. After the Service, I addressed the assembly. He was buried near Broughton. Several years have now passed away since I first endeavoured to lisp the Gospel of love to this tribe, on this spot. It is now filled with the dead bodies of many, I hope, who have died in the Lord. Here they rest in peace, until the glorious Resurrection morn. Then, what a glorious burst of joy will arise from this sacred spot! While they were in the body, they were poor, despised, and degraded savages; but having been washed in a Saviour's blood, and clothed with His righteousness, they will arise clothed in immortal bloom. O the blessedness of the everlasting Gospel! The grave of Tupapa brought pleasing recollections to my mind. To the name of God be all the glory!

Last evening I buried at Mawe a man who, I trust, was made a monument of divine mercy. He was a near relative of Hongi, the great Chief, and was doubtless one of the foremost in all daring wickedness during the murderous career of that New-Zealand Buonaparte. About a year ago he came from Kororarika, and took up his abode in the district of Waimate. After a little time, as some of the party with whom he was connected had received the Gospel, he also manifested a desire to become acquainted with the nature of be-

lieving. When I first conversed with him, he told me that he thought it was quite out of his power to obtain forgiveness, on account of the many heinous sins which he had committed. After pointing out to him, as clearly as I could, the willingness of Christ to receive sinners, and the efficacy of His passion, he seemed to think that possibly he might be saved. His health at this time was delicate, and he appeared to be consumptive; but as he seemed to rally, it did not appear unlikely that he might live for several years. The Influenza, however, which has been very prevalent here during the last three months, effected his more speedy removal from this vale of tears. During the short space allotted to him, he did not make any great progress in the divine life, but appeared to be steady and regular. About five months ago he visited Kororarika, and conversed with the Chiefs there; and returned apparently much encouraged from the nature of the conversation, as some of them had manifested a desire to receive the Gospel. This circumstance, in connection with his consistency and steady perseverance, lead me to hope, that, although he is now numbered with the dead, his lot is among the Saints. While he was able, he attended my Meetings on Tuesdays, and brought as many of his people with him as he could. When he could no longer visit me, I visited him. My last visit was on Saturday, when I was surprised to find him so near his end. I had not seen him for a fortnight, having been out among the people at Ksikobi and Otana. I read part of John xiv. to him, and spoke a few words on the subject. It was a sweet season of heavenly enjoyment. We then engaged in prayer, and parted to meet no more on earth. As he appeared to be near his end, I requested the Rev. W. Williams to pay him a visit, and, if he thought proper, to administer Baptism. This was no sooner done, than the soul winged its way to the presence of its God. A considerable number of people attended the funeral, and I addressed them after the Service. The Burial-ground is to me a very interesting spot. It is the site on which the first building stood, and in which the tribe first assembled to hear the Word of Life. Many bodies are sleeping in the dust on that spot, awaiting the glorious Resurrection Morn; among which are Tupapa and Broughton: and while looking over the

graves of those departed Saints, my mind was carried forward to the contemplation of that glorious burst of sacred joy which shall arise from the spot when the last glad trump shall shake the earth and skies.

[*Mr. R. Davis: Waimata.*]

I wish to give one instance of the effect of the Gospel upon the Natives. A few days ago, one of the carpenters, engaged to build the new Church, employed a Native to dig his garden. When he had done his work, he went into the carpenter's shop, to talk with him about his payment. The other carpenter, a cross, surly tempered man, said to the Native, "Get you out of the shop; we want none of you fellows here!" The Native replied, "Don't be angry: I am come to talk with Benjamin." The fellow said, "I shall be angry;" and, after a few words, began to ill-use the Native in a most barbarous manner; kicking him in the side, because he would not get up. The Native made no resistance till the man left off; when he jumped up, took the fellow by the throat, held him with one hand as a man would a child, and drew out a plane-iron tied on the top of a stick so as to form a little adze. "Now," said the Native, while he held it over his head, "you see your life is in my hand: you owe your life to the preaching of the Gospel: you see my arm is quite strong enough to kill you; and my arm is willing; but my heart is not, because I have heard the Missionaries preach the Gospel. If my heart were as dark as it was before I heard them preach, I should strike off your head." He did not return the blows, but made him pay a blanket for the insult. [*Mr. J. Redwood: Waimata.*]

March 4, 1839—Poor old Witi, the father of the tribes, full eighty years of age, entered the Chapel yesterday, for the first time. I hope the work of grace is begun in his heart. At any rate, it is a good sign to see him, after standing out for six years, come to hear for himself.

Noble is an active Chief, and goes out continually among his fellow-countrymen, to teach them the Word of God. He is a very slow speaker; very thoughtful as to what he says. He is very decided in his manner. Whenever he speaks, there is profound attention: this, however, is owing to his rank, more than to his abilities as an eloquent speaker. The Natives own Noble Panakareao as their Chief; although each Rangitira [answering to our term Gentleman] is a Chief in his way.

I will tell you the grand difference between a principal and a petty Chief. Panakareao has, by right of conquest, as well as by birth, the "ki wainga"—in English, the power to fight or to sit still. We have witnessed his power in this, and therefore we can speak. If any thing serious should happen, a word would be sufficient to gather all the tribes of the Rarawa; which would amount to 1400 or 1600 fighting-men. At the burial of his own father, when he expected that there would be much said about interring him after our fashion, he had a thousand Natives assembled in our Settlement. He is a young promising Chief. I met him yesterday on horseback, as he was riding out to hold Divine Service with his brother, who had long stood out against his entreaties. He was very glad to see me; as I was to see him, after five weeks' absence.

I was highly gratified yesterday [Lord's Day] with a congregation of fifty belonging to a once very wicked tribe, the Patu. Paul was of this tribe; and I believe his prayers have been answered for his friends. This was the first time I ever fell in with so large a party of this tribe. I came to them unawares; having had private intelligence of them, by an old man who had come to Church. I found them in the wood, by the side of a river—they are called the Bush Tribe—all sitting still, not one at work; and they had had their morning family prayer a little before. I spoke to them on the love of God to us sinners. I was much pleased to find them join in the Prayers and singing. [*Mr. J. Matthews: Kaitia.*]

We are greatly blessed in our Chief. For the principal Chief to be truly pious, and, moreover, a steady, determined, thoughtful, and persevering preacher of the Gospel, is indeed a great blessing. We feel it to be such. He goes about from village to village, calmly instructing his fellow-countrymen. His wife is pious, too, and of great spirit and activity in the work. Noble has a good stack of wheat.

[*The Same.*]

The state of Religion at Kaitia, I am happy to say, is on the increase. Since the commencement of this year, sixty adults and twenty infants have been received into the Church by the sacred rite of Baptism; and, upon the whole, I feel pleased as to their general demeanour. You would be much pleased to see the

regularity maintained at several of the villages around us, in their strictness in attending to their morning and evening devotions; and I have known several instances of their praying privately in the bush, when they have not known that any one was within hearing. You ask, Do the Natives here seem to enjoy the Scriptures, and enter into the spirit of the Liturgy with energy? I can answer, with much satisfaction, that they do. They read them over and over again, with as great delight as they did at first. I know many who spend much of their leisure time in reading the Bible; and they read so much, that their books soon wear out. Many Natives here, with scarcely any assistance, have taught themselves to read. This speaks much for them.

Although what I have said may be pleasing, with respect to our Natives, yet we are very often much perplexed to know what to do, when we see those who have had most of our attention, backward and ungrateful, and seeming to stand still in the heavenly path. We have our times of adversity as well as of prosperity; but at all times it is needful for us to be up and doing. We feel very happy in our work, and thankful that the Lord should, in anywise whatever, have so helped us, His unworthy servants, to do any thing in His great work.

It may be pleasing to you to hear that Pacrata, the Chief who accompanied me to the Reinga, has been baptized by the venerable name of Marsden.

[Mr. Puchey: Kaitiaia.

A pleasing circumstance occurred when one of the Natives left me. The poor fellow had been ill for some time previous, and had, consequently, been daily fed from our table; and when I was about to settle with him for the work which he had done, he inquired how many payments he had due. I replied, "Two."—"Then leave one," he said, "for the food which you gave me when sick." "No," I rejoined; "for that which I gave I seek no recompence: these articles are a compensation for your work." He still refused, and it was with some difficulty that I persuaded him to receive them.—I mention this little circumstance, because any thing in the way of gratitude is a rare occurrence with the New Zealander.

[Mr. J. A. Wilson: Tauranga.

The following remarks will shew,

in part, the beneficial results of the Press Establishment in the island. They refer to the

Value put by the Natives on the Liturgy.

Much good has been effected: it was only yesterday that I was present when the new Translation of the Common Prayer was distributed in this Station [Waimate], and the anxiety displayed by the poor Natives to obtain a copy surprised me. They were told that something must be given for them. In a very short time there was a large heap of baskets filled with potatoes, which they thought a small price for the desired book. One said he wanted a copy, that it might be a telescope to hinder his ship from getting on the rocks. It was most gratifying to see the numbers who attend Divine Service. Last Lord's Day there were 700 present; and to see them sitting on the ground at the feet of their Teacher—old warriors, aged murderers and adulterers, meekly listening to his words—was indeed an interesting sight!

[Rev. R. Taylor.

You ask, in one of your Letters, "Do your Natives enter into the spirit of our Liturgy?" I can say, that they prize it much; and more than ever do I myself feel that it is to be prized. They are a very talkative people, and our Service is altogether adapted to their spiritual wants. It being composed of sound Scripture truths, they have something to lead them, and to balance them; otherwise they would so mix up their own native "kupu wakairite" (parabolical way of speaking), as to mislead themselves into the way of error. A few weeks ago I went to Hokianga—a day's trip beyond Wangape—to see my friend Mr. Whiteley. On our return, my Natives, of their own accord—to my surprise and delight—began to speak of our form of Divine Service. They quite sighed after the Psalms, &c., which are repeated in our old raupo [rush] Chapel. I am more than ever persuaded, that did we all esteem the Book of Common Prayer more, and now and then excite the congregation to order and attention, as well as to inculcate the doctrines contained therein, we should soon see a great improvement. It is a pure, substantial way of serving God which is set forth in our excellent Liturgy. The Natives are naturally fond of display, and therefore a pure mode of Worship is the more needful.

[Mr. J. Matthews.

The beneficial effect of the Gospel, and of the introduction of a pure form of Worship, may also be seen from the following account of the Marriage of two Natives:—

April 8, 1839—I went to Kaikohi, and married two couples, both of the family of the Chief Awa. Great preparations had previously been made; and a very ample feast was set out, sufficient for the whole tribe, consisting of five cooked pigs, and about 400 meal-baskets of common and sweet potatoes, and fruit. Everybody appeared to be not only well pleased, but highly delighted. The young people were neatly dressed in European style, and made a respectable appearance. How different from formerly! What a contrast to past proceedings! Here the blessings of the Gospel were too evident to pass unnoticed. In their native state, the woman was in many cases not consulted, and was generally dragged from her friends by force, and quarrels of a serious nature sometimes ensued: here all was peace and innocent festivity. Blessings do indeed abound where the Saviour is made known!

Suggestion of the Removal of a Missionary.

It has been strongly hinted that one of us had better move to the East Cape; but when our Natives, the Rarawa, heard of it, they besought us, with much affection, not to leave them; and as we feel much attached to them, and they to us, we gave them our word that we would remain at our Station. If we saw it to be our duty to leave this part of the vineyard for another where we might be more usefully employed, we then should not scruple how to act; but as our scene of labour is so extensive, indeed far more than two can manage, we cannot consistently leave it: besides, if one of us were to go, another would be obliged to come, to fill the vacant place. Kaitaia is a place where four or five Missionaries might be well employed; but then there are thousands at the East Cape, and elsewhere, who are perishing for lack of knowledge; so that we feel thankful to be enabled to do what we can. I have, I believe, said, in a former Letter, that Noble Panakareao, our principal Chief, possesses an almost kingly authority over the Northern Tribes, so that hardly any of them durst do any thing of moment without his consent. This authority we have often found to be of much service to us,

in restraining the turbulence which some of the Natives manifested toward us in former times. I believe that it is not unlikely that he might forcibly restrain us from going, even if it were our wish to go.

The Natives here are free from many of the vices which have contaminated the Bay of Islands' Natives, and others who have had much intercourse with Europeans. Of great numbers of our own countrymen in New Zealand, I may truly say that they are the vilest of the vile; and such Europeans are distinguished by the name of "devils," by those Natives who know them. [Mr. Puckey: Kaitaia.

Vigorous Remonstrance of the Chief against such Removal.

The Chief referred to, in the preceding extract, by Mr. Puckey, being seriously apprehensive that the Missionary Labourers at Kaitaia might be removed from their Station, wrote a spirited Letter on the subject, in his Native Language; of which the following is a literal translation, made by Mr. Puckey.

Letter from Noble Panakareao, New-Zealand Chief, to the Committee.

"Kaitaia, March 5, 1839.

"Friends of the Committee—

"Our hearts have been made dark. We do not like to have our candlesticks taken away. If the Committee strive to take away one of our candlesticks, we shall strive to keep him; and it will remain as a strife between us. If our candlesticks are taken away, and other fathers are given to us, we shall not understand. There is no one who labours with a child, and when it is brought forth does run away, and leave it to die for want of milk. The old men of the Committee were very glad to have the young men come to occupy Kaitaia, and the young men came. Now stop, and wait the times when the evil shall come: then it will be very straight to take away our candlesticks.—Friends, it is a short time the body has to remain here, and we must look for the Rest which Jesus Christ our Saviour has provided for us. If our candlesticks be taken away from before us, the sheep will all be scattered.—Friends, if there be two workmen on a piece of land, it may be finished; but if there be only one, it is

unlikely. Now, if they be not pulled out from among us, light is near to our hearts, and we shall delight and rejoice in the Lord. Now it is best to bring to an end the striving for our Teachers, to pull them out. My friends in the body, if they are taken away, there will be no peace nor rest; but now we have peace and rest. There are plenty of Missionaries living at the Bay of Islands, and there are plenty of Ngapuhi Chiefs who have not yet believed, and who do nothing but sell land to the White People who come there. It is not good to come and take from so few. It is best to take from those of the Bay of Islands to go to Turanga. According to our native mode, it is not right, after one man has carried on a work, for another to come and finish it. We have no desire at all that either of our Teachers should go to another place. The Word of God is growing up among those who have, as it were, been tied. The Church of God at Kaitia is rising.

"From Noble PANAKAREAO,
"Aku Kaitia, near the North Cape."

"To the Committee of England."

Temptations and Firmness of Native Converts during War.

From a variety of passages in Mr. Brown's Journal, our Readers will perceive the peculiar difficulties which the Natives experience in professing the Gospel in the midst of their savage, heathen countrymen. It is highly encouraging to witness the Christian firmness of some of them. Yet they are babes in Christ, and need much deeper grounding in the knowledge of the Sacred Volume.

July 20, 1838—Occupied again to-day in visiting the sick, and administering medicines. Thirty fresh patients. At Morning and Evening Prayers, at which 130 were present, I addressed the Natives; and their attention to the Word spoken was gratifying. At night, two large fires were kindled in front of my tent; around which fifty Natives assembled in one large class, whom I examined in first principles, for about two hours. Some of their answers were pleasing: others betrayed sad ignorance. We take, I think, too much for granted as to the general knowledge of the Natives: they need *line upon line, precept upon precept*; and I trust that
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some arrangement will be entered into in the summer, which will secure Matamata being regularly visited once a month from the Tauranga Station. I was amused by one of the party inquiring whether it was right for Missionaries to give that food to the dogs, which they—the Missionaries—had previously rendered tapu (sacred) by asking a blessing upon; when our Saviour had said, *Give not that which is holy unto the dogs*. Before I could reply to his simple inquiry, another man remarked, that it was not wrong; or our Saviour would have told the woman of Canaan so, when she said, *The dogs eat of the crumbs which fall from their Master's table*.

July 21—I witnessed to-day two Natives under the first influence of the "new sickness," as they term it. They were suddenly seized with a severe pain at the back of the head, attended with considerable fever; and a giddiness so powerful as to make them fall down. These cases yielded to strong doses of medicine; but the Natives report, that in other instances these symptoms were followed by a swelling of the throat and closing of the jaws. Their remedy has been, to place a piece of wood or iron between the teeth, and pour a large quantity of salts down the throat; which, they say, relieved the paroxysm. It appears to be some tetanic affection, arising, perhaps, from those severe colds to which the Natives are at this season exposed; but in the absence of a medical man it is difficult to know what treatment to adopt.

Sept. 3—Letter from Tarapipipi, that six of the Matamata Natives had been surprised and murdered at Horetui, by a fighting-party from the Thames. War is likely to follow quickly upon this butchery.

Sept. 6—Conversation with Rotoroto and a party from Matamata. The professing party of that place seem to be under a strong temptation to rise up and seek a "payment" for the late murder at Horetui, three of the murdered persons having belonged to the well-disposed Natives. They mentioned five cases, beginning with the murder of Ngakuku's child at the Wairere, in which the party professing to be seeking better things had suffered from their unbelieving countrymen; and remarked, that unless they were permitted to get up and defend themselves from these unprovoked assaults, they would all soon be cut off. It is in cases like these that the Professing Natives need the fostering and protecting care of a well-regulated

Government; but, in the absence of it, I trust the Lord will be their Keeper, and enable them, even though persecution should follow, to hold fast the beginning of their confidence, steadfast unto the end.

On the 20th, Tarapipipi informed me, by Letter, that his father, Waharoa, was at length dead. The Native Priests had in vain attempted, by their karakia, to ward off the dart. He died, I fear, as he lived, the slave of superstition—the willing captive of Satan. The Gospel has often been proclaimed to him; but he has ever turned a deaf ear, or heard it to his condemnation. Waharoa was a remarkable character; fierce, bloody, cruel, vindictive, cunning, brave; and yet, from whatever motive, the friend of the Mission. What effect his death may have upon the present war, of which he was the leader, is uncertain. We are in some degree anxious, and should be much more so, did we not recollect that He who orders all things in heaven and earth is with us, though we see Him not; and is making all things work together for our 'good.'—This will be a trying season for Waharoa's son. May he be kept faithful in his profession, and hold the beginning of his confidence steadfast unto the end!

Oct. 8, 1838—Left home, on a visit to Matamata.

Oct. 9—On arriving at Matamata, held Service with about fifty Natives. Many of the professing party are absent at Wangatete, planting potatoes. Their Pa is not yet finished; and they do not seem to be so anxious on the subject as when I was last here, in consequence of the different conduct manifested toward them of late by the inhabitants of the great Pa. I urged upon them, however, the duty of separating from their wicked countrymen, lest they should be partakers of their sins and receivers of their plagues. I find that Waharoa's tribe have been urging Tarapipipi to forsake his profession and join them, in order, to use their own language, "that the spirit of Waharoa may be quieted, and his name kept alive." Hitherto, however, Tarapipipi has resisted these seducing spirits. Some of the inquiring Natives are still labouring under a temptation to avenge the death of their little party who were murdered at Horetia a few weeks since. One of them observed, that in past days the Lord sent forth His armies to destroy murderers and burn up their city.

Oct. 10—In consequence of the conversation last night, I addressed the Natives, after Prayers this morning, from Romans xii. 19. There were 150 present, and they paid considerable attention.—In conversation with a party at my tent to-night, one of them remarked that the belief of a Native was no part of himself, like his *head*; but that it was rather like a *hat*, which could be taken off or put on at pleasure. There is too much truth in this stinging satire; and it would be well if it were not as applicable to congregations in a civilized country, as to those surrounding us. In both, however, *the Lord knoweth them that are His*: and, notwithstanding much empty profession, there will, I doubt not, be found many among these poor Natives whose religion forms, like their heads, a part of themselves.

Oct. 21: *Lord's Day*—Morning, Native and English Service.—Afternoon, accompanied by Messrs. Stack and Wilson, went to Maungamana to speak once more to the fight, of the folly and wickedness of their doings. They remained quiet during the day, from a superstitious dread of breaking the Lord's Day; but toward sunset, in imitation of some countries professedly Christian, they rose up to dance: about 400 voices joined the horrid yell. They then commenced their speeches; but there seemed to be little union of purpose among them. Some were for proceeding to Maketu; others to the Tumu only; others urged a return from this place. Tarapipipi, who accompanied us, at length rose, with his Testament in his hand, and, in a bold yet pleasing manner, witnessed a good confession before his countrymen; whom, with holy courage, he reproved, rebuked, exhorted. It was pleasing to see the attention which he gained. Only one person attempted to reply to him; and that was done with so much rage, and, withal, so much foolishness, that none of his companions in the fight took part with him against Tarapipipi. Indeed the next speaker—perhaps the most venerable of the party—said that the speech of Tarapipipi was "very good," and recommended that they should listen to him, and return.

Oct. 24—Two canoes passed the Station this morning, with a part of the fight, on their return. In the afternoon, the Waikato passed through our Settlement; but they were restrained from any acts of violence. They even received with patience the testimony which we bore to their wicked-

ness: not a dog moved his tongue. They had with them the head of a woman, whom they had murdered, with a child at her back. It seems that the fight did not venture to Maketu; but remained in ambush near the Tumu, which is not now used as a residence, but simply as a cultivation. Here they succeeded in capturing and butchering four defenceless women, the rest making their escape to the swamps at the back.

Oct. 25, 1838—The Waikato are still at Otumotai, their cannibal feast not being concluded; and our own Settlement Boys and Girls are talking of leaving us for the same place, lest they should be surprised in the night by some party from Rotorua.

Oct. 26—Native and English Schools during the week. The inquiring Natives at Otumotai are anxious to leave that Pa, and live somewhere by themselves, in consequence of the insults to which they are exposed from the other Natives. When Waharoa and his party took Maketu Pa, they sent them, as a present, a basket of human flesh, which was as great an insult as they could offer; and the fight, that have now returned, amused themselves by walking round the enclosure of the professing party, and shaking at them a hand which had been cut from one of the poor victims just murdered at the Tumu. The demon of war appears to have taken possession of the Natives around us, every man that you meet bearing his gun and cartouch-box.

Mr. James Hamlin diligently labours among the Natives near his Station, but makes a painful report of the

Ignorance and Errors of some Professed Converts.

The Natives of Manukau are scattered over a considerable tract of country, which makes it rather difficult to visit them often, as many of them at present can only be visited by water: but still I hope that our labours are blessed among them. There have been only five baptized since we have been here; one of whom has, I hope, entered into rest.

In May 1839, I went up Waikato and Waipa rivers, to visit the Natives on the banks, and those of the adjacent places; and spent my first Lord's Day at one of the residences of the tribe called the Ngatipaoa. After the Morning Service, I had school in the open air; and having catechized all pre-

sent, I inquired who among them could read, and heard them. Six came first, who could read pretty well; and when I had asked them a few questions on the portion of Scripture which they had read, they sat down, and six more stood up. These could not read quite so well as the former; but I proceeded with them in the same manner. I had Service again, with the whole, in the evening.

On Monday Morning I proceeded up the river, and reached Uira's place—the head Chief of the Ngatipaoa; and pitched our tents some time after it was dark. The tents for myself and Natives having been erected, and a fire kindled, I assembled the Natives, sung a hymn, read a chapter, and had Prayers with all who came. Prayers being over, I inquired who could read, when six were pointed out. Having heard them read, I explained the portion of Scripture which they had been reading, and then heard the whole repeat one of Watts's Catechisms; and having asked them some questions on it, I retired to rest.

On Tuesday Morning I had Prayers, and addressed all present, and then spoke to Uira—who did not attend—respecting the concerns of his soul; but he told me that he would believe when a European should come and live with him. We then proceeded on to the Pa, at the junction of the two rivers, Waikato and Waipa, to breakfast; and while our Natives were getting it ready, I addressed the Natives belonging to the place. This being done, we proceeded on our journey, addressing the little parties on the banks of the Waipa, and hearing them read, till Wednesday Evening about nine o'clock; when we reached a place a little beyond Mangapouri, where we pitched our tents.

On Thursday Morning I visited a small party, that first commenced assembling for prayers when we resided at Mangapouri, and had continued to assemble to the present time. I heard them read a part of Matthew, and asked them some questions, but had very few correct answers: after which, I gave them a short address, and prayed with them. They then shewed me the house which they had built for holding Service; which was their cooking, sleeping, and eating house, and Chapel. I asked them if they could not build a house, and use it as a Chapel and School only. They answered, that they could, but thought that their Chapel

was to be "non," and not "tapu." I said, "There is a vast deal of difference between making a house sacred according to Native Superstitions, and making it a house for every kind of work." I told them, that they had better build a house, and use it for a Chapel and School only; when they told me, that they would when Kaimatua, an elderly man, should return from Otawao; he having gone to take away the sins of a dead man. Hearing such a strange expression, I asked what it meant. They replied, "It means to have an investigation of what the person has done to cause his death, and for each person to state what he has against him."

"And pray," said I, "how can this take away the sins of a man, and of a dead man too?" "Why," said they, "it takes away his sins; for it prevents others from talking about him after he is dead." They farther added, that when a person was poorly, it was his sins that were biting him; and that his sickness was sent as a payment for his deceit. "I suppose," said I, "you, who are well, have no sins." "None," they replied.—

"How," asked I, "do you reconcile this with what the Catechism says, that every imagination of the thoughts of man's heart is only evil continually?" No answer. They proceeded, and said, "When a person is ill, all the believers assemble to take away his sins; that is, each one states what he has against the sick person; and having done this, he recovers: this, also, is what we call taking away sins."—"But," said I, "suppose he should not recover; what then?" "We then," they replied, "conclude that his sins are too strong to be removed." Having heard all this, and a vast deal more, I spoke to them at some length, and advised them to read the fifth, sixth, and seventh chapters of Matthew, and to think over them; and then I thought they would not find matters quite so easy as they thought; for it appeared to me, that their easy way was only another name for a wicked way. At the same time, I told them to reject every thing that was not consistent with the Bible. Having said thus much, I crossed over the river; at the same time asking one or two of them to accompany me to Pokomuia, which they did. On arriving there, I pitched my tent. In this place the Natives have a neat little Chapel built, in which they have Service and

School. In the evening I had Prayers with the Natives, and addressed them; after which, we kindled a large fire; and the Natives assembled around it, to read, and to repeat the Catechism. This I heard them do, and asked them questions on the portion of Scripture which they read, and on the Catechisms; and had scarcely finished, when one of my lads came to ask me what hard stick our Saviour put into the water to produce some effect, he did not know what. I told them I did not know; and asked them from whom they heard it. "From this man," pointing to one standing by his side. The man then went on to tell a vast deal of nonsense, as to what they thought and believed, until I told him to stop. "I am only telling you," said he, "what they say, in order to hear your opinion on the subject."

This state of ignorance and proneness to error strongly urges on all connected with Missions the duty of repressing sanguine expectations, and of devoting themselves to the important work of enlarging and maturing the religious views of the Natives.

West Indies.

CHURCH MISSIONARY SOCIETY.

TRINIDAD.

OUR Readers are aware of the efforts which are being made by the Roman Catholics, in this as well as in other parts of the world where the Society has Missionaries. The following passages will serve to cast some light on the

Influence of Popery.

Mr. Eckel writes, May 5, 1839—

In commemoration of their deliverance, single families and whole gangs of Roman-Catholic Estates have, at certain times, a feast; when they procure some cakes, placed on a richly-ornamented frame, which they carry in procession, with fiddles, drums, and the firing of guns, to the Roman-Catholic Church, where Mass is performed, and the cakes are blessed. The best cake is given to the Priest, with a handsome payment in cash; and the rest of the day is spent in dancing and worldly festivity. I have heard many Planters bitterly complain of this practice, as it

entices many of the neighbourhood to be idle.

Instances of a Hopeful and a Superstitious Romanist.

The circumstances attendant on the errors of Popery, the hold which it has on the mind of its votaries, and the hope that this hold may be loosened, are thus minutely described by Mr. T. Gilbert, in his Journal:—

April 25, 1839—This morning, I was called to bury a woman who had died in child-bed. Yesterday morning I was sent for, to see her. On arriving at the house, I found her in a very dangerous state; and immediately proceeded to the manager of the Estate, and asked him to be kind enough to send for a medical man; when he very kindly despatched a man immediately. On returning to the house, I called the friends into the room, and read such parts of the Service for the Visitation of the Sick, appointed by our Church, as I consistently could. I afterward questioned her as much as I prudently could—mortification having taken place, it was necessary to keep her quite still—and received from her very satisfactory answers. On asking her how she expected to be saved, she replied, "Through Jesus Christ, who died for we poor black sinners." As she had been a member of the Church of Rome, I was particular in questioning her as to whether she thought that she had any goodness of her own to recommend her to God. To this she answered, "No, none." In the evening, I went to her again, and found her in a dying state, and not able to speak. Such cases lead me to hope that the Word of God is now beginning to have some effect on the mass of ignorance and superstition by which we are surrounded.

May 26—The light of the Gospel is beginning to dispel the surrounding darkness. It roots out prejudice, overthrows superstition, and brings error to light. Some people to-day were going to the Roman-Catholic Church, to offer, as they say, prayers for a deceased friend. I said to one man, "Do you think it is of any use to pray for a man who has been dead five months?" "Massa," said he, "dat's what I be tinkin': me no see how it do him good: I would not do so."

June 12—This day I visited a number of Estates, finding but few people. I met,

however, with a sad instance of the baneful influence of that *man of sin*, Popery. I will relate the circumstance in detail. On the Estate next to my house I met with a Spaniard, who was prevented from working by a severe whitlow under the foot. After asking him several questions, as to how long he had been thus detained at home, &c., I perceived that he had a small dirty bag suspended from his neck by a piece of tape. I immediately supposed it to be a charm, or something of a similar nature. On inquiring respecting it, I found that he wore it for the purpose of restoring his foot to its wonted soundness. He told me that it would cure his foot; which, at the same time, he acknowledged was getting worse. I asked him to give it to me; but he firmly refused. I then offered to give him something to cure his foot, if he would give it to me: to which he assented. On taking it from his neck, he appeared sorry to part with it; and after kissing it three times, and crossing himself the same number, he gave it into my hand. I then examined his foot, and told him how to treat it. I again resumed the conversation on the contents of the bag—a small brass cross—asking him where, and by whose advice, he procured it. He told me he got it from, and with the advice of, a Spanish Priest, at Caraccas, in South America: "but," added he, "they may be procured in Port-of-Spain," the chief port of Trinidad. He began again to relate its wonderful capabilities—that of restoring him to health, when visited by sickness or infirmity; saving his life in case of shipwreck; and preventing any person from doing him any bodily harm;—when suddenly he appeared conscience-stricken at the crime he had committed in parting with the wonder-working cross. He now told me that I must give it him again; and that he was going, after crop, to town, where he would purchase a new one, to give me; adding, that if he parted with it, God would never look upon him again. I was of course unwilling to part with it, which the man very plainly saw: and in order to get his safeguard returned, he said, "I will give you something in exchange for it; for part with it I cannot." He repaired to the room in his hut which was used as a sleeping-room, and brought me out a Spanish Testament, as he called it; but, on examining it, I found more than half wanting. I told him, that, as he could

read, it would do him more good than the cross; and that I had got a better Testament, in Spanish, at my house. He could not agree with me, he said; for the cross was worth more than a hundred Testaments, and that I must return it to him. Seeing that he was determined to have his deceiver returned, I consented, and returned it to him. I told him that I was sorry to see him thus deceived. I found myself, however, unable to prevail upon him not to regard it, so deeply rooted was his prejudice in its favour.—What a strange substitution! a brazen cross for the particular providence of God! and to what a pitch of wickedness must those have arrived, who amass wealth by duping the ignorant! For this wonderful cross the poor man told me he paid ONLY two dollars, or 8s. 4d. sterling!—The preceding is only one of many such circumstances to be met with in this island.

The following interesting fact is related by Mr. Eckel, concerning a

Benefaction to the Deficiency Fund.

When I received the Newspaper which mentioned the deficiency in the Society's Funds, I sent it, as I frequently do, to a neighbour, a Creole; who, after reading it, returned it with the following Letter:—

"DEAR SIR—I have read with interest the proceedings of the different Meetings of the various Institutions established in London for the happiness of mankind. I feel much regret at the want of funds, as stated by the Church Missionary Society, to enable them to go on with the good work which they have undertaken, and from which I have derived so much benefit. I therefore beg of you to receive the inclosed small sum of five dollars, accompanied with my prayer to the Almighty for the welfare of that Society. It is very true, great benefit is got from the Bible; but the Bible, unaccompanied with Missionary exertions, cannot well accomplish the great ends which the supporters of the British and Foreign Bible Society have in view."

This unexpected gift encouraged me to open a list of subscriptions for the same purpose.

In returning, got a perfect soaking. The most awful night I ever witnessed, of wind, thunder, and rain. The wind was first from the south; it veered to the west, and then to the north. Some of the wheat was nearly torne up by the force of the wind. Several gusts shook the house, and made the mud fall from the walls. How insignificant is man in the midst of a storm! How wonderful it is that he does not learn to fear God, and serve Him with a sincere heart and ready mind! Our houses, our churches, and mills, all shake with the breath of the Almighty: the courage of the stoutest fails, and their hearts throb. Who, then, could presume to meet God as an enemy? I thought to-night of the observation of an old Indian. He said, "I must go and take the opinion of the Black-coat about our Indian ways and Indian worship: he says that the Master of Life is displeased with us, because we will not listen to the message of His Son, who came from heaven, and died to save us. I should not like to meet the Master of Life angry: His winter storms and His summer storms terrify me. If He grow properly angry, I cannot stand before Him."

Oct. 31—Visited the Indian Settlement, and agreed with some persons for fish for the children of the Lower School. I married two couples. It is truly encouraging to witness the regularity with which the converted Heathen comply with all the Ordinances of God. When we reflect on the irregular and licentious manner in which the Indians live in their natural state, we perceive that it must require no ordinary degree of self-denial to pass through all the previous arrangements; such as, obtaining the consent of the parents and parties concerned, being published three Lord's Days in church, and then coming forward to be formally married. Sometimes, during the solemnization of the marriage, the husband will say that he will do his part if the wife will only obey and be attentive to her duty. At other times, the wife will make a similar observation.

Dec. 25—I read Prayers and preached at the Rapids: the church was crowded. After the Service, I administered the Sacrament to 125 persons; and delivered a suitable address, exhorting them to let their light so shine before men, that they

North-West America.

CHURCH MISSIONARY SOCIETY.

Notices from Mr. Cockran's Journal.

Sept. 13, 1838—At the Indian Settlement. Making arrangements with Indians for work. Heavy rain and thunder.

might be known to be the Children of God, by their fervent prayers, by their chaste and pious conversation, and by a sober, pious, honest, and benevolent life. I concluded the Services of the day with prayer. Whether it is the pressure of the times, or a deeper spirit of piety, that is working upon the minds of the people, I am not able to say; but certainly their moral conduct is improving; and were I not acquainted with their private character, I should call them the most moral and pious people on earth. But we all know the worst as well as the best of each other; and by taking the bad qualities as well as the good into the estimate, there is no room for boasting. May God accept of us all through the death of His

Son, which we commemorated to-day, in faith, humility, and gratitude!

Jan. 27, 1839—I set out early for the Upper Church. Read Prayers and preached. I afterward returned, and held Evening Service at the Rapids, as usual. Both churches were well attended. God has shewn that Religion is not a vapour that flies off readily, nor is the mind easily divested of it. He may permit declensions to fall out; but He so overrules them, that they produce a greater degree of watchfulness and humility in those who stand. The regular attendance on the worship of God on Lord's Day, and the sober manner in which they live during the week, prove that the work is of God, and deeper than human influence.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. John Hawkesworth and the Rev. Philip H. Mengé were admitted to Priest's Orders by the Bishop of London, on the 22d of December; and Mr. Charles Greenwood to Deacon's Orders, at the same time.—The Rev. Joseph Knight (see p. 365 of our last Volume) and Mrs. Knight left London for Malta, on his return overland to his Station at Nellore, Ceylon, on the 17th of January.

Wesleyan Centenary Fund—At the close of the Centenary Year, notices had been received by the Secretaries of Contributions to the amount of 250,000*l.*, and the sum actually received by the Treasurer exceeded 110,000*l.*

Church-of-Scotland—We regret to find that we were premature in announcing, at p. 556 of our last Number, the return to Edinburgh of the whole Deputation to Palestine. Dr. Black has reached this country, having been detained for a considerable time at Pesth and Vienna by a dangerous illness. Dr. Keith was not able to leave Pesth; but intended to proceed to Italy as soon as he should be able to travel, and to winter in that country.

Church Pastoral-Aid Soc.—A late Circular thus notices the progress of the Society:—

The Society is now giving assistance to 231 Incumbents, in charge of 1,736,133 souls; giving an average charge to each Incumbent of 7472 souls; while the income, on an average, is only 180*l.*, and 111 Incumbents are without a parsonage-house. The existing Grants will provide for 236 Clergymen and 30 Lay Assistants. The charge on the Society, when all the appointments shall have been made up by the Incumbents, will be 21,000*l.* per annum; the Incumbents providing from their own, or from local resources, the sum of 3000*l.* to meet the Society's aid; thus making a sum of 24,000*l.* available for the

service of the Church of England.

In respect to the Society's funds, a progressive increase is reported. The income, during the year ending March 31, was 10,400*l.*, being an increase on the previous year of 2400*l.*: It also fully met the expenditure of the current year. The income for the half-year ending the 30th of September last, was 8124*l.* 1*l.* 8*d.*, shewing an increase of 3221*l.* 8*d.* above the corresponding period in the year 1838. Of this increase, 1846*l.* 13*s.* 6*d.* has arisen from two bequests, and 2078*l.* 15*s.* 2*d.* from the ordinary sources of income. But when all the existing grants come into operation by the nomination of Curates to occupy them, the required income will be more than 22,000*l.*, even if the Committee were to declare their purpose to extend its aid no further: but this they cannot do. With thousands upon thousands in this professedly-Christian Land perishing for lack of knowledge, and living in worse than Heathen ignorance and vice, they cannot doubt that the Members of the Church of England will be stirred up to increased exertions and liberality, to meet the pressing wants which this Society seems designed to be an instrument of supplying.

Eastern-Fem.-Educ. Soc.—A Meeting was held on the 30th of December, at the London Tavern, Henry Blanshard, Esq. in the Chair, in behalf of the Society. The following Resolutions, moved and seconded chiefly by Missionaries, were passed by a very full assembly:—

—That, while it is the unquestionable duty of Christians to seek the conversion of the world to God, British Christians are under especial obligations to consecrate their energies to the object, whether they contemplate the invaluable privileges which the Gospel has conferred on them—the extensive influence for good or evil which they exercise over a large portion of the earth, by commercial intercourse—or the actual injury which their thoughtless and irreligious countrymen have effected among the Heathen.

—That, as the character of a Nation is extensively dependent on that of its Female Population, the education of that part of the population in Heathen Countries claims the most zealous and unremitting

efforts—that such efforts are *demanded* by the deplorably ignorant and degraded condition in which Women are found in all Heathen Countries—and are *encouraged* by the numerous instances of success already attending such labours, as seen in the manifest capabilities, the elevated character, and the devoted plety of not a few recent converts in various parts of the world.

—That, as there does not appear to exist any organized plan for the education of the Female Children in Heathen Countries, either by European or Native Governments or Voluntary Societies, on any adequate scale, this Meeting, though rejoicing in all the local and individual efforts made in this Great Cause, still consider this field of their specific labour as open to their exertions, and regard it as a duty and a privilege to persevere in the occupation of it.

INLAND SEAS.

Church Miss. Soc.—The Rev. S. Gobat, with Mrs. Gobat, arrived at Malta on the 29th of November, his services having been transferred to that Station.

INDIA WITHIN THE GANGES.

Baptist Miss. Soc.—The Rev. W. H. Pearce (p. 308 of our last Volume), with Mrs. Pearce and their companions, arrived at Calcutta on the 25th of September, after a voyage of only 97 days.

Church Miss. Soc.—In the same vessel with the Baptist Missionaries, the Rev. James Innes (pp. 308, 309), with Mrs. Innes, and the Rev. C. T. Krane and the Rev. C. W. Lipp, arrived at Calcutta—The Rev. John Tucker, Secretary of the Committee at Madras, has been advised by his medical attendant to make a visit home for the benefit of his health: he purposes to do this as soon as practicable.

CEYLON.

Baptist Miss. Soc.—Mr. Hendrick Siens, Assistant Missionary, departed to his Rest on the 9th of June, aged 55 years. He was baptized by the late Mr. Chater more than 25 years since, and had ever since faithfully served in the Mission. The Rev. Joseph Harris, one of his fellow-labourers, says of him—

It is a great loss to our Mission, because of the ability which our departed brother possessed to preach the Word of God in three of the vernacular languages of the island. Portuguese was his native tongue: he knew it in all its shades of corruption, from the dialect of Goa, where it assimilates nearest to the European, down to the miserable form of it which is in use here. Singhalese he spoke with great purity and fluency; and English I have proof he so far rendered available, as to impress the minds of the troops, to whom, in conjunction with myself, he was accustomed to preach once a week.

AUSTRALASIA.

Church Miss. Soc.—Mr. and Mrs. Mason (p. 352) arrived at Sydney on the 25th of July. He expected to be admitted to Deacon's Orders in September, and immediately afterward to proceed to New Zealand.

WEST INDIES.

Baptist Miss. Soc.—The Rev. W. Weatherall (see p. 391 of our last Volume) died at sea, under circumstances peculiarly affecting, about a week before the vessel reached the port of

Belize, whither he and his Wife were bound. Mr. Henderson, whose labours Mr. Weatherall was to share, writes, on the 19th of September—

The vessel called at Trinidad, and remained there nearly a month: during which time our friends resided on shore, where Mr. Weatherall preached once or twice on each Lord's Day, and once in the week; and attended as many as three Missionary Meetings, besides visiting the sick, &c. It does not appear, however, that these public engagements would have hurt him, had he been sufficiently careful not to expose himself to the sun. In this respect there appears to have been a want of prudence on his part. He began to be affected with violent headaches during the last week of his stay on the island; and, the very next day after his embarkation, was seized with fever, accompanied with violent pain in the head. After a few days he experienced a small cessation of pain; only, however, to return with greater force, accompanied with delirium. On the 10th day after the seizure he appeared to Mrs. Weatherall to be somewhat better; and, supporting himself on her arm, walked once or twice across the cabin. After this he retired to bed; not, however, to rest, for he was still suffering greatly.

It was not long after that Mrs. Weatherall left him to go into the after-cabin to dinner: the cabin-window was open; and, as if he had watched the opportunity, he crept toward it, and plunged into the sea. The Steward noticed him as he got near the window—gave the alarm—and instantly caught hold of his shirt as he fell. The boat, which had been hanging over the side of the vessel, was cut clear—made toward him—and the Captain asserts, that, in three minutes from his dropping into the water, they had him in the boat; but life was extinct. Means were tried for half-an-hour to restore life, but all was fruitless. He had sunk twice ere they found him. At midnight, to spare the feelings of Mrs. Weatherall, his remains were consigned to the watery deep, until the sea shall give up its dead.

UNITED STATES.

Board of Missions—May 8th, Dr. W. B. Diver, embarked at New York, in the "Albion," Capt. Lovett, bound for Canton—July 17th, the Rev. Willard Jones and the Rev. Charles S. Sherman, with their Wives, embarked at Boston, in the "Emma Isidora," Capt. Fletcher, for Smyrna. Mr. and Mrs. Jones are destined to the Nestorian Mission, and Mr. and Mrs. Sherman to Syria—July 27th, the Rev. Alex. E. Wilson, M.D., formerly connected with the Mission to the Zoolabs, embarked at New York, with Mrs. Wilson, for Cape Palmas, in the "Sarah Elizabeth," Capt. Saxton—July 28th, the Rev. Eli Smith, who had been spending some months at Leipsic, superintending the preparation of Arabic Type for the use of the Mediterranean Mission, arrived in New York—July 30th, Mr. Phineas R. Hunt, accompanied by his Wife and three Female Teachers, embarked at Boston, on board the "Black Warrior," Captain Woodbury, bound to Colombo. The three Teachers are expected to enter the Mission Families in Jaffna District; while Mr. Hunt will proceed to Madras, to take charge of the large Printing Establishment belonging to the Board there—Oct. 9th, the Rev. Sheldon Dibble and his Wife embarked at New York, in the "Lausanne," Capt. Spalding, on his return to the Sandwich Islands.

Missionary Register.

FEBRUARY, 1840.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 43 of the Number for January.)

South Africa,

(Continued.)

GLASGOW MISSIONARY SOCIETY.

IN some former Surveys, a succinct history of the Mission was promised, but has been delayed by the want of the necessary materials. In the mean while, the Society has undergone a change in its constitution, the larger part of its Members having placed themselves in connection with the Church of Scotland. This change was noticed, and some account was given of the Early Proceedings and the State and Prospects of the Mission, at pp. 454—457 of our last Volume.

STATIONS AND LABOURERS: *Lovedale*: Bennie; and one *Nat. As.*: Kraals, 220; Families, 1540; Individuals, 7700—*Pirrie*: Ross; and one *Nat. As.*: Kraals, 165; Families, 1155; Individuals, 5775—*Burnshill*: Laing, M'Dermid; and one *Nat. As.*: Kraals, 270; Families, 1890; Individuals, 9450.

In the centre of each of these masses of Heathenism, there is a little Native Church; we mean a company of Converted Caffres, united in Church Communion, and thus set up as a light to their brethren: and in the midst of these, the sealing ordinances of Religion are regularly and duly dispensed. Every Lord's Day, little streams of Natives may be seen wending their way from distant hamlets, or clustering round the Sanctuary ere its Services begin. And these again are conducted, as much as circumstances will permit, after the manner of this country; and their number is usually greater. Only one thing is wanting, to the outward form and accustomed observances of this country. At several of the Stations, church bells have not yet been furnished: but these also are in course of being attended to; so that, by and bye, the Scottish Traveller who may chance to stumble on one of
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your Missionary Stations, on the morning of the Lord's Day, will in many respects be strongly reminded of the hallowed rest and the Sabbath Services of his fatherland.

At Lovedale, the Caffre Congregation amounts to 60 or 70, and meets twice a day; and there is a Dutch Congregation amounting to about 30: at Pirrie, the attendance, though variable, had lately amounted to upward of 200; and at Burnshill, it has amounted occasionally to 200, and even more. Nor has the Ministry of the Word, on such occasions, been left altogether without symptoms of accompanying power. One Missionary takes notice of an increased measure of desire to hear, and another speaks of apparently deep concern manifesting itself in the congregation. It should be also observed, that the Missionaries have themselves been of late given much to prayer on account of their people. At one of the Stations, a Day of Fasting and Prayer was observed by the whole Native Church, as well as their Instructors; and a number of strangers attended with them. Thus these Services are not confined to the Lord's Day, nor even to the several Stations: meetings are going on during the week; and, in some instances, all the communicants are regularly assembled for instruction on some other day than the Sabbath, once every week. This is at the Stations; but, besides this, the Missionaries and their Native Assistants travel from kraal to kraal, and often to a great distance, making known the Gospel to as many as will hear. In a cattle-place, under the shade of a mimosa-tree, or by the way-side, may your Missionaries, with their Native Assistants, be met not unfrequently, addressing the Heathen on their eternal welfare, or asking them questions as to the things which they had already learned.

A New Station has been just formed.

K

We subjoin some particulars, in the words of Mr. Laing, from the Autumn Quarterly Report of the Society:—

The day after I came to Mr Weir, we surveyed the adjoining localities with the view of finding a good site for the Mission Premises. In riding over the country, it was evident that formerly it had been more populous than it is at present, as we saw many traces of deserted habitations. This, indeed, we know to be the fact, because many people from this place had of late crowded forward to the frontier of the Colony, in the vicinity of which the most densely-peopled districts are to be found. Though the country be more thinly inhabited than near our other Stations, yet we reckoned

up from 30 to 40 kraals so situated, that they might enjoy the privileges of attending worship on the Lord's Day, without at all fatiguing themselves by travelling. The best site for the Station we judged to be the valley in which the Chief resides, which is formed by the small stream called the Kwelera. On a hill near the Station, the sea is seen to the south, at the distance of about 15 miles.

Mr. Weir has met with a very favourable reception. The number who attended worship during the first days averaged 50. The Chief's name is Sakata; and the people of his tribe are called Imi-dange. They are of the same tribe with the Chief Boluman, who has obtained a Missionary from the London Missionary Society.

WESLEYAN MISSIONARY SOCIETY.

The Rev. John Richards and Rev. W. Impey, with Mrs. Richards, arrived at Cape Town on the 17th of January of last year. Rev. W. J. Davis sailed, on his return to his Station at Butterworth, with Mrs. Davis and their four children, accompanied by Eight Missionaries and their Wives, on the 15th of November. These are all enumerated under the head of the Stations to which they have been appointed by the Conference—Pp. 271, 556.

CAPE TOWN AND NAMAQUAS.

Cape Town, with Out-Stations—T. L. Hodgson, Rich. Haddy, Edward Edwards, James Goodrick, James Smeeth—Gratuitous Teachers, 54—Members, 137—Scholars, 610—P. 32.

The Mission is steadily rising in importance. The Societies and Congregations, connected with the several Chapels in the town and its vicinity, are increasing in numbers; and the School Department is in an encouraging state. Besides three Sunday Schools, two Week-Day Schools have been established in Cape Town, in which the elements of a common education are combined with religious instruction: the female pupils are also instructed in needle-work. At Stellenbosch, likewise, a Week-Day and Sunday School have been undertaken, for the benefit of the late slave-population. [Report.

Lily Fountain: near Khamiesberg, in Little Namaqualand: persons who regard the Station as their home, 800—1807—Joseph Jackson—Members, 90—Scholars, 80—Pp. 32, 33.

The reception which has been given to the Gospel here, and the statements which I have frequently heard from our people, have many times filled my heart with gratitude. You have, unquestionably, ground for encouragement; and should persevere, until that which remains to be done is accomplished. Many have ob-

tained that which has made them happy; and which has enabled them, with the knowledge of an eternal state of existence, not only to die without fear, but to exult in the prospect of dissolution: and there are others, who, I have no doubt, both truly fear and love God.

Since I have been stationed here I have never been able to find more than 80 children in the school; but there are some very interesting boys among them. The most promising children are those of Peter Links—four boys and one girl. I have great hopes from these children, and pray that the Society, at some future period, may find in them useful helpers. [Mr. Jackson.

Nisbet Bath: in Great Namaqualand, —1834—Edward Cook: Peter Links, Nat. As.—Members, 32—Scholars, 172—P. 33.

The state and prospects of the Mission are very satisfactory. To many of the Natives, the Gospel has come *not in word only, but also in power*; and several have died in peace. A large Chapel has been built; and important openings for usefulness among some neighbouring tribes have been embraced, while still more distant fields appear to be whitening to the harvest. [Report.

In the prevalence of disease and death among the Natives, Mr. Cook writes—

A deep sense of the uncertainty of life appears to impress every mind. The House of God has been crowded, and some are asking what they must do to be saved. The affliction has no doubt been sent for good; and to the religious state of our Society has already been made a blessing, by awakening us to diligence: about 20 young persons, principally belonging to the school, have recently begun to meet in class.

In speaking of the family and tribe of the well-known Africaaner which Mr. Cook regularly visits, he says—

Our work among the Africaaners still pro-

spers: the extreme heat of the weather at this season makes my monthly journeys more trying, yet to witness the powerful workings of Divine Grace on the minds of sinners, and the fervent love of a goodly number who are truly converted to God, is a rich reward. Titus Africaaner, whose fame, as a marauder, has gone so far abroad in the world, is numbered among those converted: at the Name of Jesus, his contrite heart is overwhelmed; and his subdued cries and lamentations, at the thought of having grown old in sin, are deeply affecting: he has been addicted to drinking the intoxicating liquor made by the Natives from honey; but, on his conversion, he destroyed the vessel in which it was made: he had also been accustomed to smoke bemp, and had some fine healthy plants in his garden; but these he also destroyed, and threw away some seed which he had laid up for future use. Many other instances of conversion there are, equally clear and interesting.

The following extract from his Journal will give some idea of the nature of the country which the Missionaries in Namaqualand traverse, in their visits to the Natives:—

We rose early; and, as the day began to dawn, came upon a widely-extended waste, on which there is scarcely a mountain to guide and afford shadow, or a tree to break the violence of the storm. But, on this journey, the beauties of creation, in its numerous varieties, greatly enlivened the scenery: vegetation was in its most luxurious state: numerous flocks of large and small antelopes were grazing at a distance, or bounding across the plain to the heights: tribes of ostriches were moving off with stately steps: the wild dogs were pursuing their prey; and, coming rather suddenly upon a part of our path which had been concealed by rising ground, we fell in with a herd of twelve or fourteen zebras, and enjoyed, within four or five yards, a full gaze at their beauty.

ALBANY.

Grahamstown and Lower Albany: W. Shaw, John Richards, W. Impey—*Salem and Farmerfeld*: James Archibell—*Port Elizabeth*: John Appleyard—*Fort Beaufort*: John Smith—*Winterberg*: John Ayliff—Gratuitous Teachers, 93—Members, chiefly Europeans, 740—Scholars, Europeans and Natives, 1139—P. 33.

The Native Congregation continues large. Nothing can be more interesting than to behold the clean and respectable appearance of this congregation on the Sabbath Day. It is composed of people belonging to a great variety of Tribes. This circumstance renders our labours more interesting to ourselves, and perhaps more important to the general interests of Christianity in Africa; but, from the diversity of lan-

guage, it occasions some difficulty in arranging an efficient plan of Religious Services: however, the English, Dutch, Caffre, and occasionally the Bechuana Languages are used as the means of conveying instruction to this people. Some of them come many miles on the Lord's Day to attend the Public Services. This congregation partook largely of the late religious revival; and there are now nearly one hundred accredited Members of Society, of various tribes, connected with it. [*Grahamstown Report*.]

Our Native Congregation, consisting principally of Hottentots and Fingoes, is an interesting one. These people are punctual in their attendance on the Means of Grace, and listen with eagerness to the Word of Life. We usually preach in Dutch, which is interpreted into Caffre; thus accommodating our Services to both parties. Several of the Natives appear to have been impressed under the Word, and have been led to inquire more particularly respecting the things of which they have heard.

[*Port Beaufort*.]

The extensive revival of Religion at *Grahamstown* has been followed by important and permanent results. The Native Population has shared largely in its benefits. In addition to his other various and extensive labours, the Rev. W. Shaw is laudably exerting himself in the Education Department; and a large building has been commenced for the accommodation of the Sunday Schools, and of two Week-Day Schools, undertaken with special reference to the children of the lately-emancipated Apprentices, and Natives of various other Tribes.

[*Parent Report*.]

CAFFRES.

AMAKOSE: *Newton Dale*, in Kama's Tribe: W. B. Boyce—*Beka*, in the same Tribe, and Fingoe Mission: W. Shepstone—*Mount Coke* and *Wesleyville*, in Islambie's Tribe: James Thomas—*Butterworth*, in the late Hintza's Tribe: W. J. Davis—*Amaveleto*: W. H. Garner.

AMATEMBU: *Clarkebury*, in Vossanie's Tribe: Francis Gladwin—*Morley*, in Dapa's Tribe: Samuel Palmer—*Colosa*: G. H. Green.

AMAPONDO: *Buntingville*, in Faku's Tribe: Thomas Jenkins—*From the Zimvooboo to the Zimkolo*, in Faku's and Capai's Tribes: Henry H. Dugmore, Horatio Pearse.

AMAZULU: *Port Natal*, in Chaka's Tribe: two are desired—Gratuitous Teachers, 45: Members, 196: Scholars, 1091. The present Members are but about one-seventh of the number collected before the dispersion of the Missions: the Teachers and Scholars have nearly recovered their former number—Pp. 32, 33.

The want of a greater number of Labourers is severely felt. In the neighbourhood of the respective Stations, the Gospel exerts its saving power on the people, and the influence of the Missionaries is generally experienced and acknowledged; but, being so few in number, they cannot bring the great mass of the population under Christian Instruction, nor effectually turn them from their warlike pursuits.

The Abatembu Country has recently been stripped of cattle by a marauding expedition, which has reduced the people to great distress; but, in this painful visitation, proof was afforded of the restraining influence of the Missionaries. The Mission Station at Clarkebury, although surrounded for hours by thousands of the invaders, remained uninjured; and all the fugitive Natives who could reach it found a safe asylum there.

Let it be remembered, that while philanthropy mourns over the wretchedness and ruin which the Natives inflict on themselves—and it is calculated that a Million have perished by their own intestine wars, since the Colony has belonged to Great Britain—let it be remembered that a remedy is at hand. Were the whole country studded with Mission Stations, it might be fairly inferred, from the experiment which has been made, that, under the blessing of Almighty God, what is now effected on a small scale would become general, and the wars of the Aborigines would be substituted by the peace of the Gospel. [Report.

The following extracts from the local Reports and the correspondence of the Missionaries supply the most recent intelligence:—

Beka—This year has been marked by a more regular attendance on the Means of Grace, and an increase in the number attending—now about 200. Pato, and from 20 to 30 of his family, have been regular in their attendance at Divine Service on the Sabbath; and continue to be so, although they have to travel a distance of five miles. But though we would give to his example its due credit, there is an influence at work more powerful than example: we have had, and still have, proof that the Holy Spirit has accompanied the Word spoken with power to the hearts of the people. We have 11 Members, and 10 Candidates for Baptism.

Fingoes—Notwithstanding the many things which this people have had to endure, from the hostile feeling of some of the Caffre Tribes toward them, they still keep together; and there is no doubt, that if Government give them any thing like protection, the location on the Clusie River will soon become a fruitful village. This people have grown up inured to the hardships of war, and therefore are not soon discouraged; and, by frequent reverses, they have been taught to depend more on the cultivation of the

soil than on their cattle; and even this year, though they cannot say *the pastures are covered with flocks*, they are likely to be able to say *the valleys are covered over with corn*, for they are decidedly the most industrious of the Native Tribes. Their attendance on the Means of Grace is very regular and attentive, their Chiefs being always present: about 200 form the regular congregation: more would attend, had we a proper Place of Worship. We have 8 members, and 20 Candidates for Baptism.

Mount Coke—The establishment of a military post, on the very site of the Mission, has not had a beneficial influence on those who returned to the neighbourhood of the Station, previously to its resumption as a Missionary Institution: the few, however, who remain in Society appear to be walking consistently with their profession. The present population of Mount Coke is but small; but it is increasing. The congregations are as large as can be expected in the present state of things, and are tolerably attentive. It is true, no general feeling of spiritual concern appears, as yet, to have been excited: in some instances, however, it is believed, good has been done; and the gracious influences which are felt in the various Services are received as pledges of *greater things than these*.

A number of the sons of the Chiefs reside at the Station, for the purpose of being educated. We have now here eight boys, the fathers of most of whom are the principal Chiefs of the Tribe, and who will themselves be likely to have the greatest authority as the future successors of their fathers, several of them being the children of the principal wives. They are for the most part interesting and intelligent lads, from nine to twelve years of age; and, although they have been but a short time at the Institution, have already given encouraging indications of their willingness and ability to learn.

As it respects the relation in which the Institution stands to the Tribe at large, it may be observed, that the Principal Chief (Umhala) has formally recognised it as his "father's (Islam-bie's) school." Its resumption is therefore under the same sanction as was given to its first establishment. The influence of Umhala, now the acknowledged representative of his father, is rapidly on the increase; and his feelings, in reference to the Station, are decidedly favourable.

Wesleyville—Though there are, at present, but few persons professing godliness, yet these few afford good evidence of the genuineness of their profession. The immediate population of the Station is small, arising from the establishment of the Beka Station, and the removal of the greater part of the Tribe from the country in which the Station is placed to that west of

the Keiskamma River; yet, from the general knowledge of the great principles of Christianity diffused through the Tribe, and the influence of the law affecting the observance of the Sabbath, we have no difficulty in getting hearers of the Word in any part of the Tribe: our School Room is generally filled with hearers on the Lord's Day. It is matter of devout thanksgiving to God that this Station has been visited with a gracious influence during the year; and although it has been limited in its extent, yet it has afforded encouragement, as proving that the Lord is still with us, prospering the work of our hand.

Butterworth—During the past year, the Lord has not left us without some encouraging proofs of His power to enlighten and save the dark and lost Heathen: nine persons have been awakened to a sense of their danger through sin, five of whom have been baptized, and four are still catechumens. The attendance on the Means of Grace is good; and our meeting together is often attended with great blessedness, both to preacher and people. The Members are 24, of whom 16 are Natives.

There are also some encouraging circumstances connected with the Tribe generally. The principal wife of the late chief Hintza, and several of the principal personages of the Tribe, frequently attend the Service; and two of Hintza's brothers, who govern the greater part of the Tribe, are anxious to have Missionaries residing with them. Thus the door to preach the Gospel to this Tribe stands wide open.

Clarkebury—Although the work of God has not been rapid in its progress, we have nevertheless rejoiced to witness the continued operations of the Divine Spirit in the hearts of those who had previously believed, and in accompanying the Word of Life with demonstration and power to the consciences of others; so that they also have been awakened, and led to confess the truth of the Gospel, their own sinfulness, and their need of a Saviour. The Members, 28 in number, are most of them very earnestly pursuing the prize set before them: they delight in the Means of Grace: as a little band of Christian soldiers in the midst of a multitude who know not God, they are assisting one another to *work out their own salvation with fear and trembling*; and they unitedly intercede for their benighted countrymen, and for the conversion of the world. There are 13 catechumens, who appear desirous to *fee from the wrath to come*. The congregations have not been large during the year; but those who frequent the Ministry of the Word pay deep and serious attention to the truths made known to them. Several families and kraals have united themselves to the Institution of late, as well as individuals, who, when

they are settled, will increase the number of hearers considerably. It is generally understood throughout the Tribe, that the Mission Institution is a place of refuge for the distressed: when trouble, therefore, overtakes an individual or a party, they turn their attention to what they consider as their common asylum.

The average attendance may be estimated at from 200 to 250 on the Sabbath, and from 50 to 60 on the Week-day Evenings. In Caffreland it is difficult to collect regular congregations, except at the Institution itself: our preaching, therefore, when we itinerate among the kraals or hamlets around us, partakes more of the nature of conversation, and answering questions on the subject of Religion, which we invite, than the regular delivery of discourses according to the practice of civilized society.

Morley—The inhabitants continue to increase: there are upward of 300 persons residing here, the whole of whom are regular in their attendance on the public Means of Grace, and conform to all the laws and restraints of the Station. The congregations, both on the Sabbath and Week-days, are good: on the Sabbath, the Chapels are crowded, and many are compelled to remain outside: the attendance from the neighbouring kraals is increasing. The average congregation on the Sabbath, including the children, is from 550 to 600. Ten persons have been admitted to baptism during the year; and there are 17 remaining as catechumens. The total number in Society is 36; and there is reason to believe that several of them are growing in grace, and in the comforts of the Holy Ghost.

Buntingville—Our prospects are very encouraging. The congregations continue good, though not so large as a few weeks ago: this fluctuation is occasioned by the constant disposition of the people not resident at the Station to rob and plunder their neighbours. Among the people living at the Station, good has been done; and the work of grace is still carried on. Several know the Gospel to be the power of God to salvation, and are exemplifying its saving efficacy by a life conformable to its holy precepts; and there are many others who are sincere seekers of the way of the kingdom.

Capai is so urgent in his request for a Missionary, and has sent so repeatedly to me to know when he is to expect one, that I have promised him to forward his request to the Committee. For several years the Tribe of this Chief has stood on the list of Stations, and the Albany District have often requested a Missionary for him: he is the Chief of a large body of people, consisting of the broken fragments of many Tribes; and is becoming constantly more powerful, by new accessions from the Zoolahs and other Tribes: indeed he is now not far inferior to Faku, who, without

exception, is the most powerful chief of Caffreland. This large tribe of people are entirely without the means of religious instruction, and are in the grossest darkness. They are the most warlike and savage of all the Tribes of Caffraria; and are more dreaded by their neighbours than any other people: indeed, they are so intent on war and plunder, that they are seldom quiet for four months together, without making their savage attacks on other Tribes; in which they are too often successful, plundering all they meet with, murdering the old people, and taking the young into captivity. Accumulating large herds of cattle by these horrid means, their conquered and impoverished neighbours go and unite with them; when generally they are well received by Capal, as he is always ambitious to augment his power. Yet, under all these circumstances, the door is open for the Gospel of our Redeemer, and the Chief is anxiously waiting to know when and whether he can have a "Teacher to teach him and the people the great news from heaven." A short time ago he sent to me in a very formal manner, saying—"For a long time I have asked for a Teacher, but to no purpose: all the other Chiefs have Teachers, but I have none. It is true I know I am born a sinner, and I have a wicked heart; but still, only give me a Teacher, and I am sure I will take care of him."

Mr. Shepstone and his Chief are very desirous of proclaiming the Sabbath Day all over Caffreland, by the hoisting of flags: he writes from Beka—

I have a flag here, but Pato has requested that more may be put up; so that as soon as ours is seen on a Sunday Morning, all may be hoisted throughout the Tribe, as a kind of telegraphic despatch, announcing the Lord's Day. Many of the people plead ignorance, and the Chief is anxious to take this plea from them; so that, throughout this Tribe, every one may be able to know, by these silent yet efficient preachers of the Law, that the Sabbath Day has arrived. Had I my wish, and did I possess the means, I would not rest until this plan of telegraph was adopted, every Sunday, throughout Caffreland; the more so as the Wesleyan Missions alone extend through the whole length of Caffreland Proper; viz. about 250 miles. By their influence alone the plan may be adopted, and few would be able to plead ignorance, and the effect would be immense.

BECHUANAS AND OTHERS.

STATIONS AND LABOURERS: *Thaba Unchu*, among Barolongs: *Plaatberg*, among Newlanders: *Umpukani* and *'Mparane*, among Mantatees: *Mating*: *Inkalla*: *Lishuani*, among Bassoutos: *Griquas*, under Behrend—James Allison, G. Bingham, James

Cameron, John Edwards, Richard Giddy, W. C. Holden, Thornley Smith, Francis Taylor—Gratuitous Teachers, 11—Members, 359—Scholars, 491—Pp. 34, 35: and see, at p. 219, notice of the Injurious Effects of Polygamy among the Bechuanas; and, at p. 220, a statement of a Good Work among the Corannas.

The Missions in this part of Africa have assumed a very encouraging aspect. Under the influence of a gracious outpouring of the Holy Spirit, many of the Natives have been awakened to a sense of their sinful and depraved condition, and several have experienced the saving power of the Gospel of Christ. A desire for useful knowledge has been excited, as well as a taste for the decencies and comforts of civilized life. The Rev. Mr. Archbell, now on a visit home, after an absence of twenty years in the interior of Africa, has recently published a Grammar of the Sichuana Language: the Scriptures are in the course of translation; and the Mission Press is busily employed in printing portions of the Scriptures and Elementary Books, to meet the inquiries of the people, and for the use of the Schools.

[Report.]

Of the two principal Stations we collect the following reports:—

Thaba Unchu—Our Chapel will contain about 1000 people: two smaller Chapels are in course of erection, in two very populous parts of the town. We have Five Services on the Sabbath, two of them in the open air; and, on Week Days, Out-of-door Services in various parts of the town. Our congregations are large and attentive. During the past year, we have taken into society and on trial about 45 persons. About 60 children and 40 adults have been under school instruction.

The infant state of this Mission has passed away. Many have received the Gospel of Christ. Opposition has ceased; and the Missionary is enabled, by an earnest attention to the spiritual wants of the people, to gain influence among them. Many have exchanged the native kaross for an European dress: several have learned to read well all the books which have hitherto been printed in their language: many are now learning, and a thirst for instruction prevails. The Society's Printing Press is here, and I have to print for the whole district.

The population immediately at the Station is about 8000. Besides these, there are twelve villages of Bassoutos in the neighbourhood. Knowledge, of the right kind, is rapidly infusing itself into this large mass. The Natives are not at all remarkable for diligence in manual labour, but I have seen very few in

England more diligent in learning than the Bechuanas. Applications for books are exceedingly numerous; and when sometimes, in answer to a request for a book, I ask, "But can you read it? I have not seen you at school," I am answered, "Oh yes! I can read: I have learned at home, from Satlula or Molema or Mefuri." Some of the old men cling with tenacity to the Bechuana Customs, and seem unwilling to give them up: these customs are, however, fast dying away, and a general opinion of their worthlessness prevails among the people. War, too, has made sad devastations lately, in places not very far from our Station; but, preserved by God, we remain unhurt.

[Rev. Rich. Giddy.]

Umpukani and Mparane—The Lord is very mindful of us in this foreign land. Not only has He been good in giving us health and strength, but, what is of infinitely more value, He has given prosperity to our labours, in the Salvation of many Souls. The number of converts is now about fourscore. The triumphs of the Gospel over the ignorances, prejudices, and base practices of the people of this Tribe are neither few nor small. Polygamy, which is a

FRENCH PROTESTANT MISSIONS.

HOTTENTOTS.

Wagenmaker Valley: 30 miles NE of Cape Town—1830—Isaac Bisseux—The Missionary was wholly disabled from labour, by a severe illness of three months' continuance, but had been mercifully restored—The close of the Apprenticeship was warmly welcomed at this Station—3 Members have left the place, and a fourth has departed to his Heavenly Rest—Scholars, about 110—Pp. 65, 66.

BECHUANAS.

Motito: 3 leagues SW of Old Lattakoo: dwellings, 186—1832—Prosper Lemue: John Lauga, &c.—P. 66.

Mrs. Lemue was brought, by severe and continued sickness, to the borders of the grave, but was mercifully restored. The London Missionaries at Lattakoo sympathized with Mr. Lemue in his affliction, and rendered every aid in their power to the concerns of the Mission. It was arranged at a Conference of the Brethren, that Mr. and Mrs. Lauga should remove hither from Bethulia.—Mr. Lemue writes—

Our Brethren at Lattakoo, without regard to the distance which separates us, stretched out to us without delay a helping hand, and made every sacrifice in their power with the most ready affection.

Perhaps I am wrong. My heart is overwhelmed. I see myself under the sad necessity of sacrificing either my Wife or my Station. If

great hindrance to the Cause of God, has, in some instances, given way before the power of the Gospel. The commencement and the progress of this work plainly shew that it is wholly of the Lord.

Eight Mantatees, belonging to the 'Mparane Station, were the first of this Tribe baptized in the Name of Christ. Among this number, and the first that was baptized, was the Son of the Chief Sekongela; whose name was Silo—now David Silo. This lad was taken under the fostering care of Mr. Allison, when he first went to reside among the Tribe; and he has, contrary to his expectations, been allowed by his ungodly father to remain with him to the present. It is very singular, but very encouraging, that all the lads whom Mr. Allison has, in his zeal for doing good, taken into his house to instruct in the doctrines of Christianity, are converted to God. In this respect, the pleasure of the Lord hath prospered in his hands. These lads, being ten in number, are Sons of the principal men of the Tribe; and, if spared, may, through grace, become nursing fathers to this great Nation.

[Rev. J. Edwards.]

no one comes to my relief, and I am obliged to pass another summer at Motito, it is probable that my dear companion will not survive: on the contrary, if, under present circumstances, I should absent myself from my post, it is to be feared that the people, intimidated by the menaces of Mahura, will be scattered abroad.

The Directors remark on this passage—

Hear the words of the Man—of the tender Husband: hear the words of the Christian—of the courageous Missionary! How admirable to see Faith subjugating Sorrow, and occupied with the interests of Christ and His kingdom in the midst of tears and tribulation!

Of the prosperity of the Mission, Mr. Lemue writes under this affliction—

In the meanwhile, I can say with all sincerity, that the work, which you have begun in this country, has never appeared to me in a state more encouraging. You have at Motito a population of nearly 1000 souls, a very short time since entirely strangers to the Gospel, but now beginning, if not to feel, at least to comprehend, its importance. This population increases daily: all have the easy means of subsistence: the valleys are covered with corn: cattle multiply: in a word, abundance reigns in all the families; and this land, which drought and the terror of Mosolekatsi had depeopled, is opening its bosom to its old inhabitants, dispersed on all sides, but whom Peace is now recalling to their homes.

The field of labour is enlarging on all sides. Mr. Lemue writes—

The Barolongs of Mashauing have invited me, time after time, to visit them. At Morokong, thousands of Wankits, Bakatlas, and Barolongs express earnest wishes to enter into friendly relations with us. At Choai and in its neighbourhood, villages of poor Bechuanas are scattered here and there: these people have never heard the Gospel, unless perhaps at Motito. Another circumstance should lead the Churches of France to view Motito as an important post: since the American Missionaries have withdrawn from the country of the Baharutzes, this fine country seems to invite our Society to make new efforts to introduce the Gospel: the Tribes, which the tyranny of Mosolekatsi had subjected or scattered, are already returning with eagerness to re-possess their land. A new era is opening. Mosolekatsi continues to fly northward, and there is every appearance of his soon being forgotten.

Such is the extent of country once more accessible to the Ambassadors of Christ! Thousands and thousands of Bechuanas demand help from our Churches—alone, perhaps, at present, disposed to listen to their prayer. The house which we had built at Mosika, and which our American Brethren renewed, is still standing. All my early hopes revive.

BASSOUTO-BECHUANAS.

Bethulia: 18 leagues SE of Philippolis: dwellings, 611: inhabitants, 2500; chiefly Batlapis and the rest Bassoutos—1833—J. P. Pellissier—P. 67.

We have seen no recent intelligence from this Station.

Beersheba: on the Caledon River: 18 leagues from Caledon, on the road to Morija, from which place it is distant 20 leagues: 20 leagues SW of Platberg—1835—Samuel Rolland, Mæder; Miss Delatte, *Teacher*.

Of the 28 Candidates for Baptism mentioned in the last Survey, Mr. Rolland writes—

I have the pleasure to state, that they have all persevered in the good dispositions which they had manifested, and have been received into our little Church; one woman only excepted, who married an unconverted man while she was under religious instruction: she has confessed her sin, and manifests sincere repentance.

After the candidates had professed their faith in One God—Father, Son, and Holy Spirit—they knelt and received the holy rite of Baptism, in the name and by the commandment of Jesus Christ. The administration of the ordinance was a scene of deep interest. The audience, which had all along kept profound silence because they felt the presence of the Lord, at length interrupted it to give free course to the

tears which the scene before them called forth from all. My own emotions were such, that I could hardly pass from one candidate to another, to baptize them. The Baptized then presented their young children, to consecrate them to the Lord in the same holy rite: they engaged to neglect nothing which might be requisite in training up their children for God; on which I baptized them, to the number of 35.

In the afternoon, we had the joy of sitting with these newly-received Brethren at the table of the Lord, 48 in number—five Europeans, eleven Bastaards, and thirty-two Bechuanas. This was truly a Pentecostal season to us, and to many inhabitants of Beersheba.

Of the Christian character and conduct of the converts, Mr. Rolland writes—

The first and most important remark which I have to make, is on the faithfulness and steadfastness of the converts, and their sincere desire to honour the Master to whom they have given themselves. Family Worship has been established among them—if not in every family, at least in every one where the husband or the wife is able to read. Those who do not know how to read, assemble in the houses of those who do: there a portion of Scripture is read, remarks are made, hymns are sung, and the whole is closed with prayer. When they have separated, each one prays in his own family. They also meet every week the candidates for Baptism, to examine and exhort them, and to pray with them.

Under a later date, Mr. Rolland writes—

Forty-five persons—fifteen men and thirty women—have been received as Candidates for Baptism. For a long time, most of them have given convincing evidence of conversion; by renouncing polygamy, and manifesting a love for prayer, and zeal in the Service of the Lord. All profess to believe in Christ, to renounce the world, and to desire to consecrate themselves to God in baptism. The progress which they daily make in the knowledge of Christ, convinces me that they make their salvation the principal concern of life.

Another class, consisting of more than fifty persons, give me much hope: in this number there are many, I believe, who are near to the kingdom of God. Their anxious inquiries after the Truth lead me to hope, that, during the coming year, many Candidates for Baptism will arise from this class.

Of the nine Bastaards, spoken of in the last Survey as under preparation for Baptism, one only, a woman, was admitted. Almost all the Bastaards quitted the Station to join a Commando for plunder: the Communicants, however, continued faithful: in a few months the rest returned, and were again received under

instruction; but Mr. Rolland has little hope of their stability.

In the midst of disturbances among the surrounding Natives, he writes—

Our Chapel was always filled with serious and attentive hearers. The School, also, was full; and all continue anxious to read. They have exhausted all our books in Sichuana. There are 170 scholars in the largest class. Worship in Sichuana is always well attended: 200 persons will assemble on Sundays, an hour before Service, and wait for admission: the hearers are about 400. As room cannot be found for the children, Miss Delatte assembles them in the School. The Infant School goes on well; the children are docile, and make progress: the number is 120 to 130.

Civilization keeps pace with the Gospel. All who turn to the Lord wish to adopt, as much as possible, the manners of the civilized.

Morija: 54 leagues E of Caledon: among the Bassoutos: on the borders of Caffraria: 272 dwellings, with 816 inhabitants—1833—Thomas Arbousset, Eugene Casalis—Pp. 68, 69.

From a communication by Mr. Arbousset, we collect the following view of the Mission:—

Public Worship—The Religious Services are better attended than ever, and with more feeling. The Native Women profit by the Means of Grace: it was not so with us at first: trifling and careless in themselves, the manners of the Bechuanas contributed, moreover, to shut them out of public assemblies; but now, these same Women are constant and attentive to the preaching of the Gospel. How powerful is the Gospel! How adapted to modify and regenerate every thing in these Pagan Countries—customs, conduct, heart; absolutely every thing, without distinction of sex or rank or age!

Catechumens—Molapo, eldest son of Moshesh, and second Chief of Morija, has been received as a Candidate for Baptism, and one of his principal counsellors, with 10 others: all manifest desire of instruction, and some of them superior intelligence. Besides these, 17 other individuals, less advanced than the first, but not less interesting, are under catechetical instruction.

Sabbath Day—Great progress has been made in the observance of the Sabbath, not only among the inhabitants of Morija and Bossiou, but throughout the whole Tribe: general respect is manifested to the Sacred Day; mingled with a certain reverence which leads thousands of the Natives to observe it with great strictness.

Reading—All our Bassoutos wish to read. At our Stations, men and women are eager for
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books: in many surrounding villages, the same ardour prevails. On the first leaf of our little books, the names of the Stations are written with a line of encouragement, such as—"Molapo: to teach him to read"—"Moniakatela loves reading-cards"—"Sepitla loves reading and singing"—"Kobotlo receives, as a prize, a little book, in which he will see the need of seeking a better heart." These little notices have had excellent influence.

Temporals—Blessed be God, the country of the Bassoutos is in perfect peace! For some years, its population, while it has increased, has daily advanced in wealth and intelligence. Morija, where the Missionaries established themselves but a few years since, with a handful of people, counts at present 272 dwellings and, reckoning three persons to each, 816 inhabitants. In the neighbourhood, without passing the limits of the Missionary District, there are many thousand souls: everywhere we meet new faces: on all the mountains, new kraals appear. The Lord has evidently purposes of love and compassion toward these poor Pagans: wretched, in time past, ignorant, stupid, exhausted by wars and famine, they now begin to see better days—days of peace and happiness, of abundance and of light. The Barolongs, the Batlapis, and the Griquas come daily to buy corn, and to provide the Nation with cattle, in which it was formerly very poor: since our arrival, there have not entered less than 1500 horned cattle, 40,000 sheep, 35,000 goats, and 200 horses. The Missionaries themselves, those for instance of Beersheba, Bethulia, and Philippolis, send their waggons to fetch the country corn.

Thaba Bossiou—1837—Constant Gosselin—P. 69.

Mr. Gosselin removed from Morija to this Station in June 1838. He sends home the following account of the site and progress of his labours:—

Thaba Bossiou is an isolated hill, of a pentagonal form, about 400 feet high, with a flat summit of three-quarters of a league in circumference. Access to this summit is prevented by a circle of perpendicular rock, except at five passages, which, in case of attack, are carefully closed by enormous heaps of stone. The towns of Moshesh and of his father Mokachane are on the summit itself. The foot of the hill is covered with dwellings, in the centre of which the Mission House stands. On the surrounding hills, 22 villages are seen, which seem like so many advanced posts placed there to prevent surprise.

God has given me hitherto great encouragement. The Chief and the people received me with joy, and have shewn eagerness to profit by the means of instruction afforded them. "Go," Moshesh lately said to the messenger of a

neighbouring Chief, sent to propose a horrible expedition to him, "Go, and tell your Master, that there is a House of Prayer at Thaba Bosiou. I there learn to make power consist in wisdom, and not in the number of cattle. My children at Morija are got a-head of me: it is time that I should get instruction."

These sentiments are those, I believe, of the greater part of my flock.

I have organized an Infant School, which is very well attended. A great number of Adults are learning to read. The Congregation varies from 300 to 350, and it would be difficult to find one more attentive. Groups of young people assemble daily round my dwelling, who come to read together and to converse on the "Great Word."

LIGHOYAS.

Mékualing (first spelt *Mokotling*): four or five days' journey to the northward of Morija—1837—Francis Daumas: Hagenbach, *As.*—Pp. 69, 70.

The arrival of the Labourers, in the beginning of March 1838, was stated in the last Survey. Their time was at first much occupied in the preparatory work of a New Mission. A temporary Chapel, 53 feet by 16, was erected; and a Mission House, 36 by 12, divided into three apartments.

AMERICAN BOARD OF MISSIONS.

The relinquishment, for the present, of the Zoolah Mission was stated in the last Survey. Dr. Wilson, Mr. Venable, Mr. Champion, and Mr. Grout returned home. Dr. Wilson has since joined the Cape Palmas Mission—Pp. 70, 71, 392; and p. 64 of our last Number.

The following communication from Dr. Adams and Mr. Lindley, who remained in Africa, will shew the state of the country, and the difficulty of deciding on their future course:—

It is impossible for us to predict who will yet govern the land from which we have removed. Should Dingaan remain unsubdued, his jealousy of White Men excludes us from a return to our forsaken field. Should the Farmers take and keep possession of it, the sooner we give it up the better; unless, indeed, we become instructors to those who already pride themselves on being Christians. Should the authority of the British Government be there established, and should the Natives, after having a few times given place to their betters, find themselves comfortably settled, we might enter an encouraging field, and be protected in our labours. But, in respect to the suppositions which we have made, there is great uncertainty.

In these circumstances, we have asked our-

The Missionaries found many distressing things in the state of the Natives; and the relief which they were enabled to administer increased the regard of the people toward them. The population soon began to augment: many families came and settled near them; some of them from Philippolis, who brought a Letter of Introduction from Mr. Atkinson, of that Station. Houses of European form began to rise. A School was opened, with 20 children; and attendance on Public Worship was such, that, though the Chapel will accommodate 400 persons, many were obliged to stand without. Mr. Dumas writes—

If you could pass a Sabbath Day among us, how would you rejoice to see these Heathens crowding from all parts to hear the glad tidings of Salvation! How would your hearts leap for joy, when you heard from the mouths of poor Lighoyas the Hymns which resound in the Churches of France!

Special instruction is given to 12 or 15 persons, some of whom the Missionary hopes have passed from death unto life.

Mr. Dumas had visited Mr. Allison, Wesleyan Missionary among the Mantatees; and witnessed, with joy, the work of grace manifested among that people.

selves this question—"Are we, in the Providence of God, required to give up all hope of doing good to the people to whom you sent us?"

It is hardly to be supposed that the Zoolahs, if conquered, would be utterly exterminated. We think a remnant, it may be a large one, will be left; but where, or in what circumstances, they will be permitted to live, it is impossible to say. They may, or they may not, be found in a situation favourable for the recommencement of Missionary Operations among them. And then, how long they can have rest from all their enemies, we cannot, with probability, even conjecture.

In this view of things, we have concluded that we should be justified in entering a new field, provided one of suitable character could be found.

Of the country occupied by the Hottentot and Bechuana Tribes, north of the Colony, we need say nothing, as all the field in that direction, worth notice, is already taken up by the London, Wesleyan, Paris, and Berlin Societies. The Colony, of course, need not come under observation. You will see that we have made quick work in expressing our views of a large part of South Africa: but some of us have been far enough and long enough north of the Colony, to speak with confidence on this subject. A great portion of South Africa is nothing

more than dreary desert, without wood, without water, and almost without inhabitant. The only remaining part of it, then, to which our attention need be directed, is Caffreland, which is about 80 miles wide and 300 long, and contains a population, it may be, of 300,000, though probably not so great. In this region there are now labouring Missionaries from five different Societies—the Wesleyan, the Glasgow, the London, the Berlin, and the United Brethren. The Wesleyan has eight stations—the Glasgow five—the London, two—the Berlin, one—and the United Brethren, one. To the two Stations belonging to the London Society, we may add two or three more determined on, and for which Missionaries have been already appointed. All the principal Chiefs, with one exception, have Missionaries with them: the Chief excepted is a restless, marauding man, who has under him about a thousand men; and is so situated on the north-east side of the Umamvooboo River, as to be the first to come into collision with the Nation of White Men who may inhabit the Natal Country.

The country, at present, does not afford us a field, unless we go into Caffreland; but with the view before us above given, we do not feel at liberty to go thither, till the measure shall have been judged expedient by those who have authority to direct us.

Peace having been restored between Dingaan and the Farmers, the Missionaries, after having investigated the condition of the Stations which had been occupied by them in the Zoolah Country, write, in May last, from Port Elizabeth—

The Lord seems to be preparing the way for the return of His servants to the Zoolah Country. If peace is maintained between Dingaan

and the Farmers, there will be nothing to hinder this; and they may enter the field with prospects much more favourable and encouraging than they have heretofore been. Dingaan is, in some degree, humbled by his reverses.

Four additional men are needed for the people in the vicinity of Port Natal. More than that number will be needed for the Zoolah Country.

We are not able now to fix any definite plans in regard to labour among the Farmers. We consider them, however, as presenting an important and interesting field for Missionary Labour.

Of the Farmers, however, Mr. Champion thus wrote before his return home—

As to the Farmers, I am not yet prepared to say what I think about them, as a field of labour. God is making use of them as scourges of the Natives; and perhaps when they shall have accomplished this, they will be mutual scourges of one another. Their ignorance, their parties, their ungodliness, make it improbable that they can unite in any good form of Government. Far less are they prepared for independence than the worst of the South-American States.

Of Mosolekatsi it is reported—

Mosolekatsi has become a vagabond. This Chief has been attacked and plundered four different times—once by the Farmers, once by Dingaan, once by the Corannas under John Bloom, and once by the Griquas of Philippolis. His power is now so broken, that one commando after another will follow him, as long as he has fifty head of cattle remaining. Many of his people have been destroyed, and a great part of his cattle taken from him. He now experiences what he has done to many others. *Surely the wicked shall not go unpunished.*

BERLIN MISSIONARY SOCIETY.

Some notices of the Society appear at pp. 47, 48 of our last Number.

CHURCH MISSIONARY SOCIETY.

Mosika: a Station in the Bechuana Country, occupied, in succession, by the French and American Missionaries—Francis Owen: Wallace Hewetson, *Cat.*; Robert Phillips, *Surgeon*—The Missionaries were left, in the last Survey, at Port Elizabeth; having been obliged, as there stated, to abandon the Zoolah Mission. They proceeded to Sidbury, near

Of the *Rhenish Missionary Society's* proceedings (see p. 70 of the last Survey) no intelligence has reached us.

Grahamstown, where they resided for some time. On the 2d of October they had proceeded as far as Campbell, in the Griqua Country, on their way to Mosika, where they had resolved to attempt the renewal of those Missionary Labours which the tyranny of Mosolekatsi had twice interrupted—Pp. 71, 72, 120, 480.

BAPTIST MISSIONARY SOCIETY.

Grahamstown, with an Out-Station at *Karega*—George Aveline; who, with his Wife, arrived about the end of 1838—P. 72.

Since the Caffre War, a large number of

Fingoe Families have been located close to the town, their huts being grouped, like so many haycocks, on the surrounding hills. They are a fine athletic race. Indeed, the Native Africans generally, in this part of the continent,

excepting the Hottentots, present models of grace and symmetry which a statuary might wish to copy.

Besides the Fingoes, there are very many Hottentots; some residing at a kraal or village near the town, and others mingled with the white inhabitants. Some of other tribes, especially Bechuanas, a race whose moral quali-

ties stand higher in general estimation than most others, are also found here.

Among these various races we have commenced the formation of classes for Sabbath-school instruction: 28, some adults, but mostly children, principally Fingoes and Hottentots, have already attended.

[*Mr. Aestine.*]

One of the American Missionaries thus writes in reference to Emigration, now become a subject of much interest in this and other Divisions of the Survey:—

Suppose the British Government shall say that the boundaries of its Colonies shall not be enlarged from now forward to the end of time, what will follow such a decree? I answer, just what went before it, except that emigrants will go forth without the sanction and protection of Government. All England's power on land and water will not prevent the emigration of her subjects from her territories. What can prevent the emigration of Americans to the west? The boundaries of the Cape Colony may remain as they are now fixed—what will the English Subjects care? These boundaries are not impassable, and it is not in the power of Government to make them so. What has been said about the danger of Natives destroying the Colony, is not worthy of much regard. It is just as probable that the abused Western and Southern Indians will destroy the United States. I beg that you will not for a moment suppose that I defend any system of encroachments made by Civilized on Savage Nations. I only think they cannot be stopped, while others seem to think they may. Savages must be christianized. There is no other hope for them. In the work of making the Natives around us Christians, we must expect much hindrance from nominal disciples of our Lord. This need not discourage, but should lead to the use of more abundant means and efforts; and that immediately. The Natives of this region are sinking for the last time: a speedy destruction awaits them, unless the means employed for their salvation shall be soon tenfold multiplied.

African Islands.

MADAGASCAR.

Religious-Tract Soc.—The Committee have sent 1000 copies of the "Pilgrim's Progress," in Malagasse, to the Missionaries waiting in Mauritius for an opening to return to Madagascar, with the view of their being distributed in that island as opportunities may offer—P. 73.

London Miss. Soc.—In reference to Madagascar, much interesting information appears in our last Volume. See, at pp. 287—292, a Brief View of the Persecutions; and the Proceedings at a Public Meeting, for the Reception of Six Madagascar Refugees, brought by the Rev. David Johns to England: at pp. 323—325, see Letters to Mr. Johns from Christians concealed in the Island, with Remarks on the State and Conduct of these Christians: and, at pp. 414, 415, see a Letter to the BF Bible Society from the Refugees, with Notice of the Bible as a Medium of Christian Converse.

In June 1838, Mr. Johns visited Tamatave from Mauritius, and writes—

There is no change in the Government. The same officers are still in power; and the op-

pression of the people is beyond description: numbers are reduced to slavery daily, and the ordeal is administered more extensively than ever.

A powerful expedition has been sent by the Queen against eight Chiefs in the South; who will probably be crushed by the Hovas this year, as no less than 10,000 soldiers, and 20,000 of the people, have gone against them.

In October and November following, Mr. Jones also visited Tamatave: the Directors report—

Mr. Jones was informed that the whole mass of the people were groaning under the oppressive government of the Queen, and many were desirous of leaving the country. From the intelligence which he received, combined with the result of his own observations, he was led to think that the Mission in Madagascar could not be soon resumed.

The Directors add—

Madagascar puts forth irresistible claims on the compassion and sorrow, the deep sympathies and fervent prayers, of the Churches of Christ throughout the world; but, in reference to the future progress of the Gospel in that Island, as well as to the result of the efforts already made,

we would, in the language of one of our devoted Brethren, observe that "the noble bearing of the Native Christians under persecution, and their cheerful readiness to suffer unto death, furnish an unequivocal evidence that the work is of God, and must therefore continue, and ultimately prosper. God will cause even the wrath of man to praise Him."

We add a remark of the American Board—

The Hava Government, under which this persecution has arisen, does not extend over the whole island. Nearly the whole western and southern coasts are under the controul of other Rulers, who are said to be very favourably disposed toward Schools and Christian Instruction, and have even requested that Teachers might be sent to them. What portion of the 4,000,000 of people on the Island—who are all said to speak substantially the same language—are under the authority of the persecuting Queen of Hava, and what in subjection to other Rulers, it seems difficult, with the means at command, to determine.

MAURITIUS.

B F Bible Soc.—A sum of 30*l.* has been contributed to the Society; and 550 copies of the Scriptures, in English or French, have been supplied—P. 73.

Religious Tract Soc.—The London Society's Missionaries have opened Schools, and printed a number of small Books, both in French and English; and are preparing translations of Burder's and of Beddome's Village Sermons. The Committee have authorised them to use for these objects a portion of the paper removed from Madagascar—P. 73.

Mico Charity.—The Trustees having established several Schools, the Religious-Tract Society has granted Four Libraries for the use of the Scholars, with a considerable quantity of Tracts and Children's Books.

London Miss. Soc.—The Rev. David Jones and the Rev. John Le Brun preach in French at *Port Louis*. The Schools contain 116 children, with a large average attendance. Mr. Baker has removed to *Piton*, 12 miles from Port Louis, where he continues the operations of the Press, which receives assistance from the Religious-Tract Society—P. 74.

Gospel Propag. Soc.—The following intelligence appears in the last Report:—

The Island of Mauritius is in a peculiar and very lamentable state. Having been originally a French Colony, and the French Language still prevailing there, the Emancipated Negroes are, for the most part, nominally Roman Ca-

tholics; and the Society has not been able to extend its help to this large body of British Subjects, except by attempting to establish and maintain Seven Schools, for which aid has been afforded out of the Parliamentary Grant for Negro Education; and the superintendence of which has been kindly undertaken by the Rev. A. Denny, Senior Civil Chaplain at Mauritius.

From the correspondence of this Gentleman, the Society learn that many of the Planters, and other respectable inhabitants, are desirous of establishing and supporting Schools in connection with the Church of England, and have raised a handsome subscription for this purpose. The Society felt bound to meet this liberality, by equal liberality on its part; and is endeavouring to engage and send out a Master and Mistress, qualified to conduct a model school at Port Louis; and has offered to pay a fixed portion of the salaries of such Masters and Mistresses as may be procured in the island. A communication with Mr. Denny has been opened by the Authorities of Bishop's College, Calcutta; and he is taking measures for sending some young persons to that Institution, for the purpose of being educated with a view to their employment as Catechists and Schoolmasters.

In the subjoined extract of a Letter of recent date from Mr. Denny, he urges the claims of Mauritius very strongly on the Board:—

Why should we be erased altogether from the Christian Map of the Empire, and excluded from the sympathy of our countrymen? Not surely on account of our foreign origin. For this is the most powerful reason which can be urged, why every endeavour should be made to remove the distinction inseparable from cession or conquest, and amalgamate the population with the mass of British Subjects, by the free communication of those spiritual privileges, of which the Incorporated Society is the liberal and enlightened dispenser. Do not our 10,000 White Inhabitants, our 25,000 Coloured People, our 60,000 Liberated Africans, our 25,000 Indians or Coolies, and 8000 additional Africans dispersed among the Islands of the Indian Ocean, and forming part of this Government, and perishing for lack of knowledge, do not they demand our sympathy and the extension to them of Christian Benevolence? In the best of tropical climates, a most productive soil, an extensive commerce by which fortunes are rapidly accumulated, how many thousands of our people have neither Church nor Clergyman, nor any kind of Instructor among them to point out the path of life! Had they remained under the rule of France, with all her character for irreligion and infidelity, they would not have been abandoned thus, as the neighbouring Island of Bourbon proves, to our shame. But such is

the state of things spiritual in one of the most important dependencies under the sceptre of Religious England! For ten years have I continued to urge these facts, in season and out of

season, and in high places. May God in His goodness avert from us those evils, which such a state of society threatens to bring down upon our heads!

Inland Seas.

Red—Mediterranean—Black—Caspian—Persian Gulf.

SIGNS OF THE TIMES RELATIVE TO THIS DIVISION OF THE SURVEY.

THE attention attracted of late toward Jerusalem and the Holy Land—the increasing success in the Conversion of Jews—the efforts made by the Sultân to arrest the downward course of his Empire—and the imminent danger in which that Empire stands, from the ill-concealed jealousy of England, France, Austria, and Russia, while watching the movements of one another; and ready to strike a fatal blow at Turkey by confirming Mehemet Ali in his independence, or to lengthen the existence of that doomed Empire, as their own apparent interests shall determine—these things are all highly interesting to the watchful student of Providence and the Scriptures.

The French are making strenuous efforts to consolidate their conquests in North Africa. It is extremely doubtful, however, whether they will succeed; though the national feelings will not be easily reconciled to the defeat of their designs. Little, indeed, can be expected from the French as a Nation, in this or any other part of the world, in aid of the Propagation of the Gospel, while we see her (p. 352 of our last Volume) sending the degrading mummeries of Popery to Algiers, and find her forcing Popish Priests by the guns of a Ship of War on the reluctant inhabitants of the Sandwich Islands. Yet if France be permitted to retain her hold on Africa, no enlightened Christian will doubt but she shall be made, in the end, to further the Kingdom of God.

Our Readers will find the “Letters on Egypt, Edom, and the Holy Land,” published by Lord Lindsay, highly instructive, from the intelligence which they communicate, and attractive from the Christian spirit of the Noble Author.

INSTRUCTIONS ADDRESSED TO A MISSIONARY BY THE AMERICAN BOARD.

The American Board of Missions, on occasion of sending an additional Missionary to these Seas, addressed to him Instructions, the greater part of which we here subjoin, as they contain much valuable information and suggestion relative to this sphere of Missionary Labour.

NECESSITY FOR THE REVIVAL OF CHRISTIANITY IN ORDER TO THE CONVERSION OF MAHOMEDANS.

The object of our Missions to the Oriental Churches, is, first, to revive the knowledge and spirit of the Gospel among them; and, secondly, by this means to operate on the Mahomedans. This does not preclude the idea of direct Missions to the Mahomedans themselves, which we also have; one Missionary to them being resident in Constantinople, and another in Persia. But to think of exerting much influence on the Mahomedan Mind, while the Native-Christian Churches remain as they are, is out of the question, without such a divine interposition as we are not authorised to expect. The Mahomedans look upon the Native Christians as living exemplifications of what Christianity is. They see that these Christians are no better than themselves: they think them to be even worse: and this opinion is said to be correct by the Euro-

peans, generally, who have resided in Turkey. The consequence is inevitable: the Mahomedan confidently asserts the Korân to be more excellent than the Bible, and his own Religion than the Gospel. In vain do we reply, that the Native Christians have lost the knowledge and spirit of the Gospel; and that their immoral lives are, therefore, in no sense the effect of the Gospel. The Mahomedan has never seen any other effect; and he will not read the Bible to correct the evidences of his senses, and perhaps too of his painful experience. He treats that Holy Book with the contempt which he feels for its professed followers.

Hence a comprehensive and wise system of efforts for the conversion of the Mahomedans of Western Asia will embrace a system of efforts for the spiritual renovation of the Oriental Churches. These Churches must be reformed. Lights must be made to burn once more upon those candlesticks which remain. The fire of a pure Christianity must be rekindled on those Christian Altars. In all the professedly Christian Communities of Western Asia, there must be living examples and proofs of the holy, happy influence of the Religion of Jesus. There must be the warning, reproof, correction, and instruction in righteousness, so powerfully influential in a holy life. In the mind of the Moslem, Christianity must cease to be associated with all that is mean and contemptible. It must rise in its proper intelligence and spiritual dignity; and, ceasing to act merely on the defensive, must commence aggressive movements on the surrounding empire of darkness and delusion. As the relative position of the Christian and the Moslem in the social system is changing every day, and the changes are all in favour of the Christian, the time is near, if it has not come, when this may be done.

PROBABLE EFFECT ON MAHOMEDANS OF A GENERAL REVIVAL OF CHRISTIANITY.

The existence of these numerous bodies of Christians among the Mahomedan Nations is one of the most remarkable facts which meets the attention of the religious observer of the world. They constitute more than one-third part of the population of Constantinople, which is believed to exceed a million; and they are found in all the Provinces of the Empire: they are found in Persia, and in the countries beyond. Their number in the Mahomedan Nations is supposed to be five millions. Being so numerous and so dispersed, were the mighty power of God at once to revive the spirit of the Gospel in all of them, a flood of light would burst upon almost the whole Turkish Empire; and would shine far up on the great central high lands of Asia. The followers of the False Prophet would look on with wonder—perhaps with hatred and persecution; but new ideas of the Gospel would be forced upon them, and no longer could they boast of the more excellent nature and influence of their own religion. Thus the Gospel would, at once, be proclaimed to them—most convincingly proclaimed—in thousands of places. It would shine on them from every quarter. It would no longer be a candle under a bushel. It would be a city on a hill, which could not be hid. It would be a *voice crying in the wilderness*. It would cry without, and utter its voice in the streets, and in the chief place of concourse, in the openings of the gates. Everywhere it would cry, to the amazed followers of the False Prophet, *How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof. Behold, I will pour out my Spirit unto you, I will make known my words unto you.*

MEANS TO BE ADOPTED BY MORE ENLIGHTENED CHURCHES TO PROMOTE THIS REVIVAL.

But the putting forth of such a Divine renovating power on the Oriental Churches is not to be expected, without the intervention of means; and means to be used, in the first instance, by those more favoured Churches of Christendom, which, through the grace of God, have escaped from the spiritual thralldom in which the Oriental Churches are yet involved. To leave them to themselves, is to retard for ages the work of their spiritual renovation. It is, indeed, certain that they will one day be renovated. The elements of reform are already among them. The Evangelical Doctrines, which are the basis of Christian Duty, are found in their earlier standard writers; nor have they, like the Papal Church, adopted principles subversive of the authority of the Bible, nor do they forbid its use by the people. There are principles among them for sound argument and eloquent appeal: there is a place to stand upon, and a pivot for the great moral lever of truth: there are weapons, such as God is wont to render mighty, when employed for pulling down the strong-holds of ignorance, superstition, and sin.

But where are the minds to argue and expostulate? Where are the agents? Where are the hands to make war? Those Churches have sunk too low, to rise speedily without assistance. They need an impulse from without. They need help from their Christian Brethren. They need to be reminded of things, which, amidst ages of political revolution and degradation, they have forgotten. They need to be told their true position in the great brotherhood of Churches. They need to know how wretched, and miserable, and poor, and blind, and naked they are. They need to see—what it is so desirable the Mahomedans should see—**LIVING EXEMPLIFICATIONS OF THE GOSPEL**, both in its spiritual nature, and in its blessed influence on individuals and nations. They need to learn the value of knowledge, and of the free exercise of thought and opinion. They need to learn the importance of education for all of every class and condition. They need to be made acquainted and furnished with the best means and instruments of education, and to learn how to use them. The priesthood needs to be taught and persuaded to preach, and the people to hear, read, and reflect.

The different Oriental Churches, however, will need assistance from their Brethren abroad, in very different degrees. Some of them are nearer the point of reformation than others. Our object is not to subvert them—not to pull down, and build up anew. It is to reform them—to revive among them, as has been said, the knowledge and spirit of the Gospel. It is no part of our object to introduce Congregationalism or Presbyterianism among them. The Oriental Christians are, probably, no better fitted for either of these forms of Ecclesiastical Organization, than they would be for a republican form of Civil Government. We are content that their present Ecclesiastical Organization should remain, provided the knowledge and spirit of the Gospel can be revived under it. The form which they now have has existed long, and is analogous to their Civil Government, and suited to all their habits. You are not sent among those Churches to proselyte. Let the Armenian remain an Armenian, if he will; and the Greek, a Greek; and the Nestorian, a Nestorian; and the Oriental, an Oriental. Your great business is with the fundamental Doctrines and Duties of the Gospel; and these you should derive, invariably and directly, from the Holy Scriptures.

Something more explicit, however, needs to be added concerning the **MEANS** to be employed. And here it is necessary to remind you, that the work of reform among these Churches will, doubtless, be accomplished chiefly by means of the Native Christians themselves. The first impulse must come from abroad: the first movers will be Foreign Missionaries: they will be the fountain-head among the instrumental causes: and their aid will be needed for a long time to come. But the work will be mainly carried on and accomplished by the already existing and increasing body of Evangelical Native Christians. You will always be a foreigner, an alien in those Churches: you can never become perfectly master of the idioms of their languages, nor of their habits of thought and feeling: you can never find the avenues to their hearts like a Native; nor would it be wise to increase your number so as to be yourselves the grand army. It was not thus that England conquered India: the great body in her conquering armies were Natives of the country. It was not thus that the Apostles subdued the world: they were assisted by a much greater number of Native Helpers; and soon devolved on these the whole responsibility and work of the Ministry. Remember, too, that however unlike our own the manners and customs of the Oriental Christians may be, they are not Barbarians; nor are they Heathens. They bear the Christian Name: they have borne it since it was first given at Antioch: they have steadfastly endured terrible persecutions on account of it: of that, therefore, it would be the height of injustice and cruelty in us to deprive them. They have also the Christian Institutions; though sadly corrupted: they have, in their fondly cherished and revered standards, the Christian Doctrines and Precepts; though lamentably perverted, in fact and in practice, by tradition and ignorance. They acknowledge the Bible as the standard of their faith and practice; though it must be confessed that they give too much weight to the Decrees of Councils and the writings of the Fathers.

The means to be used, then, are the means for **REFORMING A DEGENERATE CHRISTIAN CHURCH**; and they must be such as may be most advantageously used by one, who is neither a Jew nor a Roman Citizen; who is a stranger—an alien—only partially tolerated by the Civil Rulers—not perfect in the languages of the people—not

thoroughly conversant with their states of mind and feeling. They should be of a nature, too, to operate on the mainsprings of society: they should take hold of the pillars of the community: they should seek to influence the select mind, which controuls the great mass. The kingdom of God, which you will endeavour to re-establish among these Churches, should *not come*, so far as your are concerned, *with observation*. You should not make yourself needlessly prominent. You should not be ambitious of the honour of what, through the grace of God, is accomplished, either for yourself, or for the Missionary Society and patrons by which you are sent forth and supported. The desire, the almost necessity for speedy and palpable results to satisfy the impatience of the Churches at home, has been, in some respects, injurious to the Missions among the Heathen; and if yielded to in the Missions to the Oriental Churches, would prove their bane, if not their ruin. Let God and His Spirit and Word have the glory of the good effected; and, as far as possible, let the Native Helpers and Co-workers occupy the fore-ground among the instrumentalities employed.

SUGGESTED MISSION OF THE UNITED CHURCH TO THE EASTERN CHURCHES.

It has been stated, that it is under consideration, in a high quarter, to send a Deputation to open a friendly intercourse with the principal Churches of the East—the Greek, Armenian, Nestorian, Coptic, and Abyssinian; not with the design of detaching their members from their respective Churches, but as to holding out the right-hand of fellowship, with a view to the revival of True Religion among them, by friendly inquiry and discussion, and by a liberal supply of the Scriptures in their own languages. The following points of accordence are established, it is said, by evidence given:—

—That the Oriental Christians are still Independent Episcopalians, and are not prejudiced against the Church of England.

—That they manifest a friendly spirit toward Englishmen, especially toward Ministers of the United Church.

—That they still retain a Standard of Faith sufficiently pure and orthodox to be made instrumental in convincing them of their departure from the Apostolic Constitution.

—That they are already indebted to Englishmen for supplies of the Scriptures in their own languages, which they are thankfully willing to receive and distribute.

Connected with this subject, reference may be made to the last Report of the Christian-Knowledge Society. Mr. Rassam, (see p. 419 of our last Volume,) in detailing to the Board the result of his inquiries in passing through Asia Minor, thus opens his correspondence from Angora, the ancient Ancyra, capital of Galatia, Dec. 24, 1838:—

I cannot allow the First Report of the geographical labours of the Expedition in which I am engaged to be sent home, without availing myself of the opportunity of communicating to you some account of the journeyings in which we have been engaged for the last four years in Asia Minor. As no one possessed of a love of Christ and of His Church can visit these fields of the Apostles' earliest labours without more than a common interest, so I hope I have not traversed Bithynia, where St. Paul assayed to go, nor visited the principal towns of that Galatia, whose Churches were once considered worthy of a visitation and an epistle of the Apostle of the Gentiles, and who are both expressly named in the General Epistle of St. Peter, without making as much inquiry into their present condition as circumstances would allow.

Mr. Rassam had frequent conversation with Christians of the Greek Church, and especially with the priests, in the places which he visited. He found many superstitions practised, and much ignorance prevailing among the priests, with regard to the history of their Church, and its doctrines. He considered the children in the schools to be very imperfectly taught, the Mahomedans shewing a decided superiority in their zeal and attention in this respect. He writes—

I humbly think that useful translations of various kinds, transmitted through the
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hands of their own Clergy, might be found eventually to serve for their more effectual, though more gradual enlightenment and improvement. I can freely assert, from my own experience, having conversed with the leading Ecclesiastics, Greek and Armenian, in nearly every town in Anatolia, that there exists no suspicious feeling on their parts toward the Church of England. With an Established Church they profess themselves ready to fraternize; but they are extremely, and perhaps not unnaturally, jealous of an indirect interference with the spiritual matters of their flocks.—I hope you will not consider that I am dwelling unnecessarily on this subject; which indeed has been forced upon me by a conversation held by me yesterday with the Greek Bishop of this place (Angora), whose piety and zeal seem not to be incompatible with unusual tolerance and judgment.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION.—To Athens, there were forwarded for *Greece* 3000 Ancient and Modern Greek Testaments, 5000 Portions of the Old Testament, and 450 New Testaments in Modern Greek. From the Depôt at that place, nearly 18,000 copies were issued in the year 1838; of which, 16,143 were Greek: of these, 465 were supplied to the Schools of the Rev. J. H. Hill, at Athens, and 650 to those of the Rev. F. A. Hildner, at Syra; "and from no books which we disperse," the Rev. H. D. Leeves writes, "may we promise ourselves more certain and pleasing spiritual fruit than from these." Soterios Berios, a young man employed under Mr. Leeves, has opened the way into the mountainous districts of the Peloponnesus, "so that," he says, "above 5000 copies of the Holy Scriptures will hereafter be distributed among Christians who have never before, in their lives, seen a translation of the Word of God; and I venture to say, with certainty, that they do not know what [the words] Old and New Testament mean." This Agent circulated also among the Mainiotes 800 Greek Testaments placed in his hands by the American Missionaries, and the Agent of the American Bible Society purchased 4824 copies of Mr. Leeves's distribution for the American Missionaries: and thus the different bodies continue cordially to co-operate.—To *Malta*, 1468 copies have been forwarded, in Hebrew, Italian, Gaelic, and English.—From December 1837, the Rev. F. C. Ewald, of *Tunis*, has put into circulation above 5000 copies, of which more than 4000 were sold: 1000 Hebrew Pentateuchs and 500 Hebrew Bibles have been forwarded to Mr. Ewald.—From *Smyrna* and *Constantinople*, Mr. Barker circulated in the year 8247 copies, besides a number of German and Russian Scriptures not yet accounted for to him. For the Ger-

man Colonists in South Russia 500 Bibles and 1500 Testaments were sent to Odessa; and so gratefully has the German Synod of South Russia, under the sanction of the Consistory at St. Petersburg, received an offer of enlarged assistance to the tens of thousands of Germans residing in South Russia, that the American Bible Society was about to furnish from 2000 to 3000 Bibles and from 1000 to 2000 Testaments, and the B F Bible Society granted 1000 Bibles and 5000 Testaments. In reference to Mr. Barker, it is stated in the Report—

It was intimated in the last Report, that a correspondence was in progress with the Society's Agent at Smyrna, which would probably issue in some change in his position. Your Committee are happy in bearing the fullest testimony to the excellent spirit in which Mr. Barker has acquiesced in the diminution of his salary, now settled at 200*l.* per annum. The reduction has been made on the admitted ground, that, owing to a variety of circumstances, there is not occupation for the full time of an Agent at Smyrna. The portion of his time thus disengaged Mr. Barker, is now, of course, at liberty to employ in other pursuits for the benefit of his family; though it is but just to him to declare their belief, that the Society possesses his best affections, and that he will continue to serve it with unabated zeal and fidelity.

RECEPTION.—In reference to *Greece*, Mr. Leeves writes—

Our Cause is not retrograding, but making progress. The opposition, which it has to encounter, makes it occupy a larger space in the public mind, and tends to good. The discussion, which has taken place, has brought forward the real state of the question; and although personalities have been and will be mixed up with it, the truth will, in the long run, shine out more clearly.

You will rejoice at one fact which I have to communicate to you; namely, that the Greeks

have begun to study Hebrew. One of the Theological Professors has formed a small Hebrew Class at the University of Athens, and is giving a regular course of Lectures to the theological pupils. This is one of the fruits of our translation of the Old Testament from the Hebrew; and one which I much desired to see, and ventured to hope, though not so soon.

A controversy is now going forward between the two champions of the two great parties into which the Nation is divided; wherein, among other matters, is brought under discussion the authority of the Holy Scriptures, in points of faith and practice, as compared with the Fathers of the Church: and it is gratifying to see such sentiments as the following clearly enounced, and, I have no doubt, extensively responded to:—"We reverence," says Pharmakides, the Secretary of the Synod, though the opponent of their ultra views—"we reverence, and we reverence highly, the Holy Fathers of the Church, and we also greatly honour their writings: but we can neither reverence the Fathers of the Church as we do Christ Himself, nor can we honour their writings as we do the Holy Scriptures; because we think, and maintain, and undoubtedly believe, that the Holy Scriptures are THE WORD OF GOD, and that with the Word of God there is nothing whatever which is fit to be placed in comparison." He then shews, from testimonies of the Fathers themselves, the supreme reverence which they paid to the Scriptures, and the sense which they had of their own liability to err, and their willingness to hear and receive correction one from another.

Of the *Armenians*, for whose benefit an edition of the Armenian Testament is in progress, it is stated—

That Divine Truth is gaining ground in the Armenian Church, is now very evident; and what is truly pleasing, influential persons, both clerical and laymen, have been persuaded to adopt the Word of God as their rule of faith, and to abandon all superstitions and idolatrous worship. Several among these, blessed be God! have experienced a change of heart: at least Missionary Brethren have reason to think so, and these revivals appear to be going on steadily and firmly.

In *Jassy*, Mr. Barker met with unexpected difficulties; and was not allowed by the Metropolitan to circulate any copies of the New Testament: so that he returned to Smyrna not a little distressed. The opposition, which Mr. Barker met with, was not confined to that locality; but has been experienced by Missionaries, as well as himself, in various other quarters.

From *Tunis*, Mr. Ewald writes—

The demand for the Holy Scriptures has in-

creased very much. I have had opportunity of sending Bibles to Egypt, to Tripoli, to the Island of Gerba, along the whole coast to Algiers and Morocco. Turkish New-Testaments and Bibles have found their way from hence to Constantinople, by various means. We had, for a considerable time, the French Fleet here; during which time several hundred French Bibles were sold and distributed; and many more could I have sold, had I been furnished with more.

TRANSLATIONS and EDITIONS.—In *Modern Greek* there have been provided editions of the Pentateuch and Psalms; and 400 reams of paper have been sent for printing 10,000 Testaments. The Translation of the O. T. from the Hebrew having been brought to a close by Professors Bambas and Tipaldo with the Rev. H. D. Leeves and the Rev. Isaac Lowndes, Prof. Bambas and Mr. Leeves have added an entirely New Translation of the N. T.: 2000 copies of the Gospels and Acts, of this New Translation, have been printed at Athens—Another undertaking of magnitude has been simultaneously proceeding under Mr. Leeves's direction. An *Edition of the whole Bible in Turkish, with Greek Characters*, for the use of the Greek Christians of Asia Minor, has been under preparation by Mr. Christo Nicolaides since the year 1832: the last portions of it are passing through the press: the edition consists of 2500 copies; with 500 additional copies of the Pentateuch, and 500 of the N. T.—The *Psalter* and the *N. T.*, in *Ararat-Armenian*, are about to be put to press, under the superintendence of the Translator, the Rev. Mr. Dittrich. Though the dissemination of the Scriptures and Missionary Labours have been fearfully interrupted in the regions of Persia, these Works are likely to be called for in considerable quantities in both Calcutta and Bombay—Mr. Platt has continued his gratuitous labours, and has carried through the press his revision of the *Amharic O. T.* He is about to edit the *Amharic N. T.*, to correspond with and accompany the Old—Pp. 74—77.

In reference to the future use of the Press, Mr. Leeves writes—

It is the general impression of my Fellow-labourers in Greece, as well as of myself, that it will be desirable that the Holy Scriptures should be henceforward printed, as far as possible, in Greece, rather than in England or America, or elsewhere. An arrangement at present exists between myself and the Agent of the American Bible Society, that he should

obtain from our Society, at cost prices, such supplies of the Greek Scriptures as are wanted by himself and the American Missionaries for distribution: by this means, a desirable unity of operation will be established between the Societies of the two countries; and I may say, that it will probably be more acceptable to our Transatlantic Brethren, as it certainly will be, for various reasons, to the Greeks themselves, that our works should be printed at Athens, than at London.

CHRISTIAN-KNOWLEDGE SOCIETY.

The Issue of Books in the year by the District Committee at *Malta* was—Bibles and Testaments, 39; Prayer-Books, 95; Bound Books and Tracts, 528; Books of General Literature and Education, 893. The Committee presented an Address to the Queen Dowager, on occasion of Her Majesty's laying the first stone, on the 20th of March last, of a New Church, erected at her sole expense, for the use of the British Community of the Island—The sum of 75*l.* has been granted, in addition to a former grant of 100*l.*, toward completing a Chapel at *Boudja*, near *Smyrna*. Impediments have been thrown in the way by the Turkish Governor of *Smyrna*, and the Congregation has suffered much injury from this opposition—A grant of 100*l.* has been made toward a New Church at *Alexandria*—P. 77: and see, at pp. 321, 322, notices of the publication of the Liturgy in Modern Greek, and of the progress of the Arabic Version of the Bible and of the Arabic Edition of the Liturgy; and, at pp. 418—420, see notices of Christian Researches in Kurdistan.

RELIGIOUS-TRACT SOCIETY.

To *Malta*, 15,700 Tracts have been sent for circulation among sailors. The translation of the "Evidence of Prophecy" into Arabic, for which a Grant of 100*l.* has been paid, is not yet completed—From *Corfu*, the Rev. Isaac Lowndes continues to circulate chiefly the productions of the *Malta Presses*; "the numerous publications," he says, "issued from which, for some years past, have prepared much matter for the Greeks in their own language"—At *Syra*, the Church Missionaries have received a supply of 3150 Tracts and Children's Books—To the Rev. J. A. Jetter, of *Smyrna*, a Grant has been made of 4175 Publications, and Books to the value of 45*l.* have been assigned for sale—Other Grants have been

supplied for circulation in *Greece*, *Palestine*, and *Egypt*: 3775 Tracts were placed at the disposal of the Deputation to *Palestine* from the Church of Scotland. A selection of Books was granted to Mrs. Lieder at *Cairo*, who possesses the opportunity (see pp. 556, 557 of our Vol. for 1838) of recommending books for translation at the expense of the Pasha—P. 77.

EDUCATION SOCIETIES.

IONIAN ISLANDS.

The Government Inspector of Schools, the Rev. Isaac Lowndes, reports a total of 113 Schools and Seminaries, containing 5549 Scholars; which is a decrease of 10 Schools and 261 Scholars. Among these Seminaries are reckoned the Ionian University with 50 Scholars, and its Lyceum with 100. Of these Schools, 99 had been, during the year, visited and inspected by Mr. Lowndes—P. 78.

GREECE.

A Correspondent of the "Record" Newspaper writes from Athens:—

After many inquiries, I feel well assured that there are from 2000 to 2200 Young Greeks receiving at this time regular instruction in Athens: of these, 572 are Girls. The numbers are distinguished thus:—

University: Students.....	150
Ditto: Hearers, not on the Books..	50
Gymnasium and Seminary attached to it..	650
Normal School, at which 50 Schoolmasters are exercised.....	170
School of the Corporation of Athens.....	160
Female School, supported by the Athenian Society for the Instruction of Youth...	235
Dame-Schools and private Boys' Schools,	200
Mad. Volmerange's Boarding & Day School,	40
Mr Hill's American Missionary Boys' School,	250
Girls' School	180
Boarders...	47
Day School,	70

2202

The British and Foreign School Society, which has granted large supplies of slates and pencils, reports—

Education in the *Morea* maintains its ground. In the various Towns of *Greece*, there are 4 Gymnasias, 12 Primary Schools, and 180 Lancasterian Schools, supported partly by the Government and partly by the Communes. At *Syra* there is a large and well-conducted Boys' and Girls' School, attended by from 200 to 300 of each sex. Mr. Demetrius Pieridi is carrying on a School of 200 Boys in the Island of *Cyprus*.

ASIA MINOR.

The same Society reports—

Mr. Benj. Barker, your Correspondent at *Smyrna*, furnishes a very satisfactory account of

the disposal of the school materials committed to his care: 3000 slates and 30,000 pencils have been sold, at reduced prices, in Smyrna and Constantinople: 100 slates and 1000 pencils have been presented to the school under the care of Mr Jetter, of the Church Missionary Society: 150 slates and 1500 pencils have been given to village schools; and 600 slates and 5000 pencils have been forwarded to Bucharest.

EGYPT.

Eastern-Female Educ. Soc.—The Committee state—

Mrs. Lieder, late Miss Holliday, continues her labours at the Missionary School, and the

Harem of the Pasha. A Letter, addressed by her Royal Pupils to the Committee, affords pleasing evidence of the esteem in which she is held. It may be hoped that a preparation is being made for the introduction of a better knowledge than that which she has hitherto been able to impart. She has been permitted to recommend several books for translation into Arabic, and publication at the Government Press.

Pp. 78, 79; and see, at pp. 309, 310, the Letter just alluded to, which accompanied a present of Ladies' Work.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

AMERICAN BOARD OF MISSIONS.

CONSTANTINOPLE.

1831—W. Goodell, W. G. Schauffler, Henry A. Homes, Cyrus Hamlin. Mr. and Mrs. Hamlin arrived on the 6th of February, having embarked at Boston on the 2d of December preceding. The Rev. H. G. O. Dwight embarked, with his Wife, on his return to Constantinople, on the 14th of June—Pp. 79—82, 310, 439. From a Joint Letter of the Missionaries, of the 7th of January of last year, we collect the following summary view of the Mission:—

Greeks—Our intercourse with the Greeks is extremely limited; and the signs that they are willing and desirous to receive the truth are not increasing. The number, however, is much greater, who feel independent of ecclesiastical domination. It is becoming more and more common for virtuous families to keep their fasts in a lax manner.

The Greek Church is outwardly becoming more respectable. The Russian Treaty at Adrianople provided that the Porte should not interpose obstacles to the building of churches; and hence, during the last five years, a large number of churches have been built in Constantinople and on the Bosphorus. Formerly it was impossible to build a church on ground where there had been none before; and old churches could not be repaired to the amount of driving a nail, without very large presents to the Government. Some of their distinguished Mussulman Expounders have said that every nail driven into a Christian Church was driven, as it were, into the body of the Prophet. In these respects all is now changed; and churches—for this country, spacious, elegant, and costly—are frequently built.

The Greek College at the Islands, after many struggles, has succeeded in making itself independent of the Church, by obtaining Trustees who are chiefly free Greeks. Neither in

this School, nor in the Armenian College, has English been taught lately; simply because it is regarded as such a heretical, dangerous language: but French and Italian are freely taught; for no fears are entertained of the heresies or infidelity which may come in by means of the literature of these two languages.

None of us speak Greek freely; but we have frequent visits from a number of Greeks who speak English, French, Italian, and Turkish.

Mr. Homes lately made a couple of visits among the shipping in the harbour, to distribute the Scriptures in various languages. Both French and Italians bought, or received gratis, the copies presented, much more readily than the Greeks. The Greeks, the moment they saw what the books were, and where printed, would exclaim, "They are not worth one farthing. They are infidel books. We are Christians: we are not Lutherans." Bright young sailors, who formerly would eagerly have received the Scriptures, through the influence of the preaching of their priests have become most sadly opposed to receiving any thing.

Armenians—The School at Has Koy has at last been reduced to its former small scale. M. Aga, who was its chief supporter, did not find that his Nation, either priests, great men, or people, gave him encouragement. It remains still, however, one of the best schools in the Nation, and under the direction of the same evangelical priest as formerly.

The two evangelical priests from Nicomedia give increasing evidence of the work of the Holy Spirit, which is going on in their hearts. Their zeal for the instruction of their Nation is great. Whenever opportunity offers by the visits of friends, they enlarge for hours on the wonderful truths of which they have obtained a new perception.

The school in Constantinople kept by the two sisters of Izar, and supported in part by us, numbers 18 girls and 13 boys.

We have renewed our aid to the school of

Boghos Physica in Constantinople, paying the schooling of eight Armenian lads from the interior.

We made acquaintance with one of the pious Brethren from Nicomedia, who had come up to hold spiritual conversation with his former religious teachers. He said that these two priests were beloved by every body at Nicomedia, and that they have strong hopes that the way will again be opened for them to return and take charge of their flocks. He seemed a truly serious, devout man, without a particle of a cavilling spirit.

With our Armenian Brother Hohannes we have had much religious intercourse, with frequent bowing of the knee in prayer—for guidance in our duties. He is living in the house of the parents of his Wife. Their room is a Bethel. Here they read and pray together, and she appears to grow daily in the knowledge and love of the truth; and it is with tears of joy and gratitude that he thanks God for having bestowed on him such a wife. Every evening all his family come together, and frequently other persons are present, to whom he expounds the Word of God. One Aga in their village has been making anxious inquiries about the influence of the Holy Spirit.

During the period that the discussion was in progress about closing the school, his name was not mentioned, though it is not at all improbable that his connection with it was the reason why the founder was not encouraged by the Nation to go on. We, during this time, were watching to see what God would do; as, in fact, we were in great want of the services of our Brother for ourselves; and no sooner was he disconnected with the school, than he again entered our employ. The number of books in Armenian, issued from our press, increasing, we needed some one who should be occupied in distributing them by all the means in his power; and to this business Hohannes, in connection with religious conversations, is devoted. We have obtained a second magazine, or depository, at Galata, in addition to the magazine where our Greek Books are sold, which is opened at regular periods for the sale of Armenian Books.

A new Armenian Printing Office is about being opened by an Armenian at Constantinople, a Gentleman of some literary acquirements, an acquaintance of ours. It will be a press independent of ecclesiastical influence; or even, if it should be opposed to our measures, we have, perhaps, more to fear from stagnation than excitement.

Our hearts have been cheered by hearing that some good seed has been sown at Adrianople, and that there is there a number of seekers for the light that is in the Gospel. A Banker from that city lately spent a year in Constan-

tinople: he used to bring all his friends to see the school at Has Koy, and loved to converse on Religion: he has recently returned to his home, appearing to love the Truth, and seemingly disposed to do all that he can for his Nation, and to further the good cause.

From subsequent intelligence, it appears that Hohannes has been banished, together with Boghos Physica, to Van, a large town on the frontier of Persia.

Jews—Mr. Schauffler has continued to spend all his strength on the revision of the Spanish-Hebrew Old-Testament. His translation of the Psalms was sent in considerable numbers to Adrianople: encouraged by our success in that quarter, a large box-full has been sent to the care of our kind friend, the American Consul at Salonica.

In reference to Translations and the Mission generally, it is added—

Each member of the Mission has been occupied in studies which have prevented much intercourse with the people. Mr. Goodell has proceeded as far as the Second Book of Chronicles, in his translation of the Scriptures into Armeno-Turkish. Mr. Schauffler has completed more than five-sixths of the Old Testament. Mr. Homes has been occupied in preparing a Grammar in Turkish of the English Language.

Our regular monthly concert is occasionally conducted partly in Turkish. At the first concert of the new year, though we were few in number, we had present, representatives of six nations; and though we were all of one spirit, we rejoiced to look forward to the time when we should all be praising God with one tongue. It is still with us but a day of small things; but we see engines in motion and means employed, which, by the blessing of God, may speedily contribute to establish the throne of Jesus Christ as King throughout all this empire. May our God hasten it in His time!

GREECE.

Athens: 1831: Jonas King, D.D., Nathan Benjamin—P. 82. A Letter from Dr. King, of January, in last year, supplies the following abstract of the Mission:—

MINISTRY—My Services in Greek on the Lord's Day have been continued: sometimes upward of 50 are present. The Monthly Concert for prayer is held at my house, in Greek, the first Monday of every month: at this meeting are usually 15 to 20 persons.

I sometimes almost wish that I had no other work to perform, but to preach on the Sabbath, and on other days to visit and make preparation for preaching. I have had many interesting

conversations on the subject of vital piety with people of different ranks and stations, from the highest to the lowest.

During the year, four priests have been appointed by the Greek Government, to preach in different parts of the kingdom. The appointing of these shews that there are some who feel the need this people have of the preaching of the Gospel. This, in fact, is the great thing which is wanting in almost all the Eastern Churches. There is no want of priests: of these there are multitudes. There is no want of prayers, such as they are—long and offered up not only to God, but to angels and the spirits of just men made perfect. But there is a want of preaching—plain, simple, Gospel preaching. I cannot but hope that some of those who are now studying theology here may some day become preachers of righteousness: the advantages which they enjoy are far superior to those enjoyed by their predecessors in the Church, for perhaps hundreds of years: and there is a great deal of activity of mind here, notwithstanding the shackles which have been thrown over it by ages of tyranny, ignorance, and superstition. It is beginning to look out, like the sun from behind the clouds after a storm, and gives hopes of a better to-morrow—a more beautiful day to come.

PUBLICATIONS—Next to preaching the Word and our Prayer-Meetings, I would mention the delightful work, in which I have been engaged more or less every day, of translating, into Modern Greek, Baxter's *Saints' Rest*: I am now in the fifteenth book. The books sold and distributed, during the year, amount to 32,410: of these, were New Testaments and Parts of the Old, and the Four Gospels, and Four Gospels and Acts, 6275.

During the year, not far from 20,000 copies of the Holy Scriptures, or parts of them, have been scattered in Greece. But while we have endeavoured to sow the good seed, others have sowed tares, and tried to hinder the seed from taking root. A book called "*Missionarismos*" (The Missionary Work) has been printed and circulated extensively, as I have reason to believe, though perhaps rather secretly, in different parts of this country: it is in Greek, and consists of a collection of all the falsehoods which have been told and circulated about the Missionaries at the Sandwich Islands and other places, with an addition of others manufactured in these regions.

The Magazine of Useful Knowledge, printed at Smyrna, has been steadily increasing in reputation from its commencement to the present time.

HEBREW LANGUAGE—At present I have a class of three Hebrew Scholars. The study of Hebrew, against which there seemed to be

formerly such an antipathy, is now introduced into the University, as a part of the course in the theological department. This is a great triumph, after all that has been said against the translation of the Scriptures of the Old Testament from the Original Hebrew. You can hardly conceive of the prejudice which existed in the minds of many here, with regard to the Hebrews and their language, and all connected with them.

ASIA MINOR.

Smyrna—1833—Daniel Temple, John B. Adger, Elias Riggs: Homan Hallock, *Printer*. Mr. Riggs arrived, with his family, from Argos, on the 2d of November, 1838—Mr. Riggs, on his arrival, immediately commenced preaching to the Greeks, in the Chapel of the Dutch Consul: from 50 to 75 attended. A notice was read in the Greek Churches forbidding their attendance, which was but little regarded—Pp. 83, 84.

I had hoped some short time since that the hostile spirit of the Greek Church was gradually vanishing away; but facts have recently come to my knowledge which shew that this is not true. The Archbishop of Ephesus stated, a few weeks since, that he had caused our Scriptures and other books to be burned in his Diocese, and that he would burn them again. Far in the Interior, in the neighbourhood of Cesarea, the Scriptures have lately been burned in Greco-Turkish. It is truly affecting to witness such a disposition in any quarter. So far as our plans and operations concern the Greeks, the prospect is at present dark. We are cheered, however, as often as we raise our eyes to the Father of Lights, who is clothed with light and dwells in light. Our prayer is, that He will, in His own good time, cause the light to shine out of darkness. Knowing that the hearts of all men are in His hands, we would constantly cry, *Help, Lord! for vain is the help of man.* [Rev. Dan. Temple.]

Mr. Adger, in company of Mr. Colhoun, Agent of the American Bible Society, spent about five weeks in the summer of 1838, in a journey to Broosa, Nice, and other parts. The latest details of the Mission have not reached us.

Areopolis: the chief town of the Province of Laconia: 25 or 30 miles from Cape Matapan—1837—Sam. R. Houston, George W. Leyburn. Mr. and Mrs. Houston retired to Alexandria for a while, in the hope of benefitting Mrs. Houston's health, by the superior mildness of that climate—Pp. 82, 83.

Mr. Houston thus speaks of their progress in the work of the Mission:—

We are advancing slowly, but steadily, in our labours.

Our Hellenic School promises to become a great blessing to the Spartans. The number of scholars is small, only on account of the elevated nature of the studies. Our teachers are all that we could desire, with the exception of devoted piety. They are well qualified to give instruction. Andriades teaches Ancient Greek, mythology, history, geography, arithmetic, the Old and New Testament Histories, and the Catechism. Dr. Galatti has lectured this session on physiology and geometry; and, once a week, has translated and delivered a Lecture written by Mr. Leyburn or myself. These Lectures on moral and religious subjects, embraced in the general subject of education, we trust will prove as efficient as Sermons. Every Saturday Forenoon we examine the school on all the lessons of the week. We find this a delightful exercise, as it gives us an opportunity to express our views to the scholars on a great variety of subjects intimately connected with the grand object of our Mission.

The Catechism mentioned above is that of the Greek Church, which contains a most excellent summary of Christian Doctrines: we hesitated much before we consented to introduce it at the school, on account of the few pages which contain error; but we at last agreed to do so, as our circumstances seemed to make it necessary—only on this condition, however, that the teacher should explicitly inform the scholars that we did not believe the objectionable points for such and such reasons. We rejoice now that we have such a book in the school—first, because it contains so many excellent things, which we can bring down upon the minds and hearts of the scholars with all the authority of the Orthodox Anatolic Church, and which are altogether at variance with their practice—and, secondly, because we could in no other way so distinctly and yet so inoffensively declare our disbelief in the errors which prevail. Many of the scholars are interesting youth, and promise as fairly as any young men whom I have ever seen. We seem to have the confidence of all the people, and their strong desire that we should be sustained and prospered in our efforts for their good. The great public bell of the Demos rings regularly for the opening of our school, although it swings so sacredly over the pictures of the Trinity and the Saints.

But we regret to say that our enemies at the capital have hitherto prevented us from getting a licence from the Government to distribute books, and also from procuring a suitable Teacher for our school. We have made every effort through petitions and the influence of friends; but all in vain. No one can teach in Greece without a diploma from the Government; and there are few who have such di-

plomas, besides those who have been the Beneficiaries of the Government, and who are subject for some years to the direction of the Superintendent of Public Schools. Several of these Beneficiaries have petitioned for permission to come and serve us; but they have been denied hitherto, until not only our patience, but that of the Spartans also, is almost exhausted. We tried to arrange it so, that, under the direction of our present Teachers, and by giving instruction ourselves regularly, we might carry on both schools: but the Authorities declared that the diploma of a Hellenic Teacher did not admit of his superintending a school of an inferior order—in direct opposition, of course, to the spirit of the law. In a few months, however, some of these Beneficiaries will be free from their shackles, and will then most cheerfully come to our aid, without any fear of molestation. It is painful to us, indeed, to see our noble School House unoccupied, while there are hundreds of boys playing about the streets—who would, at one moment's notice, rush into it for instruction; and whose parents would, without a single exception, rejoice to behold them there.

Mr. Houston adds some notices of the character of the people among whom they labour:—

The inhabitants are all Greeks: no Catholics, or Jews, or Armenians, or Turks, are to be found among them: they are pure Greeks, in religion, in language, and in their habits. They are generally well-made and robust; and can endure hunger and fatigue, probably as long as any people on the globe. They are ignorant, beyond all the rest of the Greeks; but possess a simplicity in their manners, and an apparent sincerity, which I have seen no where else among the people of the East. To their friends, they are generous, and liberal, and hospitable; but toward their enemies, exceedingly revengeful and malicious: they resent injuries or insults in the most bloody manner; not only on the real authors of them, but on their children or their cattle. In every village, there are two or more parties violently opposed to each other: we find it very hard to steer clear of these parties, and prevent ourselves from being identified with one or the other of them. The females, considering all their circumstances, among the higher classes especially, are uncommonly amiable in their dispositions and manners. I have not found that air of insincerity and obsequiousness among persons of either sex which has disgusted me much in other parts of the East. Dishonesty is awfully prevalent: their consciences seem hardened against deception of every name and degree, when they can promote any selfish intent by it. The women do the most of the labour, both in the fields and within doors; and hence idle-

ness, the fruitful source of vice, prevails to a great extent among all classes of the men: when a Spartan, however, has discovered that it is his interest to work, he is commonly industrious and active. Many of them go abroad and labour a few months, and bring home the fruit of their toil for their families: it is common for these to go as far as Trieste and Leghorn, but more commonly to Messenia and other parts of the Morea: most of the porters about Athens are Spartans.

Broosa: at the western base of Olympus: 18 miles from the Sea of Marmora—1834—Benj. Schneider, Philander O. Powers—Pp. 84, 85.

At the close of 1838, Mr. Schneider began a regular Service on Sundays, in Turkish: the number of hearers was small: little opposition was made. Mr. Powers mentions the accession to the number of inquirers of an individual of learning and high character. The scene, however, was quickly changed: the former enmity and persecution began to revive. Mr. Schneider writes, on the 17th of May of last year—

During the past winter, we have been regularly and pleasantly employed in our work. But we are now cut off from almost all intercourse with the people. About two months ago opposition manifested itself, both among the Armenians and the Greeks. Both the Armenian and Greek Bishops preached violently against us, our operations, and our books. All intercourse with us was forbidden, on the severest ecclesiastical penalties. Our books were ordered to be delivered up to the priests, and special efforts were made to collect all that could be found. From the schools in *Broosa*, among both the Nations, every book from our press was taken. A priest was also sent to *Demir Tash* and to *Philadar*, to seize from the Greek Schools there all our books and cards. After all the copies had been collected that could be secured among the Greeks, they were destroyed by a public bonfire in front of their church, by order of the Bishop. There were about 500 or 600 copies, small and great. Among them were New Testaments, Psalms, Pentateuchs, &c. Among the Armenians not so large a number had been circulated as among the Greeks; but the greater part of what had been distributed, have been secured, and will probably be destroyed, if they have not already met with such a fate.

The teachers of the schools at *Demir Tash* and *Philadar*, and of the Lancasterian School here in *Broosa*, supported entirely by the Greeks themselves, have been ejected from their office; on the ground that they were too much in the interests of the Missionaries, and that their

views were too evangelical. One of the schools is entirely closed; and the others are taught by ignorant men on the old plan, which is about the same thing as if they were closed, as to any salutary effect being produced by them. An enlightened Greek Priest in *Demir Tash* has been deposed from his priestly office, and is no more permitted to perform the functions of a priest in any part of this Bishop's Diocese: the only reason for this measure is, that he maintains freely the views of the Bible, in opposition to the prevailing superstition.

The two pious young Armenians under Mr. Powers's instruction, who are teachers, have not been removed from their school. They have, however, been severely reprimanded, and even held up to public scorn in the church by the Bishop, for their intercourse with the Missionaries.

Strenuous and determined efforts have also been made to throw us out of our hired houses. The owners of them were threatened with excommunication and banishment, if they did not procure our removal from them. Upon the owner of Mr. Powers's house among the Armenians, excommunication was actually pronounced; and the Bishop was putting measures in train to have the house emptied. In this state of things, through the aid of our efficient Consul, we appealed to the Governor of the city: he interposed, to secure to us our rights.

Partly from these troubles, and partly from other causes, our Turkish Service has been suspended.

The design of all these hostile movements obviously is, to undo all that we have attempted to accomplish; to destroy entirely our influence; to close up every avenue of access to the people; and, if possible, to drive us from the place. That there is a fixed and settled determination on the part of the priesthood to effect all this, is too plain to be mistaken. But our cause is the Lord's: it is the cause of truth and holiness; and it cannot be ultimately destroyed. As might be supposed, among the more intelligent these measures call forth much disapprobation; and they shew them more fully than has yet been made apparent, that the Ecclesiastics hate the light; and that it is the diffusion of scriptural knowledge, which rouses them to this opposition. All manner of extravagant and unfounded reports respecting the Missionaries have been put in circulation, more particularly among the lower classes; and there probably has never been more discussion among the people than during this storm of opposition.

It may be desirable to say something further in relation to our translations. They are made into Greco-Turkish and Armeno-Turkish, for the benefit of such Greeks and Armenians in this country, as can speak only Turkish. That many in these Christian Sects are in this con-

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dition is well known: the exact number cannot be ascertained; but thousands, and perhaps millions of them, can be reached by Christian Books only in this language. It seems, therefore, highly important that something should be attempted for their benefit. The same translation, with slight alterations adapted to each Nation, will answer for both. It can easily be transferred from one character to the other.

Trebisond: on the south-east shore of the Black Sea: inhab. 15,000; consisting of Moslems, Greeks, Armenians, and Papal Armenians—1814—Thomas Pinckney Johnston, W. C. Jackson—P. 85. No Report.

ISLANDS.

Cyprus—1835—Lorenzo W. Pease, James L. Thompson, Daniel Ladd—Pp. 85—87.

A Greek Service on the Sabbath has usually been attended by from five to ten Greeks. There has been no special effort to make it a public meeting, nor has it been deemed desirable to do so. Mr. Pease has addressed large audiences, in the Greek Church of St. Lazarus, on the occasion of the funerals of his two children; and he again preached, on the occasion of the baptism of his infant child, a Sermon which was listened to with manifest attention and cordiality by about 200 persons of various ages and both sexes. On the whole, our experience in public preaching inclines us to the belief, that, until ecclesiastical influence shall be exerted to prevent it, we might hope to have a respectable audience, did we feel fully prepared to sustain such an exercise regularly.

The Missionaries state, that they have so located themselves in the town of Larnaca, that each family may be surrounded by a separate circle of acquaintance; and, in this manner, they may all come into contact with a much larger number of the people than they could otherwise do. Many attend daily reading and prayer in their families. Of their visits for religious conversation they remark—

On festival days, and sometimes on other occasions, it is our practice, according to the custom of the country, to devote more or less time to visiting our neighbours. These festivals are favourable occasions for doing good, by conversational preaching.

The advantages which they present to us for this method of labour are various. The houses of all the inhabitants are then thrown open for the reception of visitors. As all expect to receive visits from their neighbours and friends, they are of course prepared. Their houses are in order, and their family arrangements are made with reference to the business of the day. The Missionary, consequently,

does not feel that he is an intruder, or that his visit is ill-timed; but he expects and receives an apparently hearty welcome wherever he goes. He is thus brought into direct contact with the people; and the way is prepared for less formal, but more private and profitable intercourse at other times. Our visits at these and other times are evidently greeted by many as the visits of personal friends. The children have already been gained by the book, the smile, the kind word of approbation, and generally by the advantages which they enjoy at school. The parents in such circumstances can hardly be other than friends. Here, then, the Missionary, both male and female, is placed in peculiarly favourable circumstances for doing good. We are consequently able on festivals to introduce more or less of useful religious conversation, in the course of our short calls on different families, and have the pleasure to perceive that our remarks are heard with manifest attention.

So far as our observation has extended, the people do not fear to converse most freely on any subject: nor have we any reason to apprehend that they regard us with peculiar suspicion. Latins and Greeks have, for many years, been accustomed to unrestrained social intercourse; and all classes, both Christians and Mahomedans, are in the constant habit, when conversing together, of expressly acknowledging their obligations to God, their sinfulness, &c. The Missionary, therefore, may almost always introduce pious remarks, more or less extended, in the course of his visits to them, without the least apprehension or suspicion on their part. Indeed, we believe that it would be considered by them as a very singular and unauthorised restraint of their liberties, if the Patriarch should attempt to prevent social intercourse with us; although they bow with servile submission to the exercise of the same authority over our more public efforts for their good.

Conversational preaching, on such occasions, is an unobtrusive way of doing good. No patriarchal denunciations can shut these doors. The school is a public thing: it is an object seen from afar: it is a method of doing good, which attracts observation. So the public religious exercise and formal preaching very naturally in their minds excite suspicions of an attempt to proselyte, and will almost inevitably draw down upon us the displeasure and opposition of the priesthood. But we might go to every house in the place, without having it regarded as an extraordinary or suspicious circumstance.

The Greeks are a remarkably social people. Two characteristics of their ancestors are mentioned in the Scriptures, which deserve special attention from the Missionary—*The Greeks seek after wisdom, and All the Athenians and*

strangers which were there, in Athens, spent their time in nothing else, but to tell or to hear some new thing. These two remarks are strikingly true of the Modern Greeks. They seek knowledge; but not, like the Germans, by close application and books. Such is their natural vivacity, and such their habits from early infancy, that they are almost incapable of that continuous, unceasing, untiring application to books which is expected from students at home. They gratify their love for knowledge, by hearing and telling something new. To gain this object, their numerous holidays are admirably adapted: they then spend their time in visiting, and conversing about the thousand passing events of the day. At night also it is their common custom to spend much time in little coteries at one another's houses; where they discuss freely all subjects which interest them. When, therefore, in conversing, we set a new train of thought in operation in the mind of a Greek, we are sure that he will not keep it there, and brood over it in the solitude of his own bosom; but he will bring it up and discuss it in a social meeting with his countrymen. We feel then, that even if, either from a sense of inexpediency, or of personal inability to sustain ourselves, or from ecclesiastical opposition, we should not, for the present, engage in formal preaching, we should still be far from living unprofitably to the people.

In respect to Schools, we have done nothing further, than to pay the rent of our rooms now occupied by the schools re-established by the Greek Committee. At the same time, we continue, to let them use all our apparatus, as heretofore—grant books, by gift or sale—and occasionally visit them, and remark with the same freedom on the performances of the scholars as formerly. These schools are now in a very critical situation; and it remains for the Bishop to return from Constantinople, to determine whether they shall cease or not. They have all, however, including the Hellenic, been sustained during the past year by the Greeks themselves, with some assistance from us.

The issues of Books during the last six months have been 2046 copies, including 74 copies of parts of the Scriptures.

Messrs. Thompson and Ladd attended the General Meeting of the Syrian Mission, held at Jerusalem. After their return, the whole Mission Company, in the month of June, proceeded on a tour for the distribution of Books and Tracts. They were encouraged by the constant calls which they received for Tracts; the demand not diminishing as they drew near the residence of the Archbishop. Of their reception and treatment at the Monastery, they remark—

We were all welcomed into the metropolis of the Archbishop, and very hospitably entertained for three days in his Monastery. It was not a little gratifying to find that the Archbishop and his retinue still apparently cherished good feelings toward us: nay, it was a high source of satisfaction, to see that they have not yielded to the artifices which have been practised, to prejudice them against receiving the proffered assistance of Evangelical Missionaries. The Archbishop has not disappointed the hope which we expressed some time ago, in regard to his pursuing the good of his people, rather than the bad councils of darkness.

The people having been brought into great distress by the failure of the crops, and the unmitigated demands of the Government, it became necessary to raise contributions for their support. About 200 dollars were put into the hands of Mr. Pease, to distribute at his discretion: he occupied a fortnight in this labour of love, and relieved 634 persons, chiefly Greeks, being about one-sixth of the Christian Population. The following statement will discover the truly-wretched condition of this people:—

The number of persons in a family was, on an average, less than two-and-a-half. Of the whole 267 families which were assisted, one-eighth only had both husband and wife: the widows formed of the whole number one-third: the widows, deserted wives, and old persons, formed two-fifths: the other single persons and heads of families were chiefly women, whose age and circumstances were not described. Of the whole 634 persons, 307 were children. Of the children, 140 were known to be orphans, i. e. destitute of their father or both parents. The blind formed one-eighthenth of the whole. The blind, lame, sick, idiots, widows, deserted wives, old women, and children, amounted to 489, or about three-fourths of the whole.

SYRIA AND PALESTINE.

The Rev. Eli Smith, of this Mission, in company (see p. 87 of the last Survey) of Prof. Robinson, of New York, left Jerusalem in May 1838 for Petra. On returning from this visit, he proceeded to Smyrna; and, after spending some time in Germany, with the view of completing his fount of Arabic Type, reached the United States on the 28th of July of last year.—The Rev. Elias S. Beadle, with Mrs. Beadle, embarked at New York, on the 14th of June, for this Mission; and on the 17th of July, at the same place, the Rev. Charles S. Sherman and Mrs. Sherman—P. 439; and p. 64 of the present Volume.

Beirut — 1823: suspended, 1823;

renewed, 1830—W. M. Thomson, Story Hebard : Miss Tilden, Miss Badger, *As.* ; 2 *Nat. As.*—Pp. 87—89.

The Missionaries thus report their proceedings :—

MINISTRY—We have continued both English and Arabic Preaching during the whole year : an increased number of men have lately attended the Arabic Service : the half of our Chapel allotted to them has frequently been quite full. The number of female hearers does not correspond to that of the males : indeed the women are much the most strongly attached to their superstitions : they are also much confined at home by the customs of the country ; and withal have so little mental cultivation, that they are by far the most inaccessible portion of the community.

The Druzes continued to throng our dwellings, until a violent persecution, at first excited and carried on by the Maronite Rulers of the Mountains, and more recently by others still higher in authority, abated their ardour, and compelled them to pause in their career.

Our experience has led us to feel, more than ever, the importance of strengthening this Station with special reference to the Druzes. We found, when village after village was pressing us to take them under our care, to open schools and churches, and to afford them religious instruction, that we absolutely could not attend to them. We were obliged to say "No," where our own hearts would have returned a very different answer. We are so confined to the press and the seminary, that it is impossible for us to carry on any extensive operations in Lebanon. The Druzes are now the most accessible portion of the community. Shall they be locked up in the prison of the Papacy ?

We have, during the year, baptized four adults, and have admitted to the communion seven individuals. There are several others who give some evidence of true piety, but we have postponed for a time their applications to be received.

EDUCATION—Our Common Schools have been reduced to one : the number of scholars was 60, and the attendance regular : we have not been able to open any other schools, for want of funds. From the school at Tripoli we continue to receive reports as formerly, and have granted the teacher some little pecuniary assistance. It would cause us very little regret to see this department of our labours so circumscribed, were there any other adequate means furnished for the education of the children of Syria. This, however, is not the case. It is melancholy to reflect that the number of children in schools is less now than it was four years ago ; and that the cause of education is thus not merely stationary, but retrograde. Christian Education ought to be promoted

among the Druzes by every practicable means : they are ignorant, poor, oppressed, and disheartened : education is on the decline among them, low as the former standard was ; and it will continue to decline, unless foreign assistance is afforded them.

Applications to receive more Boarding Scholars into the Seminary have been numerous, but all have been rejected for want of funds. The Seminarists have read the Bible nearly through at morning and evening prayers, and the New Testament two or three times, accompanied with familiar remarks and exhortations. We have liberty to preach the Gospel as plainly in our Seminary as it can be preached in any Academy or College in America ; and can expose all the errors, traditions, and superstitions of the Oriental Churches, without fear of a single scholar on that account. This could not be done in any other but a Boarding School, without exciting great opposition on the part of parents and the priesthood, and probably without losing most if not all the scholars. Theology forms a prominent part of all our instruction, both in English and Arabic ; and we endeavour to make our Institution a School of the Prophets, in which Young Men may be trained up to instruct this people in spiritual things. Above all, it is our fervent prayer that all the dear Youth committed to our care may be taught of God, and filled with the Spirit of the prophets. They have been thoroughly indoctrinated in the truths of God's Word : their minds are enlightened ; and, at times, they seem deeply affected by the Truth. We greatly need the influences of the Holy Spirit, to renew and sanctify their hearts, and thus prepare them to preach the Gospel to those who are now ready to perish.

Our Sabbath School, though small, is interesting. It is attended by all the members of the Seminary, by many of the girls in the Female School, and most of our Arabic Congregation on the Sabbath.

The Female School has varied from 28 to 35 Scholars, with an average attendance of from 17 to 25. Owing to the opposition of the Bishop and Priests of the Greek Church, we have lost all our scholars from that quarter, which formerly furnished the greatest number. Of those who now attend, five are Jewesses, and the rest are Druzes, Greek Catholics, and one or two Maronites, besides the little girls in one of our families.

PRESS—The Works printed at the Mission Press during the year amounted to 9500 copies, numbering together, in a series, 555 pages ; making the whole number of pages printed to be 1,044,000. We have distributed, in and round Beyrout, 6642 Books and Tracts : number of pages 490,629 : the copies of the whole Bible have been 53 ; of the New Testa-

ment, 112; Psalters, 205; Epistle to the Ephesians, 871; Sermon on the Mount, 751; Proverbs, 643; Pentateuch, 12; Epistle of Peter, 107. This is a considerable increase of actual distribution over any previous year, and a very considerable portion of it was accomplished by a Tract Distributor, whom we have employed for several months: his journeys have extended from above Tripoli down to Sidon, taking in a large part of the villages of Lebanon, a considerable portion of the Buckaa or Celo-Syria, and Jibbe es Sheikh or Mount Hermon in Anti-Lebanon. We have abundant reason to be encouraged by this experiment; and hope to be able to continue it during the eight or nine months of the year when travelling with books is practicable and safe. We cannot doubt but that so much good seed, sown in the bosoms of so many families all over the country, will produce much good fruit. The people, to an extent which we did not expect, were eager to receive books: and although opposition and prohibition have been encountered, and are to be always expected, yet the people dislike the restriction, and very many receive books in open defiance of the orders of Patriarchs and Bishops. It is found that small portions of the Bible are the most acceptable.

PERSECUTION—Since our last Annual Report, we have experienced a severe storm of opposition from the Greek Church. The parents of the scholars in our Seminary were commanded by the Bishop to take all their children from under our instructions, and were threatened with heavy penalties in case they should refuse. These threats produced only a momentary effect; for though some of the boys left us for a few days through fear, yet they soon returned with new courage, and a fixed determination to finish their education. Notwithstanding all the efforts which have been made to induce the boys of the Greek Church to leave us, all, whose names were on the last catalogue, still continue to be members of the Seminary.

Mr. Thomson thus speaks of the political state of the Druzes:—

Many of the leading Druzes are now residing in the gardens of Rass Beyroul. Not a few have called on me: all appear apprehensive that the Pasha will execute signal vengeance on them, for the great slaughter which they made of his best troops. Poor people! They are to be pitied. None of these embarked in the rebellion; yet being the leaders of the Nation, and some of them having sided with the Sultan when Ibrahim Pasha first came into Syria, they are in great fear; and certainly not without reason.

Sheik Kasim called on me. He has been in the war of the Houran, at the head of a party of vagabond Druzes from Lebanon, who joined

the insurgents of the Houran. Very few respectable people went from Lebanon, and he was the only one of the nobility. He was present in several battles; but has returned safe, with a written special pardon from the Pasha. But he is still very much afraid, that as soon as all becomes thoroughly settled and quiet, he will be punished, on some new and false pretext. His life is, no doubt, in great danger, and he is anxious to flee to Cyprus. Poor Young Man! I feel more than ordinary interest in him, because he is one of several Young Sheiks who visited me often while I was on the mountains last year, and appeared more than commonly anxious to receive religious instruction: and after I returned to town, he wrote me many Letters on the subject; and visited me several times during the winter, remaining many days with me. But in the midst of this, the rebellion broke out in the Houran; and, led on by intense hatred of the Pasha, he embarked in it, to his utter ruin, I fear, both for this world and that to come.

According to his account, the Leja, into which the Druzes retired, is a most fearful place. I suspect, from his description, that it is altogether volcanic. It is not mountainous, but so extremely rocky, that 30,000 men might lie concealed in any part of it; and it is three days' journey round it. The rocks are of all sizes, standing like columns, from the height of a man to twenty feet; or in vast blocks and fragments, piled up in confusion; and the whole is overgrown with thick brush and thorns. Here it was that this handful of peasants routed, time after time, with great slaughter, the whole army of Egypt, 25,000 or 30,000 strong, led on to the attack by the three greatest Pashas in the service of Mohammed Ali, Ibrahim himself being commander-in-chief. Had these poor Druzes realized their liberty, and been worthy of it, their astonishing intrepidity would have gained for them the admiration of the world.

Jerusalem—1834—John F. Lanneau: Tannoos Kerem, *Nat. As.* The Rev. G. B. Whiting and Mrs. Whiting left the Mission in July 1838, on account of Mrs. Whiting's protracted ill-health, and arrived at New York in November—Pp. 89—91.

No Report of the state of this Mission has reached us.

PERSIA.

Missions to the Nestorians and Mahomedans.

Ooroomiah—1835—Justin Perkins, James Merrick, Albert L. Holladay, Willard Jones: Asahel Grant, M.D.; W. B. Stocking, *As.*; 4 *Nat. As.* Mrs. Grant departed to her Rest on the 14th of Jan.

of last year, after an illness of about ten days, having just completed her twenty-fifth year. Mr. and Mrs. Jones embarked at Boston on the 17th of July—Pp. 91—94; and p. 64 of the present Volume.

The Missionaries give the following view of the proceedings of the Mission in the year 1838:—

Our operations during this period have been characterized by no marked or striking incidents, but by gradual and highly encouraging advancement.

Our Schools, during the time which our means have enabled us to sustain them, may be said to have done well. Our male and female Boarding Schools were suspended three months, for want of means. Our Village Schools were not interrupted.

Our work in Translation has been diligently prosecuted; and, as results, we can report a small Geography, one Gospel, and three Epistles, and some smaller matters completed. These are in addition to parts of the Bible which had previously been translated. Many Scripture Tracts have been prepared and circulated. The study of the native language has been pursued by members of the Mission, with success as great as could be expected, in view of our sickness and other unavoidable interruptions.

The instruction of the Natives connected with our families has been more efficient and systematic than they had before enjoyed; and their proficiency has, in general, been highly satisfactory. The interest, which they have manifested in the study of the Scriptures and in our religious meetings, has been increasingly encouraging. Two Bishops, three Priests, three Deacons, and two Boys, have formed our company. Since the arrival of Messrs. Holladay and Stocking, we have been able to bestow more attention on them, and on our Boarding Schools, than was possible before.

Much has been done, as in former years, in Medical Practice; and with the like happy effect, of extensively relieving the sufferings of the sick, and conciliating the confidence of all classes of the Natives.

Not for the purpose of invidious comparison, but to educe further motives of gratitude to God, we may also remark, that while our

Brethren of many other Missions have had storms of opposition to encounter, nothing of this kind has ever yet been organized against us: and while others have been compelled, by want of pecuniary means, in the great embarrassment of our patrons, to suspend their operations, we have been enabled during the past year, by the practice of much economy and by the blessing of God, to prosecute our labours with very little interruption. And we have cheering evidence, in various ways, to sustain the hope that the leaven of the Gospel, which we are labouring to diffuse, is beginning to work on the minds of some, and will gradually extend, until the whole mass, not of this people merely, but of this country and continent shall be leavened.

But how must our rejoicings be chastened, when we reflect that we have no satisfactory evidence that a single soul of this people has hitherto, through our instrumentality, been converted to God; and especially, while we witness this and that individual, who has been under our influence, snatched suddenly from the midst of us, and summoned to his final account!

Mr. Perkins thus speaks of the Seminary, in February of last year:—

We have just placed 11 more of the most promising boys of our Seminary on a permanent foundation, by doubling their stipend, to enable them to prosecute their studies without interruption. We give them fifty cents per week during their actual attendance at school, which is sufficient to board and clothe them. They have all commenced studying English, making the number of Nestorians, who are learning our language, about 20. Our Seminary is full, and has never been more flourishing than at the present time. We hope gradually to elevate its character, by securing more permanent attendance on the part of all the scholars, and more system in their studies—at least, when, by aid of the press, we shall be able to furnish them with supplies of suitable School Books.

On the English Ambassador leaving Persia, the Missionaries were taken under the protection of the Russians. "From the representatives of the British and Russian Sovereigns," say the Board, "the Missionaries have received the most marked kindness."

(The Survey will be continued in the Number for March.)

Biography.

OBITUARY OF THE REV. GILBERT TURNBULL,

LATE OF THE LONDON MISSIONARY SOCIETY'S STATION AT BANGALORE; WHO DIED AT
SIDNEY, NEW SOUTH WALES, MARCH 19, 1839.

THE death of Mr. Turnbull was briefly mentioned at p. 392 of our last volume. He arrived at Sydney, with Mrs. Turnbull, on the 18th of December preceding his death, in the hope of recruiting his wasted strength. But he was fast approaching the grave. Under date of March 29, 1839, Mrs. Turnbull describes the closing scene of her husband's labours: we subjoin the substance of her narrative:—

A Christian Friend, residing on the Surrey Hills, being anxious that we should try the air there, we decided on going for a few weeks; and on Friday the 15th inst. we rode over, a distance of four miles. The next morning, his countenance appeared much changed; and the agonizing truth for the first time seemed revealed to my mind, that we were going to part. As my day, so was my strength. With a composure which now appears to me surprising, I laid him down, and gazed on his still fine countenance, unable to articulate a word, when he broke silence by saying, *My heart and my flesh are failing fast; but God is the strength of my heart, and my portion for ever.*

A great difficulty in breathing prevented him from saying more for upwards of an hour, when he rallied a little; and his medical adviser calling soon after and seeing how very fast he was sinking, appeared much affected, and said, "Oh that I could indeed give you something to relieve you!" upon which he looked stedfastly on him, and said, "No human means can now avail any thing: I am going fast. Oh yes, I shall quickly be with Jesus, and see Him as He is! Oh the blessedness of having sought Him in health! His blood alone cleanseth from all sin: I feel that it has cleansed me, the chief of sinners." Then he appeared to doze a little; and on awaking and seeing Christian Friends in the room, and me weeping, he said, tenderly, "Don't grieve, love: our union has been short, and marked by much affliction and trial; but I am going to my precious Saviour, and there we shall soon meet, never more to separate: live near to God,

and work for Him; and He will be your Husband, and will greatly bless you." He then spoke of distant beloved friends, of Mr. William Campbell, and of the Natives, and begged of me to write to you; saying, "Ah, the Directors anticipated much from me, having lived so long in India; but the Lord only permitted me to work for Him a few months. How mysterious has been my career—so long silenced! but I shall soon know wherefore it was thus. Oh yes; and, knowing, I shall adore and praise Him—for it has all been in love!"

He then again for some hours seemed fast sinking, but he spoke a little at intervals: once he said, "I am in the dark valley, but I fear no evil, Jesus is with me: His rod and His staff support and comfort me." Then, raising his arms, he said with a loud voice, "Witness, ye Believers, what it is to die in Jesus—all peace—all safety—all joy! His precious blood alone can cleanse from sin—can give comfort in the hour of death. Live near to Him in health, and He will be near to you, and will be your support, in sickness and death." Then, extending his arm toward heaven, he exclaimed, "Come, Lord Jesus, come quickly! I long to see Thee as Thou art—why tarry thy chariot wheels? I am ready: Oh take me to thyself!"

On the following morning, the Sabbath, his mind was very wandering; but at noon it became more collected; and on seeing Mrs. Hunt (in whose family we first remained after our arrival) in the room, taking her hand with mine in his, he said, "I commit my dear wife to your care while she remains here. I know you will be a mother to her, as you have been to me:" and being assured by her that I should want nothing during my sojourn here, he thanked her, and prayed the Lord to bestow on her, her dear partner and children, every spiritual blessing, that they might rejoice in him above, an undivided family. Then looking stedfastly on me, he said, "Remember, you are a disciple of Christ: you have given yourself unreservedly to Him: for Him, and His blessed Cause, you gave up your home and your country. Oh, return to India,

and labour for Him while health be spared ; and if the spirits above are permitted to behold the work of God on earth, with what delight will mine watch your efforts to promote the salvation of the precious souls of the poor degraded Hindoos ! In health, the Cause of Missions was dearer to my heart than any thing : I desired to live only to promote it ; and it adds comfort to my last moments to feel assured that your heart is interested in it too. The Lord give thee grace to fulfil it !”

After this, he appeared to be in prayer for some time : the motion of his lips was perceptible, but from his extreme lowness we could not catch a single word : it appeared to be for me ; for, after some time, he opened his eyes, rested them on me, and then bid me farewell, saying, “Oh blessed assurance that we shall soon meet above, never more to sorrow nor separate !” In the afternoon, he again rallied, and longed for his dismissal : his extreme weakness would not allow of any connected conversation, but his mind was not only peaceful, but triumphant at the prospect of death. At various intervals he exclaimed, “Blessed Saviour ! I long to see Thee, to be with Thee—why tarryest Thou ? Oh hasten thy chariot wheels, and set me free from this body of sin and death ! I feel Thee supporting me : thine everlasting arms are underneath me. Oh take me hence, to dwell with Thee for ever ! Thou hast prepared a mansion for me above—my spirit pants to inhabit it.” Several times he attempted to sing, but found himself unable. He begged me to repeat to him the hymn commencing, “There is a land of pure delight ;” and when I had finished, he said, “Oh I am almost there ! I can already see the delectable mountains, and ere long shall eat their precious fruits.”

That night he slept well. In the morning it was but too evident that his dismissal was near. Even then, he spoke only of Missionary Operations—of dear Missionary Brethren—of schools, translations, &c. At noon, hearing that Mr. Joseph

was below, he begged to see him, and asked him to commend his soul to God in prayer. Being asked if he felt happy, he replied, “Oh yes, the Lord is taking me to Himself, and by a pleasant path.” Again his mind wandered until eight o'clock in the evening, when he revived for a few minutes, and said, “I am just at home ! Oh, I shall soon be with my Saviour !” Again he relapsed, and remained unconscious till about twenty minutes before 12 o'clock P. M., when, perceiving his breath much altered, I called up Mr. and Mrs. Wright. For about ten minutes we stood watching the increased difficulty of breathing, in solemn silence, when he said faintly, *My heart and my flesh faileth*. Then, rousing all his remaining strength, he uttered in a loud and distinct voice, *But Thou art the strength of my heart, and my portion for ever !* These, his last precious words, were a testimony to the power and goodness of God to support, even in the hour of death. A few minutes more difficulty of breathing, and we thought he was dozing, he breathed so gently : it at length became fainter ; and, five minutes before twelve o'clock, he sweetly, calmly, peacefully, without a struggle or a motion, fell indeed *asleep in Jesus*.

Mrs. Turnbull left Port Jackson on the 7th of July, and arrived at Madras on the 24th of August—

—not (she writes) to eat the bread of idleness—but, in connexion with the Society under whose auspices I left my native land, I trust I shall have strength, wisdom, and all-supporting grace vouchsafed to labour faithfully, in endeavouring to direct the souls of poor degraded Hindoo Females to seek for refuge in our Redeemer, and in teaching the Way of Salvation by Him alone to their offspring

The late Mrs. Drew had gathered a school of 25 boarders : these Mrs. Turnbull takes under her charge.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

Great Reduction in the Price of the Nonpareil Bible and the Brevier Testament.

This noble effort on the part of

the Society to meet the urgent wants of these portentous times is thus announced by the Secretaries, in a Circular, of the 15th of January, addressed to the Auxiliary and Branch Societies and Associations :—

Our Committee have recently had the subject of A MORE LIBERAL SUPPLY OF THE SCRIPTURES BEING AFFORDED TO SUNDAY SCHOOLS, brought under their notice. Together with this interesting subject, another, not less important, has undergone much consideration; viz. HOW TO MAKE THE SCRIPTURES MORE ACCESSIBLE TO THE PEOPLE GENERALLY, THAN THEY HAVE HITHERTO BEEN. The great interest excited on the subject of Education in all quarters, and the portentous aspect of the times, have both had much weight in the minds of our Committee during their deliberations.

We have now the satisfaction of acquainting you with the result: viz.

I. To offer, on the part of the Society, to supply Schools for the Poor of every kind, with copies of—the Nonpareil Bible, which costs the Society 2s. 6d., at *Eighteen-pence*—the New Testament (Brevier), which costs the Society 1s. 1d., at *Sixpence*.

II. To withdraw the restriction hitherto laid on all copies supplied for Sunday Schools; and to allow the children to carry the books home, and to furnish themselves with copies at the prices named: the children in all other Schools, it is designed, shall enjoy the same advantage.

III. To allow, on the part of the Auxiliaries, Branches, and Associations, a general sale of this particular Bible and Testament, at the peculiarly low prices which have been named.

We need hardly point out to you, that, in the adoption of these measures, the Committee feel that they are making a very considerable sacrifice on the part of the Society; but they proceed with the greatest cheerfulness, actuated as they are by one simple desire to promote the general interests of Religion in their own beloved Country, in the present singularly eventful and interesting crisis of its history.

They are further persuaded, should the funds of the Society be materially impaired by this extensive boon, that the friends of the Society will not be backward to answer any call that the Committee may deem it necessary to make on their increased exertions and liberality, to supply the deficiency.

Regulations under which this Reduction is made.

It is to be distinctly understood, that the object in view, in this great reduction of price, is to benefit the poor, and to facilitate the possession of the Holy Scriptures by every Young Person in Feb. 1840.

SUNDAY AND OTHER SCHOOLS throughout the Kingdom; and that it is not intended to authorise the sale of Bibles or Testaments to Booksellers, or any other party, for purposes of pecuniary advantage.

In carrying this important measure into practical effect, it is necessary to observe:—

1. That the distribution, both to Schools and to the Poor, shall be made through the medium of our Auxiliary and Branch Societies and Associations.

2. That in order to guard against an abuse of the privilege thus granted, every Order from the Committee, or Superintendent, or other recognised Officer of a School shall be in writing, and shall specify the Average Number of Children attending such School. Payment to be made to the Secretary or Depository of the Local Society or Association *before* the books are delivered.

3. That Schools which are not situated within the limits of an Auxiliary or Branch Society or Association shall be at liberty to apply directly to the Parent Society; in order that such applications be referred to the *nearest* Auxiliary, or to the Agent of the District.

4. That all applications from *Non-Subscribers*, for liberty to purchase Bibles and Testaments at these greatly-reduced prices, for distribution among the Poor, be considered and decided in the Committee of the Local Society or Association. And that all applications from Annual Subscribers of One Guinea and upward, for liberty to purchase beyond the extent of their present privilege, be subject to the same regulation.

5. It is recommended that the copies of these two Editions of the Scriptures, similarly bound, which are now on hand in the Depositories of our Local Societies, be issued at the reduced prices of 1s. 6d., and 6d. If it be deemed of importance by any Society, the loss may be placed to the account of the Parent Society.

Resolutions of the Southwark Auxiliary in reference to this Reduction.

At a Special Meeting of the Committee of the Southwark Auxiliary Bible Society, held at the Friends' Meeting House, Red-Cross Street, Borough, on Wednesday Evening, January 29, 1840, convened by requisition, to receive a communication from the Parent Society—Mr. James Hooker in the Chair—the Circular of the British and Foreign Bible Society, dated January 15, 1840, relative to the reduction in price of the Nonpareil Bible and Brevier Testament having been read by the Lay Secretary, it was resolved unanimously—

I. That this Committee receives with high satisfaction and grateful feeling the Circular of the British and Foreign Bible Society, dated the 15th instant, whereby the Parent Committee nobly resolves to meet the exigencies of the present times by the sale of the Nonpareil Bible at 1s. 6d., and the Brevier Testament at 6d.

II. That, regarding this measure in its effect on Sunday Schools, this Committee is fully convinced that the efficiency of those admirable Institutions will be materially promoted by the means thus afforded, to place in the hands of each of the Scholars the whole or part of the Scriptures of Truth; and that, while the question of National Education assumes such momentous interest, this Committee rejoices in the measure, because it will give to all who shall be taught to read an opportunity to possess the Bible.

III. That, regarding the Times in which we live—the disaffection of many to existing Civil and Religious Institutions, the active efforts of others to diffuse doctrines opposed to Revealed Truth, and the deplorable ignorance or indifference of many more concerning the Gospel of Salvation—this Committee deems this generous measure of the Parent Society to be well-timed, wisely considered, and fruitful in blessing to the whole community.

IV. That this Committee, believing that the liberality of the Bible Society demands and deserves from all its Auxiliaries and Associations corresponding effort to meet and to avert the contemplated loss, pledges itself to the adoption of immediate measures to increase the present and permanent income of the Society—called as they are to this duty by thankfulness to the Parent Committee for this important boon; and above all, by devout gratitude to Almighty God, who has given to us the Record of His Will, and brought it now within the reach of every one in this our highly-favoured land.

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

IN addition to the details given at pp. 48—52 of the last Number, we subjoin, from the Journals of the Missionaries, some

Instances of the Work of Grace in this Mission.

I was called to a woman who had been sick for a long time; but to-day I found her much worse. When she saw me, she said, "Medicine does me no good: I shall now soon go to my Saviour."—"Are you sure that you shall go to Him?" I said.

"Yes," said she, "I am not worthy that He should look upon me; but, by His great mercy, He will save me. I am not afraid to die, for God is on my side."—She could hardly speak, as she was in violent pain. She was patient under her sufferings, and manifested a great desire to depart this world and to be with Christ.

[Rev. C. F. Schlenker.

I once spoke of the incalculable benefits likely to arise from the Scripture Readers holding, at stated times during the week, and in various parts of the town, a meeting, at which the careless and indifferent might assemble, and hear the Word of God read and explained to them, as far as the capacity of the Native will admit. Both Mr. Schlenker and myself have witnessed meetings where no fewer than thirty had assembled, for the sole purpose of hearing, as they call it, "God-palaver;" and as these meetings are always held in the evening, we can frequently sit quietly at the back of the huts where they are assembled, unobserved, and hear all that is going on within; and on occasions like these it is that we are enabled to get a tolerable idea of the ability of the Natives, which I must admit is far superior to any thing I ever could have thought of. Their language abounds with figures which the most simple cannot fail to understand; and with such figures they press home to the hearts of the hearers the most important truths of the Scripture. The consequence is, that the people, after a time, become awakened, and manifest to all around that they have rejected heathenism, by confessing themselves desirous of becoming Candidates for Baptism. These meetings I have long been persuaded form the very ground on which the prosperity of this Station exists.

[Mr. Stedman: at Kiseey.

Feb. 17, 1839: *Lord's Day*—After Divine Service, I went to see one of our baptized people, who has been sick during a fortnight. I found his mind greatly changed since the first time I saw him, and prayed with him. He was under a deep sense of the nearness of eternity; and his mind was resigned to the will of his Heavenly Father. The disorder appears to be gaining ground, notwithstanding the means I have repeatedly administered. I said, "How is it with your soul, Samuel?" "I shall no fear," he replied: "Christ is here."—"Are you sure that you are not mistaken in that feeling?"

"No," he replied; my heart is at peace : God is my Father."—"But how do you feel as in the sight of God your Father?" "I am a sinner," he replied; "but Christ died for my soul."—"Do you believe that God will forgive you?" "Yes, I hope," he replied, "for the sake of Jesus Christ."—"What is your hope, then, at this moment?" "None, but Jesus," he replied.—"Is there any thing in this world you would desire now?" "This world is nothing to me but trouble."—"What is your desire, then?" "I wish to go home," he replied.—I endeavoured to lead him to trust in the Redeemer. He manifested great peace of soul. I prayed with him, in company with a few of his friends. This man was one of my Sunday scholars at Kisey, about seven years ago, and learnt to read the Bible. He was at that time living with an idolater, and was a stranger to God. When I came to this place, he was among the first who gave me a present; but I found he had been living in sin for a length of time: he was solemnly admonished, and married. He afterward offered himself as a Candidate for the Lord's Supper, and was received. He has been the most consistent of the Candidates at this Station.

Feb. 21, 1839—This evening, at six o'clock, one of our people came to tell me, "Samuel want to go." His heart overflowed with grief, and he could not speak another word. I went to his house, and found nothing but lamentation: his wife had gone out, to give vent to her feelings. After the alarm had subsided, I took hold of his hand, and said, "Samuel." He replied, "Sir, I am here," with a clear and distinct voice. I found that he had just passed through the crisis of his disorder, in a swoon. As he was exceedingly weak, I did not trouble him with conversation; but he expressed the grateful thoughts of his heart, by lifting up his hand, and looking stedfastly upward. I prayed with him, and he repeated after me many words of my prayer.

[Mr. Young: at Kent.

Necessity of giving clear Views of the Atonement.

The two following conversations, related by Mr. Peyton, will shew the importance of conveying clear and affectionate views of the mercy of Christ Jesus, in dying for sinners, and thereby making full and complete atonement for sin:—

Oct. 13, 1838—Being this evening very unwell, a man called on me to inquire after my health. I spoke to him on the afflictions of the body; how they wear out and reduce this tabernacle of clay. In conversation, the man said to me, "Sir, I do not well understand that word which you talked on Thursday evening about the faith of Abraham, and about Jesus Christ paying debt. These things I hear by the hearing of the ear"—pointing to his ear—"but yet I do not understand how sinners are profited by them. How can my sins be given to Jesus Christ?"—the man meant transferred to Christ—"or His righteousness given me?" I endeavoured to answer these questions with the greatest simplicity, by making use of an example in common life. I said to the man, "Suppose I owe you five dollars, which I am not able to pay: may not some generous friend pay them for me? And if he do, am I any longer your debtor?" "No," replied the man.—"Again, suppose I have forfeited my freedom, by an act which I have committed, and cannot be liberated unless a ransom be paid; yet, if that ransom be paid, am I not free?" Before the man gave me an answer to the question, he wished me to tell him the meaning of a ransom. I told him that it was the price laid down for the redemption of slaves. "O yes!" said the man, "you are free for true."—"Similar, my friend," I replied, "to these cases, only in an infinitely higher degree, is the instance before us. You and I, by sin, are insolvent debtors; that is to say, not able to pay to the Law of God: and as that Law pronounces a curse upon every soul of man that doeth evil, it is plain we are both under its condemning power. Now, all men being in this situation, Christ appeared as our representative and surety, took both this debt and penalty upon Himself; and is it not evident, then, that when He suffered on the Cross He redeemed us from the curse of the Law, being made a curse for us? Could He pay the debt and we still be debtors?" The poor man answered, "That would be no right if we were still debtors after it was paid."—I said to him, "Here you see the broken Law of God repaired, justice satisfied, the Saviour become the ransom, and the sinner set free. For by one offering He hath perfected for ever them that are sanctified. And as the sins of God's chosen people are transferred to the person of Jesus, and expiated by His

sacrifice on the Cross, so His righteousness is imputed to them also; and they are considered righteous before God in Him." Here my visitor exclaimed, with a smiling countenance, "Thank God! I begin to see and to have some little light of these good things of which you tell me."

Jan. 23, 1839—I visited another of our Candidates, who has been sick for some time. When I entered the cottage of this poor woman, I found her lying on a country sofa, and, from her appearance, she seemed to be suffering much from fever. After a few minutes' conversation, I asked her whither she thought she would go, if she were to die to-night; to Heaven, or the bad place? The poor woman replied, "Do you think, Sir, that there is any mercy for a poor ignorant woman like me, who have committed so many sins? I do think, Sir, that I should go to the bad place, if I were to die to-night." I endeavoured, by a faithful representation of *the truth as it is in Jesus*, to pour balm into her troubled mind, by bringing to her view the truth of the Gospel, which represents Jesus as the Saviour and Friend of sinners; and assured her, that the express purpose for which He came into the world was *not to call the righteous, but sinners to repentance*. I could perceive a gleam of hope brightening upon her saddened countenance as I dispensed to her the Divine cordial from the sacred promises. She seemed to be greatly astonished when I proceeded, from general promises or revealed truths, to make application of her particular case, by leading her to a brief view of the doctrine of the Fall, and man's utterly lost state before God, with the design of the Redeemer in the scheme of salvation. The delight with which this poor woman listened to my relation of the Redeemer's love, and His precious promises, is a pleasing consideration to encourage me to persevere in the work in which I am engaged: it also affords me some assurance that my humble labours are not in vain. On occasions like these, I use the greatest plainness and simplicity of speech.

Notices relative to the Schools.

Jan. 14—It has been a source of pleasure and satisfaction to my own mind, that, for a length of time, applications for admittance into our school here have been exceedingly numerous; so that I am compelled again to revise the classes,

and establish new ones. I well remember how those who are opposed to us triumphantly exclaimed, when our old small school was blown down, "Now we see who is right: God has decided the matter." I then told them that the ways of Providence were mysterious, and that sometimes it pleased Him to bring good out of what was apparently evil. What they must say now I cannot tell; for, in reality, it is so. I had, previous to the destructive hurricane, about 150 children on my books, owing to the smallness of the place, besides being too small for the congregation on the Lord's Day; but now the school is large enough for the congregation on the Lord's Day; and I have, instead of 150 children, nearly 450, and a still more permanent church in the course of erection.

[*Presb. : Mr. Beal.*]

Being out visiting the people, I found one girl who was educated in the Society's school, but, having grown up, discontinued to attend; and being under the care of parents, who were, as far I could learn, idolaters, the girl was allowed to do as she pleased; and having no one to teach her to carry out those instructions at home, which she had impressed on her while in school, she became as insensible to the duty which she owed to her God as her parents, who never had the like opportunities. The Bible, which was purchased during her stay in school, was laid by, and its commands and precepts almost forgotten; so much so, that, upon questioning her, it was with difficulty that I could obtain the most simple answers. Here is an instance of a favourite expression of the Natives—"If the father and mother belong for do bad, their children must do the same." These things are painful to every sincere labourer of the Lord; for once he had hoped that the early seed would spring up, and bear fruit in ripper years. But though this is one instance of this kind, yet I do hope that there are many of a counter kind. [Mr. Siedman.]

Feb. 15—This day my mind has been very much refreshed, in meeting some of the best-behaved children of our Day School; who, after school, meet three days in the week for the purpose of reading that delightful little work, the "Young Cottager," written by Legh Richmond. I entreated these little-ones, who were gathered around me, to follow the example of that good little girl about whom they were reading; telling them that the same

Almighty Saviour who heard and answered the prayers of that girl is able and willing to receive the young of His fold now, who come to Him under the same impressions and humbling views of themselves, as little Jane did. "But, my dear children," I continued, "I am afraid that you never pray; that you never thank God for the gift of His dear Son, who came into the world to save little children." One girl, about twelve years old, interrupted me, bursting into tears, "I do pray, I do pray, Sir, in my poor way." All present appeared much affected. I said to the girl, "To whom do you pray?" "To the Saviour, Sir," she replied.—"And for what do you pray?" I asked her. She replied, "That the Lord would make me a better girl, and give me a better heart."—I put many other questions of the same nature to this girl, and the other children. The scene was truly affecting and delightful. I have often thought, while meeting with these children, that the imagination cannot form a sight more pleasing than to see a number of our Youths brought together to be taught the rudiments of our holy Religion; and there is in the Word of God ample encouragement to hope that a divine blessing will follow the instructions given to these little-ones. I feel assured that much good is done by Missionary labours, of which we shall know nothing till the Last Day. May the Lord diffuse, on each of my little flock, the rich anointings of His Holy Spirit, that they may rejoice in the fulness of that finished salvation which is in Christ Jesus our Lord!

On the special value of our Church Liturgy to a people just emerging from the darkness of Heathenism, Mr. Warburton remarks:—

After opening school, I caused the whole of the scholars to repeat the responses of the Liturgy in a soft tone of voice, in order to correct a habit of too loudly repeating them in the time of Divine Service. This they did without the aid of a book; and many who joined in could not read, having learnt them by constant attendance at Church. I was struck with the important fact of so much good seed being deposited in the minds of these dear children. What good fruit may we not expect, if the Holy Spirit be pleased to give a vital influence to the doctrine contained in this form of sound words? If conviction of sin be produced in the heart, what a guide to a Throne of

Grace, and to acquaintance with God, will it prove!

Summary View of the Schools.

We look to the children of the Liberated Africans with much interest and concern. They form the rising generation in Sierra Leone. It is therefore of the utmost importance to acquaint them early with the blessed truths of the Gospel, and to instil into their minds the principles of civilization. They are also more capable of receiving instruction, as they understand and speak the English Language much better than their parents. In the year 1836, the number of such children, with a few Liberated Africans, under our daily instruction, was 1765: in the year 1837, they amounted to 2034. Two new Schools have since been opened; one at Waterloo, and the other at Kent; and there are now, in 1838, no fewer than 2530 children attending our Day Schools.

The following remark is added, concerning the Sunday Schools:—

I wish our friends at home could have a sight of these Schools. I am sure it would interest them, to see apprentices, both male and female, and husbands and wives of thirty, forty, and fifty years of age, form a circle around their little teacher, perhaps not more than ten or twelve years old, learning the Alphabet, Steps to Reading, and saying simple Catechisms.

[*Rev. G. A. Eliot.*]

Distribution of the Scriptures in Seven Years.

From April 1831 to May 1838, the total number of Bibles and Testaments distributed, was 2860. But the monthly average at the commencement of that period being 26 copies, it rose at the end to 46, and afterwards to 40 per month. Mr. Kissling remarks on this:—

Most of these Scriptures were purchased, and that chiefly by the Liberated Africans and their children. As soon as they have learnt to put letters together to form syllables, and syllables to form words, they are anxious to get a Bible; and if they attend our Places of Worship, a Prayer-Book also. Nor is it from mere curiosity that they desire these valuable volumes. Many, I am sure, use them in private, as well as at Church; and when assembled around their family altar, as

well as by the side of the sick, and on their visits to their heathenish countrymen. Some time ago, a man came to my house, and inquired for a Bible with large print. I showed him the Small-pica with Marginal References. He at once paid down the full price, saying, "I shall read for hours in it, when I am by myself." I observed that he should read the word of God to his family also. He replied, "So I do, Sir, at family prayers, when my apprentices attend; but when all is silent in the house, when my people are at rest, and I am in my chamber, then I like to read, and, by the assistance of the Holy Spirit, the word of God becomes like meat and drink to my soul." Such are the salutary effects attending the reading of the Scriptures in one case. Who can tell what will be produced in others, by the 2860 volumes issued to the people in this Colony during a period of seven years? The fountain of life becomes thus more and more open to the Africans. They have a lamp unto their feet, a light unto their path, to lead them, by Divine grace, to life everlasting.

Missionary Interest among the Natives.

Meetings are held at the different Stations, for the purpose of communicating intelligence, and uniting in prayer for a blessing on the Missionary Cause. Of one of these Meetings, the Catechist reports:—

Feb. 4, 1839—Our Missionary Meeting this evening has been truly interesting. About 200 of our Day-School Children were present, and fifty adults, who paid the greatest attention to what was read and spoken to them. Our collection was greater than usual; but was chiefly contributed by the children.

The Contributions raised in aid of the Society are a proof of the effect of these Meetings. The Rev. J. W. Weeks, writing from Regent, July 20, 1839, remarks—

With sincere pleasure I remit a larger sum this year than the last, from the Sierra-Leone Auxiliary Church Missionary Society; namely, the sum of 73*l.* 16*s.* 10*d.*

Progress in the Timmanee and Sherbro' Languages.

Some notices of the Timmanee Translation appear at p. 15 of the last Number. The satisfactory execution of these Translations is thus

attested by Mr. McCormack, who has been long resident in the Timmanee Country. He thus writes to Mr. Thompson—

With regard to the circumstance I was relating to you of the effect produced upon some Timmanees, to whom I was endeavouring to make known the Gospel, upon my reading several passages out of your little book, it was evident that they understood most of the words, and, in a great measure, what they conveyed. Some of them burst out into expressions of amazement and wonder, saying it was "A treih tra bunna," "a great thing!" or, rather, "These are great things!" As regards the translation of Watts's Catechism, the Prayers and Hymns contained in your little book, which you had the kindness to send, I can understand the greater part of them, and I believe so would any Timmanee to whom they were plainly read. I can scarcely describe the effect produced upon myself by the little hymn, "Come to Jesus," the first time I heard it sung in Timmanee. My heart filled, and my eyes overflowed, as I looked up to God, that the time might soon come when His high praises through Jesus Christ would be sung by the Timmanees in their own language.

The attention, meanwhile, of Mr. Schön is directed to the Sherbro' Dialect. Writing, in July 1839, on this subject, he remarks:—

I wish now to state in what manner I have thought that the Society's operations might be commenced among the Sherbros. The first thing to which the Missionary's attention ought to be directed, is to gain an acquaintance with their language, and to prepare translations of the Scriptures in the same, together with other necessary school-books. An acquaintance with their language might be obtained, at least in part, in the Colony of Sierra Leone, and particularly at the Society's Station, Kent, in the Sea District. There are several villages entirely inhabited by Sherbro' People, at no great distance from it. The Missionary might collect around him about eight or ten Youths, chiefly from the Sherbro' Tribe, instruct them in English, and learn, through their assistance, their own language, and teach them to understand it grammatically. Occasional excursions in the country would be necessary too, and the Missionary would derive no small benefit from them.

There might also be two or three small schools established entirely for Sherbro' children in the Colony of Sierra Leone, which would be another advantage toward preparing for the interior. That the preparation of Natives for the work, as Scripture Readers and Schoolmasters, would be a great advantage, there can be no doubt.

I have attempted a Translation of the Book of Genesis, and have advanced as far as the end of chap. ix. Of St. Matthew's Gospel I have translated six chapters, besides about ten of the Parables of our Saviour; and have collected and arranged a Vocabulary by which the translations may be read, and which contains about One Thousand words. I have had frequent opportunities to read these translations to Sherbro' People, and have had the pleasure to perceive that they were understood.

The above remarks were written by Mr. Schön while on a visit in this country. A part of the translations above mentioned were printed by him and taken to Sierra Leone, as specimens of the Sherbro' Dialect, with a view to their further correction.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

VISIT OF BP. OF CALCUTTA TO KISHNAGHUR. Our last Volume (see pp. 297—308, 469, 461) contained many particulars of the Religious Awakening, which has recently taken place at Kishnaghur, a Station of the Society, 62 miles N by E of Calcutta. The Committee have just now received a full and detailed Report from the Bishop of Calcutta himself, in a Letter to the Earl of Chichester, the President of the Society, written from Ruttunpore on the Bhoyrup, near Anunda Bas, twenty-five miles from Kishnaghur, Oct. 30, 1839. The Bishop's visit to Kishnaghur was the commencement of a Visitation of his vast Diocese; which his Lordship calculated would occupy him eighteen months. The Bishop's visit took place eight months after the Archdeacon's:

consequently, a space of time had elapsed sufficient to test, to a considerable extent, the real character of the work at Kishnaghur. The Bishop's examination of the state of things there was carried on personally at different points, and made with every practicable degree of caution and circumspection. The result yielded full satisfaction to the Bishop's mind; after, as will be seen, making a large allowance for what may ultimately prove to be unsound, and temporary excitement only. His Lordship has most kindly and considerately communicated, in full detail, to the Society what he saw, the information which he acquired, and the views and suggestions which occurred to him, as calculated to put the Committee completely in possession of the state of the Mission, and to guide them in adopting such further measures as may, through the Divine Blessing, be the means of sustaining and extending a work so hopefully begun.

The information comprised in the Bishop's Letter is so interesting and important, that the Committee have deemed it advisable, as in the former instance, to lay it before the Members of the Society in a separate Tract. They trust that it may, through the influence of the grace of God, awaken the sympathy, and excite the prayers, of *very many*; so that His blessing may largely rest on the Missionaries, the Converts, and the surrounding Heathen Population—His *word have free course and be glorified*—and a numerous and pure Christian Church be gathered, and consolidated, to the *praise of the glory of His grace*.

Preliminary Remarks.

Bhoyrup, near Kishnaghur, Oct. 30, 1839.

I have now been twelve days in the midst of the Mission Villages of this Station, accompanied by my Chaplain, the Rev. John Henry Pratt; and have been examining, to the very best of my power, the mighty work which has been for these two years going on: a work it is—and a

great one I cannot doubt—a work of the Lord Jesus—of the same character as that for which St. Paul gave thanks without ceasing, on account of the Philippian Converts: *Being confident of this very thing, that He which had begun a good work in them would perform it until the day of Jesus Christ*—a work, at the same time, requiring all the caution, fear, distrust, discipline, incessant nurture, which the Churches in the Apostolic times demanded, and without which the fairest prospects have been found, in every subsequent age, to fade and disappear; but a work calling for joy, gratitude, adoration to the God of all grace, and which may possibly issue in the awakening of the whole body of the Kurta-Bhojas to that inquiry after the Gospel which has already commenced, and bring 100,000 souls within the boundaries of the Christian Church.

When I last wrote to your Lordship, in February, I mentioned my design of beginning this winter's branch of my Second Visitation by coming to Kishnaghur. We arrived here on Saturday the 19th instant; and the accidental delay of the steamer, which was to have met us at Moorshedabad, has given us a week's additional opportunity for observation. The progress of things generally, since the Archdeacon's Report in February, has been most encouraging. Seventeen new villages have welcomed the Christian Instructors. The number of those who are asking the way to the Heavenly City is now above 4000. The number baptized is, including those of which I shall presently give some account, between 1000 and 1100. The demand for Teachers stretches over an extent of 80 miles—from Hooghly to the Jelingha; and a family of seven Gooroos, who have had many thousands—perhaps 8000 or 9000—under their direction, as spiritual guides, have embraced the Gospel, and placed themselves among the catechumens of the Missionaries. Nor does there seem, at present, any given limit to the flowing tide: the current is widening and deepening daily on all hands; and, I confess, I stand astonished and overwhelmed with the goodness and grace of God in Christ Jesus! "One day spent as yesterday was," in the Village of Joy (Anunda Bas), is worth—as my honoured predecessor, Bishop Heber, said at Trichinopoly in 1826—"years of ordinary life." I find it difficult, indeed, to sober down my mind to that cool and discriminating point of judgment, which I know I ought

to do, in estimating the real good likely to be effected. But I will do my best to moderate my feelings; and your Lordship and the Society will still deduct from my statements whatever you may think needful or safe. We are in a world of sin and temptation: we have an active, powerful adversary. The human heart is deceitful: appearances are treacherous. Popular movements of any kind draw in numbers of ill-informed followers. The habits of Heathen Society soon steal behind the Christian Inquirer, and entangle him in the old ambush. The result of real conversions, even at home, and in our largest parishes, and where crowded congregations in every quarter promise abundant fruit, is comparatively small—what, then, are the allowances to be made for our feeble flocks in Pagan India? Still, the work of grace is, I am persuaded, begun in this Station; and these indications of the *Spirit of God moving*, as it were, *on the face of the waters* are causes of admiration, hope, and praise. Such beginnings of things indeed may, and will to a certain extent, fail; but without these beginnings all would remain fixed in death-like sleep. And these very beginnings are what *prophets and kings have desired to see, and have not seen them*—if I may allude to our Lord's language, with humble reverence, on such a theme.

In my further remarks, I do not know that I can pursue a better course, than first to give your Lordship a sketch of my proceedings since I have been in the Station. I will then offer such information as I have obtained, on the origin and preparatory steps of this great movement. The prospects and chief dangers of the Mission will next occupy a few lines.

Proceedings of the Bishop at Kishnaghur.

On our arrival at Kishnaghur, the first tidings which greeted us was the extraordinary fact of two or three Gooroos having come over to the faith of Christ. These were afterward stated to be seven. One had been for many years in a Christian School at Burdwan. They are all of one family, about two days' journey from Kishnaghur; and appear, so far as can be judged, to be sincere in their inquiries—for they are inquirers only. They said to Mr. Deerr, "We hear you have the true doctrine—we are seeking truth. We are Kurta-Bhojas—we hope by devotions to obtain a sight of God, and, through that

sight, salvation. We know there is only one God, the Creator of all. We know that without sacrifice there is no salvation. Put us under instruction. We renounce Hindooism—we give up caste—we wish to be Christian Disciples.” To these Inquirers, Mr. Deerr *began at the same place*, so to speak, *and preached unto them Jesus*. He declared the mystery of godliness: he presented to them the doctrine of God manifest in the flesh. They were struck with this sight of God—this appearance in the flesh. They are now under instruction. What will be the result, time will shew. But the first step is of the greatest moment. They cannot retreat. They have given up Hindooism: reproach, difficulty, persecution they must now encounter. This they know. Nor is there one earthly inducement for these Leaders to embrace the Gospel. They lose a large income, collected annually from perhaps 8000 or 9000 disciples. They have nothing to gain, but spiritual riches in the knowledge of Christ. The Society will be careful to observe that the conversion of these Gooroos cannot yet be affirmed—much less any movement whatever among their followers. But there is every reason to hope that some of the seven will stand their ground; and that, ultimately, some thousands of their people may give in their names to the Lord.

The next information we received, was, that the statements published in consequence of the Archdeacon's visit in February had by no means been overcharged—that the flocks were generally conducting themselves well—that as few relapses had taken place as could have been expected, and as few instances of gross misconduct—that an evident improvement in the morals, family order, conduct in civil society, submission under injuries, diligence, and honesty, was observable, with some exceptions—that the money borrowed for seed-corn, after the total desolation of the inundated river, 5000 Company's rupees, was now being repaid—that the increase of inquirers had been steady, and, as nearly as possible, at the same ratio *before the inundation, during it, and after its effects had passed*. To this particular I beg your Lordship's attention: it is decisive, and most important. We learned, further, that seventeen villages had joined the flocks of catechumens since the Archdeacon's visit; and that messengers were continually arriving, from forty to sixty miles' distance, to beg for instruction—

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that one or two villages having failed to obtain Teachers, had sent on to Berham-pore, to the Missionaries of the London Society, but had been very properly referred back to their own Pastors—that the number of baptized persons was nearly 700; probably, with their infant families, 1000, or more—that more Candidates were in a state of preparation for that Sacrament in every quarter—that nearly 200 were considered ready for Confirmation—that ten Chapels had been built, of mud and bamboo, with open verandahs, costing about 100 Company's rupees each, and capable of standing ten or twenty years with care—that there were twenty Catechists employed, of various abilities, but not very satisfactory persons: indeed, the character of the Native Teachers is too often dubious in the extreme—that the Rev. C. H. Blumhardt had arrived, and was applying himself to learning the language—that the Rev. Messrs. Krauss and Lipp were expected: they arrived on Monday the 21st, and were directed by the Committee to plant themselves in Solo, and in some other central spot, with the Rev. A. Alexander and Cate-chist Rozario, for the same purpose—that their grand wants were (1) Catechists of really solid piety and character, (2) Houses for the Missionaries, (3) Schools for Christian Children, (4) Chapels in the larger neighbourhoods—that then, as the three newly-arrived Missionary Brethren acquired the Bengalee (two years for a tolerable, and five for a competent knowledge, will, alas! be necessary; but much may be done earlier, in a variety of subsidiary labours) all would proceed well—and, finally, that an Auxiliary Local Society had been formed, to aid the Calcutta Corresponding Committee, and were about to circulate an appeal to the different Stations for help: 600 or 700 Company's rupees had already been sent there, from friends in the army of the Indus; and 2500 Company's rupees had been collected at a Fancy Sale at Calcutta for Female Schools.—With this cheering information we set forth.

It was on Saturday the 19th of October that we arrived at Kishnaghur; and on Monday, the first assemblage from the nearest villages took place there, in the Church-Missionary Boys' Heathen School: 200, or 300, were present; and about 40 were admitted to Confirmation, after two hours as close examination as I could institute. Mr. Deerr, however, was ill with

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fever : his health is much shaken, and he could in no way leave his couch; and I had no competent interpreter, so that I was unable to learn all which I could have wished : it was a blessed sight, notwithstanding. Most of the men had been Kurta-Bhojas of the Mahomedan class : many were advanced in life, with fine Mussulman features, black flowing beards, and eyes brightening as questions were proposed. I looked at them again and again with indescribable affection; and said to myself, as Dr. Buchanan, when on a visit to the Syrian Churches, "Can these be Children of Abraham?" I was strongly reminded, also, of the scenes which I had witnessed near Calcutta, in the Janjera and Barripore Missions of the Venerable the Incorporated Society. There was the same fervour in responses; the same simplicity of faith; the same occasional point and acuteness in their replies, which had made me almost start from my chair at that time.

Examination of the People, and Administration of Confirmation and Baptism.

On Tuesday the 22d we proceeded to Solo, twenty-two miles. As I entered the first Mission Bungalow erected in this New Mission, where a desolate wilderness stretched two years before, I paused, to give thanks to God, and adore His providence and grace. We bowed our knees as soon as we met—the Rev. A. Alexander, whom I had ordained Deacon the preceding Friday, Mr. Pratt, Mr. Rozario, and myself—to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would strengthen us by His Spirit in the inner man, and enable us to rise up, by the boundless love of Christ, to all the fulness of God. After breakfast, a large concourse filled every part of the chief room—36 feet by 18 : there must have been more than 150. Morning Prayers in Bengalee were read; and I preached from Acts xiv. 22 : *Confirming the souls of the disciples; and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.* Such an audience I had never addressed before in Bengal. In the South, at Tanjore, in 1834-35, I had. My heart leapt within me for joy. The examination which followed was entirely satisfactory; as Mr. Alexander has been twenty-one years in the country, and twelve years in the Society's service, and was a perfect Interpreter. I especially addressed

the Candidates for Confirmation; and told them, that as they had stood firm for eight or nine months—and had testified this, so far as I could learn, by their spirit and conduct—I was now about to inquire of them whether they would confirm and ratify the vows of their baptism publicly before the Church; and that if they were ready to do it, I would, after the example of the Apostles, lay my hands upon them, and implore the grace of the Holy Ghost—that they would then, by renewed bonds, be dedicated to the Lord—and that assuredly He, who had promised His Holy Spirit to them that ask Him, would not withhold that blessing, when solemnly and humbly sought for on so great an occasion. I confirmed twenty-seven. The Holy Communion was then administered, for the first time, at Solo, to the Missionaries only; as we thought it safer not to admit even those confirmed to these blessed mysteries till they should be further instructed. Indeed, I may assure your Lordship and the Society that I have endeavoured to err on the side of caution, rather than of precipitancy, in our proceedings. There are about twenty villages in Mr. Alexander's District around Solo; and a friend in Calcutta is designing to erect, at his own expense, as we understand, a suitable Chapel, with solid walls, to contain 500 or 600 persons, at a cost of 3000 Company's rupees.

On our return to Kishnagur on Thursday, we found that the delay of the steamer would allow us a few more days; and we instantly formed a plan for visiting Anunda Bas and Ranobunda, where many candidates for Baptism, as well as Confirmation, were anxiously awaiting us. On Monday the 28th, accordingly, we reached Rutenpore, where I began this Letter, and on Tuesday celebrated Divine Service at Anunda Bas—so termed from the beauty of its site—about two miles from the little river Bhojrup, which flows gently, like the waters of Siloah, and blesses, instead of desolating, like the Jellingha, the lands which it inundates. Here a crowd of 500 filled the Missionary Chapel; with verandah and tent-cloths extended beyond, to defend them from the sun. There were 150 or 160 Candidates for Baptism, approved by Mr. Deerr—who had now risen from his sickness, and was, for the first time, with us; and upward of 100 Candidates for Confirmation, of those baptized in Fe-

bruary by Archdeacon Dealtry : the rest, to the number of 250 or more, were Catechumens and Heathen. The Service lasted about three hours, in an atmosphere inexpressibly hot, and we were pressed on all sides with human faces. I began, therefore, with the examination for Baptism. The Candidates were arranged in rows.—“Are you sinners?” “Yes, we are all sinners,” was resounded from one end of the Chapel to the other.—“How are you to obtain forgiveness?” “By the sacrifice of Christ,” re-echoed the crowd.—“Who is Christ?” “The only Son of God?”—“What do you mean by His sacrifice?” “We were sinners, and deserved God’s wrath; and Christ bore that wrath in the stead of us,” shouted some.—“He suffered in our place,” cried other voices.—I pause, to call the Society’s attention to this point: the Kurta-Bhojas uniformly seize on the doctrine of atonement: they say, “This is what we have been seeking for.” It seems that their notion of obtaining a sight of God is met by the doctrine of a God Incarnate suffering for man. Thus our Missionaries, like St. Paul, know nothing among their converts but *Jesus Christ and Him crucified*; which, though still a *stumbling-block* to some, and folly to others, is *Christ the power of God, and the wisdom of God*, to them that are called of all nations and kindreds and tongues and people. But I proceed.—“How is your heart to be changed, and made holy?” “By the Holy Ghost.”—“Why do you desire Baptism?” “To obtain the pardon of our sins.”—“Will you renounce all conformity to idolatry; poojahs, feasts, processions, &c.?” “We renounce them all.”—“Will you give up Caste?” “Yes; we have already.”—“Will you forgive injuries for Christ’s sake?” “Yes.”—In short, I went over the chief points in the Creed, the Lord’s Prayer, and the Ten Commandments, and the other topics in the Catechism. I then asked Mr. Deerr how long they had been under instruction. He replied, a year, or more. I inquired if they had been living consistently. He answered, “Yes.” Upon this, I begged Mr. Deerr to proceed with the Baptismal Service, in Bengalee. When he came to the questions, I paused, and said, “The Church requires two witnesses for each candidate for adult baptism—will, then, the Baptized Christians present be witnesses for them?” They shouted that they would. “Will you ad-

vise, assist, warn, and strengthen them?” They answered, “Yes.” The sight now was most touching. The flock already baptized, with keen look, were waiting to know whether the new candidates would be admitted. I said, “Then I accept your sponsorship.” The Rev. Mr. Pratt and Mr. Alexander, with the Catechists presenting the moveable font, then proceeded along the lines of Catechumens, and administered Holy Baptism. I then stood in the midst; and received them in a body into Christ’s Church, pronouncing, as well as I could, in Bengalee, the prescribed formula. The Rev. Brethren then again went round, and signed them with the sign of the cross, repeating to each the appointed words of signature. It is impossible to conceive the solemnity and joy on every countenance.

The Baptisms being ended, I explained the nature of Confirmation or Ratifying: and having the Candidates before me—above 100—I asked them if, after eight or nine months, they were ready to stand to their baptismal engagements; or if, on the contrary, they repented of their vows. They shouted, with thrilling energy, “No, we do not repent: we stand to our baptismal dedication.” I inquired whether they were prepared to go on, under the banner of Christ, to their lives’ end, whatever they might be called to do, or to suffer. They replied, “Yes.” I asked, in what way they hoped to do so. “In the strength of Christ,” was the shout of answer, almost in the words of the Apostle: for all our doctrine in these Missions is simple, apostolic, old-fashioned truth; without superstition on the one hand, and without fanaticism or neglect of means on the other. When the Confirmation was over, I addressed a brief exhortation:—“Your village never deserved the name of Anunda Bas till *these days of the Son of Man*: it is now The Abode of Joy. Three kinds of joy are in it—joy in the tidings of a Saviour, as the angels sang—joy in your hearts, by this Saviour being born and formed within you, as the Apostle speaks—and joy in heaven, over many sinners who have repented. You, who are Confirmed, have now given in your names again as the soldiers of Christ; and the Holy Ghost has been, and will be, communicated to you, in answer to prayer. You who have come to Holy Baptism, repenting and believing, have been “made children of God, members of Christ, and inheritors of the kingdom of Heaven.”

You, who are Inquirers and Catechumens, have this day seen in what holy bonds you are to be knit to Christ. You, who are Spectators only, are now invited to examine the evidences of the Christian Faith, and no longer to worship an *Unknown God*. Let joy fill every heart—the joy of inquiry, the joy of expectation, the joy of Baptism, the joy of Confirmation in Christ, the joy of a Saviour born into the world, the joy of the heart receiving this Saviour, the joy of angels exulting over penitent sinners. There is only one class of persons which causes no joy—the hypocritical—the false-hearted—the backsliding—the obstinate—the impenitent. What joy can there be on the account of these treacherous and rebellious spirits? None; except to the Devil, the great Adversary, and his angels!"

The following day, Wednesday the 30th, the same blessed duties were repeated at Ranobunda; with this difference, that the Candidates for Baptism were more numerous, about 260; and those for Confirmation fewer, 15. But the crowd, the attendant inquirers, the Heathen, the eager answers of the examined Candidates, &c., were the same. I can truly say that I never was so penetrated with the beauty of our Liturgical Offices for Baptism and Confirmation, as during these visits. The prayers and thanksgivings of the first, the imposition of hands and invoking of the Holy Ghost of the second, were appropriate indeed! The one was the sign and seal and first day, in the eye of the Church, of the heavenly birth; the other was the descent of the strengthening grace of Christ upon the new-born Christian Converts—all was simple, sublime, scriptural.

We returned on Thursday to Kishnaghur, and welcomed Messrs. Krauss and Lipp from Calcutta; and, in the evening, laid the first foundation of the Boys' sleeping apartments; to be succeeded, as we hope, by houses for the Missionaries and Girls' Schools, and appropriate buildings for commencing Christian Education vigorously, as the Mission proceeds. On Friday I spent several hours with the four Brethren, consoling, advising, admonishing, exhorting, to the best of my power. The number of Baptisms was above 400; and of Candidates for Confirmation, 182, or a few more. The Baptisms, added to the 600 or 700 previous, raises the whole number to between 1000 and 1100, and, with the families, many more; while the Confirmation of nearly 200, out of 650 or 700,

is a very high proportion, considering how many children were among those baptized. It is a pleasing fact, that a little subscription was begun here on Sunday, in this small Station of fifty or sixty persons; and the subscription paper shows already between 500 and 600 Company's rupees.

Origin and Preparatory Steps of the Awakening.

But your Lordship will remind me, that I promised to give such information as I had obtained, of the origin and preparatory steps of this great movement.

1. The principal means is, I have no doubt, the holy and devoted Mr. Deerr's characteristic preaching of Christ Jesus, in intelligible and fervent Bengalee Addresses, sustained by his benevolent and disinterested life. A person more thoroughly a Missionary I never saw. He is like Schwartz, in simplicity of mind, disregard of self, incessant labour, and love to Christ and the souls of men. He lives and thinks of nothing else; however much he may fall short of Schwartz in the wisdom, tact, and management of the human mind, which distinguished that illustrious Missionary. I am speaking only of means: God alone, in His grace, is the Author of all that is truly good. I was not aware till I made the inquiry, that Mr. Deerr, with three or four Catechists, had preached daily, for the space of two years, in the Bazaar of Kishnaghur; so that, not *all Asia*, but—all the Zillah of Kishnaghur, had heard the Word of the Lord Jesus. The impression made was testified by the fierce opposition which he met with, the contradiction, the violent assaults, the gross abuse, so that his life was at times in danger. Arguments were sometimes entered on by the crowd of 200, 300, or 400 persons; and there were often three or four speakers. This was in the course of 1835 and 1836, after his return from Europe. The converts who have since been made, Kurta-Bhojas and others, had thus heard, most of them repeatedly, the mystery of the Gospel, and many of them the arguments which had been held; for the villagers throughout the Zillah are continually coming up to the Courts of Kishnaghur, or for other business.

2. In the next place, the secret preparatory work in the minds of the Kurta-Bhojas joined in upon, and aided, this bold preaching of the sacrifice of Christ, just as *the devout and honourable woman*

in the Acts of the Apostles—Lydia, for example, *whose heart the Lord opened*; as I trust He has, and will, many of these. Their history I cannot fully develop: time will reveal the whole. So far as I can learn, (1) their name means, Worshipers of the Creator. (2) They spring from both Hindoos and Mahomedans. (3) They have been, like the innumerable other subdivisions in Hindoostan, very much unknown, and not often disturbed by their neighbours; for Paganism tolerates all religions but the true. (4) They have a tradition that they came from the West; and indeed some of the older men are Rajpoots, manifestly, by descent. The Bengalee is quite a different person. (5) Many among them date their rise from one Baboo Doolal, a Gwalior—Milkman Caste—in Ghoorpara near Hooghly, forty or fifty years since. Probably many eminent leaders have appeared in different places. (6) Their chief peculiarities are, (a) They reject all idolatry. (b) They acknowledge neither Koran nor Vedas. (c) They worship one God, the Creator of all things. (d) They perform their devotions in the night; when they eat and drink together, and sing hymns or poems of a religious character. This reminds me of Pliny's language respecting the first Christians. (e) They conform in the day to the Hindooism or Islamism of their families, i.e. they live as Hindoos or Mussulmans from cowardice, and not having hold of enough truth. (f) They profess to seek, by devotion, that God would give them eyes to obtain a sight of Himself, and, through that sight, salvation. (g) They have an expectation that God would become incarnate and visible to their bodily eyes. (h) They have some idea of a Trinity of Persons in the One God, whom they call [1] Kurta, "Creator;" [2] Thakoo, "Son;" [3] Mohaprabroh, "Great Spirit." The Hindoo Mythology, as is known, is full of incarnations, and traces of a Trinity. (7) The Hindoo Kurta-Bhojas were under the guidance of Gooroos, who are themselves of the Kurta-Bhoja Sect, and who used magical incantations, and committed to each disciple a secret word, or muntra, which, if never disclosed, would lead to salvation. (8) There are five classes among them, of a civil nature; only four of which I could, however, learn: [1] "Bhaoul," which is thought to be a proper name of some leader: [2] "Darbish,"

or "Dervish," which would appear to be of Persian origin: [3] "Kurta-Bhoja," which I suppose must be a common name of the entire body; [4] "Sahib Dhunney," or "Master of Riches," probably secular only, like "Baboo" or "Zemin-dar." (9) They are supposed to be 100,000 in number, and to be scattered from Hooghly to Benares.

It was to a village of these people that Mr. Deerr addressed himself, in 1835; and, after a year's consideration, received about thirty of them, in 1836, to Baptism, as I stated in my former Letter to your Lordship. I confess this preparatory work, which was going on so long, gives me a considerable confidence that the whole is, in substance, of God. In fact, if these seven Kurta-Bhoja Gooroos, or two or three of them, turn out sincere believers, it is impossible to say how rapidly the tidings of salvation may extend. *The word of the Lord may again run and be glorified*, as among the Thessalonians of old, in the length and breadth of India.

3. I assign further, as a preparatory cause, the instructions of early Missionaries at Serampore, Chinsurah, Calcutta, who were accustomed forty years since to travel through the Zillah and preach the Gospel. One convert heard the word of the Kingdom at Calcutta twenty years ago. One Gooroo had been in the Burdwan School. Others are found to have received ideas of the Gospel through their family, &c.

4. The silent distribution of copies of the Holy Scriptures and Religious Tracts have had their share in this blessed machinery; to what extent I do not know; probably not to a wide extent, as the Zillah is entirely destitute of education.

5. The chastening hand, again, of the Almighty, in the fearful inundation of 1838, aroused multitudes; whilst the lovely characteristics of Christian Charity, beaming forth, as I mentioned in my former Letter, would tend to win the alarmed sufferers, and draw them *by the cords of love and the bands of men*.

6. The power and fame of the British Government, with an indefinite idea of bettering their condition, would have its weight with almost all. While this motive was prevalent, it would produce, of course, only nominal converts; but some influence of it, I apprehend, has been unavoidable. For fifty years after the battle of Plassey, and during the gradual

aggrandizement of the British Power, the Natives thought we had no religion; and indeed the weight of Government was thrown into the scale of Heathenism and Mahomedanism. A Native knew that he should lose its favour, if it were suspected that he had embraced Christianity. For the last thirty years, things have gradually altered. The connexion with Idolatry has been dissolving. The sentiments and feelings of the Government and of the Services, defective as they now are, have been incomparably improved. The Thirty Churches erecting or erected over India, are in the face of the sun. The new Cathedral at Calcutta is known in every bazaar. As therefore, at the first promulgation of the Gospel, the Governing Powers were adverse to the new and despised Religion, and this went to depress the doubting inquirer; so I conceive it to be inevitable that the Christian character of Britons now must have encouraged these numerous converts. Nor is this wrong. *Kings the nursing fathers, and Queens the nursing mothers* of the Church is an object of prophetic expectation. The general and progressive weakness, also, of ~~the~~ native superstitions—their decrepitude—the contempt into which they have gradually fallen—the props of secular authority knocked away from under them—science, literature, commerce, jurisprudence, sapping insensibly their very foundation—must have, doubtless, facilitated the transition to the profession of Christianity on the other hand.

Indeed, wherefore should we not say, that all the subordinate means which I have enumerated, and many others, have contributed, in “the never-failing providence of God, which governs all things in heaven and earth,” to the grand result? and why should we not trace with gratitude some of the intricacies and combinations of a thousand *wheels within wheels* in the stately march and triumph of Christ? Were there not such sub-arrangements in the conversion of our own Druidical and Saxon Ancestors in the second and sixth centuries? Were the first converts of Augustine and his followers uninfluenced by the royal example? Were the defects of that first age of Christians a barrier to a better class in the succeeding periods? Or, was the Blessed Reformation less important in its result, because of the mixture of motives in the age and race which first witnessed that glorious revolution in matters of Religion?

To God alone, in His grace, we nevertheless ascribe all the glory of hearts renewed, sins pardoned, souls saved, in all these European Movements of old, as in these Oriental now. We guard sedulously, indeed, against proposing secular motives, or being satisfied with Nominal Christianity. We aim at the purest and most spiritual and consistent Christian doctrine, experience, and practice. But we thank God for the least real success; and the least preparatory steps for bringing men under the means of grace, and extracting them from the mire and pit fall of nature's darkness and pollution.

Prospects and Dangers of the Mission.

But I am intrenching, I perceive, on my next topic—*The Prospects and chief Dangers of the Mission.*

Prospects.—With regard to the prospects I have learned, now that I am in my eighth year of residence in India, to be much less sanguine than I was; and yet I must not, and will not, distrust the grace and power of God. The prospects are, indeed, unbounded. The fields are white for the harvest. The immense Empire committed to the greatest of the Protestant Nations, almost by miracle, speaks for itself. *Take things at the very lowest*, and what a scene still opens before the view from this Kishnaghur Mission!

- (1) There are 4000 souls broken off from the chain of Caste, Idolatry, Superstition, Vice: this is a fact of the last moment.
- (2) These Inquirers are under direct Christian institution and instruction: all is instinct with the fullest and clearest principles of the Gospel: they are not left to their old incipient notions: they are not taught Kurta-Bhojism, nor any other *ism*: they are training in the School of *God manifest in the flesh*.
- (3) So many of these Catechumens have appeared to manifest a change of heart and the dawning of grace, that 1000 or 1100 have been baptized: I say “appeared,” for I am taking things at the lowest.
- (4) After two years, about one-fifth have been judged fit candidates for Confirmation; or, taking the adults only, one-third perhaps. These are still detained, and kept back from the Sacrament of the Lord's Supper, for more matured instructions and firmer habits of piety.
- (5) New accessions are made of Inquirers: among the rest, seven Goo-roos, who have been the guides, and are nominally the guides, of thousands—four, five, six, seven, eight, or nine thousand—

take the lowest, 4000 disciples. (6) There is no retreat open to Hindooism or Mahomedanism to any of them—they may be apostates—they may be outcasts—they can never be Hindoos, nor Musulmans again. (7) They profess boldly the Name of Christ at their homes, in their villages, and in their circle; and bear the bitter hatred and reproaches of their neighbours, and the petty injuries of the Zemindars. (8) Five European Missionaries are in the field of labour—two, accomplished Bengalee Scholars of experience, standing, and exalted piety—the rest, beginning to become such. (9) All classes of persons bear testimony to the general good conduct of these Inquirers and Converts, so far as they can at present judge—for I still stand on the lowest ground—Judges, Magistrates, Missionaries—strangers who visit them—the Archdeacon, the Bishop's Domestic Chaplain, the Bishop. (10) Every accusation or complaint is examined and sifted to the bottom, with the greatest calmness and perseverance: nothing is passed over. (11) The money lent to the Christians for purchasing seed-corn last spring, to prevent their borrowing funds at 100 per cent. from the native money-lenders, is now being cheerfully repaid. (12) The sect from which most of the converts sprang, ramifies over a large tract, and is allied by the strongest ties together: and as some of their Goo-roos have embraced the Gospel already, many seem not unlikely to listen to the same joyful sound. (13) The above-named temporal advantages of seed-corn loans may have swayed many, and influenced more; but those who best know the Hindoos and Mahomedans declare, that such transient and uncertain benefits would never move a single Idolater or Musulman from his faith. The lacs upon lacs given in charity two years since, to the perishing, famine-stricken, population of Western India, and very much through the hands of Missionaries—Mr. Moore, for instance, of our own Society, whose exertions at Agra have been publicly acknowledged by the Governor-General and the Hon. Court of Directors—produced no conversions. The constant flow of the Charitable District Societies at Calcutta, Cawnpore, Kurnaul, &c., produces no conversions. False religion sinks far too deeply into the soil for such feeble means to eradicate it.

Dangers.—The Prospects, then, of the Mission are most cheering, as I cannot

but think. But the *dangers* are unquestionably imminent:—

1. From the dawnings of spiritual life and feeling in the converts being so weak. We thank God for this dawn; but there is at present no strong, impressive, mighty movement of grace; as when the concourse under the sermon of St. Peter were *pricked in their hearts*, and said unto the Apostles, *Men and brethren, what shall we do?*—or, as when the Philippian Jailor cried out, *Sirs, what must I do to be saved?*

2. The Inquirers and Converts are an uneducated class: few can, like the Bereans, *search the Scriptures daily, whether those things were so*. They are feeble in religious feeling; and dependent on their instructors, like babes.

3. And this brings me to the principal danger—the long period, comparatively, which must elapse before the frame-work of so extended and extending a Mission can be set up—before the three new Brethren can take their full share of labour—before Catechists can be trained—before Chapels can be built, and School-houses prepared, and Schoolmasters provided. Your other Indian Missions are in readiness—the Mission Houses, Compounds, Schools, Chapels, Farms, Native Villages of Christians; the rough work is got through. At Kishnaghur, all is new and unfurnished. Mr. Deerr was absolutely alone till a few months since; and there are now seventy and more villages to watch over, with only himself and Mr. Alexander in a state to labour among them. Nine-tenths of the work stands still of necessity; and the danger to souls is correspondent, with so subtle an adversary as Satan, and in such a fallen world as this.

4. The character of the Native Catechists and Readers augments the peril; because the mischief, if there be mischief,—and there is—is hidden under ground, in the way of secret bad example, secret extortion, secret dishonesty, secret tricks, secret impurity of conduct, secret correspondence with Heathen Zemindars and Oppressors. It is impossible for your Lordship and the Society to understand me in the way which I could wish on this subject. My Tanjore Charge, in 1835, opens many of the methods which I then was informed the Native Catechists too often resorted to. There are twenty in the Kishnaghur Mission, and not one can be trusted out of sight—not one—good as they say some of them are. The fickle-

ness of the native character is unaccountable—its incapacity of withstanding the threefold temptation of money, pride and conceit of station, and abuse of authority. Of course, they cannot but be raised somewhat, by their talents, acquisitions, station, pay, &c., above the flocks whom they instruct. Pride rushes in like a flood—self-indulgence—affectation of European Manners: all India leans toward British habits—indolence—fine houses, servants, palanquin-travelling. Thus they contract debts; and dishonesty, treachery, apostasy of heart, inconsistency, follow. It is, I assure your Lordship, a perfect mystery to me. But such is the fact: and being such, how indispensable is that order of means, for which we know God is pleased to bless, and for which He has instituted His Church and her threefold rank of Ministers, and her Sacraments, and her pastoral functions. It is the want of these last, which, as respects the Catechists, renders them too often worse than useless: constant superintendence, the constant presence of the European Missionary, is absolutely required. A Native Ministry will doubtless arise, just as in the Apostolic Churches, and in those of subsequent ages. But prostrate, effeminate India will be long ere her Converts can work alone. Bishop's College, the Calcutta Head Seminary, Vepery, the Bombay Seminary, and others, are of unspeakable importance, and will ultimately, under God's blessing, fully succeed; but the present moment is everywhere full of difficulty, disappointment, danger; and Kishnagur forms no exception to the remark. Every thing shall be done, that can be done, to check the rising mischief. A Native Ministry is one of my grand objects. But the first years must pass in probation: the first series of youth be managed as well as we can: the second, or, third, or fourth, must be waited for, and European Agency must fill the long interval.

5. There is, however, an attendant danger in the very European Missionary, Archdeacon, Bishop, Chaplain, Visitor, going among these flocks;—the relative distance in civil society is so immense; and the self-importance swelling in the breast of the Native so insidious. The taking of liberties, the presuming on help, the indulgence in indolence, are symptoms of this, already shewing themselves.

6. The divisions among Missionaries and different bodies of Christians I need

scarcely notice as a special danger: though it will be augmented, as so many as five Brethren are labouring in one Station, and as Missionaries of other Societies, not of our Church, are at the neighbouring Stations. The inhabitants of some of our villages, taking umbrage at supposed neglect or ill-treatment, have already marched thirty or forty miles, to Berhampore, as I before intimated, in order to obtain help; and other similar evils may be expected, as things go on. All your sects and novelties at home are re-produced in the unsettled society of India; and a sore probation they are to the faithful Ministers and their flocks. But here, the Ecclesiastical Polity, Prayers and Services, of our fixed Protestant Apostolical Church shine out in their full excellency. I have always thought, from the time I first could estimate the fickleness of the native character, and the unsettled religious opinions of our European residents—unsettled almost to confusion—that the Liturgy, Articles, and platform of Spiritual Government of our Church, as established by Cranmer, and understood by Nowell and Hooker and her other more distinguished Divines, would be the glory of India, as she has been of Britain. Nor shall any thing be wanting on my part, in submitting to the Authorities at home such modifications of our Canons and Regulations as may appear requisite—slight as, in truth, they will be.

7. I ought, lastly, to mention, as a source of danger, the state of society in the lower subdivisions of our population, and their relations to the Zemindars, Darogas, and generally the Land-owners and Police-officers interposed between themselves and their European Governors. The British Jurisprudence has not yet penetrated deeply below the surface. All is righteous so far as their power extends. Their courts are open to all. The revenue is fixed and known. Taxes, there are none. Crime is visited with due punishment. But nineteen-twentieths of the agricultural population dare not complain of the incessant extortions, false accusations, and petty cruelties of the large land-owners and the tribe of native policemen. The possession of a rupee by a Ryot is the prelude of some trick to obtain it. No rents, on the other hand, are paid, but at the last extremity. The native money-lenders at 150 per cent., while the Government Securities are at five, first entangle, and then grind the faces of the

poor. What is the Christian Ryot to do? How is he to obey the precepts of Christianity, as exemplified by the conduct of St. Paul when unjustly accused and imprisoned? The danger is inconceivably great.—But I must apologize to your Lordship for these details.

The Bishop thus concludes his deeply interesting communication:—

And now I commend India, and this most affecting scene of opening blessedness at Kishnaghur, to your Lordship's and the Society's prayers. Let us honour God in this great emergency, and He will honour us. We stand on the margin of grand operations of Divine Grace. India is moving, from Cape Comorin to the Himalayas, and from the Caspian to the Irrawady. Some knowledge of the Gospel is more widely diffused than we imagine. An acute observer, in the service of the Nizam of Moorsshedabad, observed lately to the Governor General's Political Agent,—"I see what you are about. All India will be Christian;—every thing tends that way; and though, as an Hindoo, I cannot assent to Christianity, yet, if you can establish your Christian morality among us, I allow it will be a great blessing."—Yes, and we will establish that mystery of *God manifest in the flesh*, on which only can the superstructure of morals be built, and on which, by the grace of the Holy Ghost, it will assuredly be raised.

Such is the state of the Kishnaghur Mission, its Prospects and Dangers, as developed in the comprehensive and discriminating Letter of the Bishop of Calcutta. The view is cheering and encouraging; calling for devout thankfulness, praise, and prayer. But it calls also for large and prompt aid, both of funds and *able Ministers of the New Testament*. These the Committee are most solicitous to supply. But the inadequacy of the means, of either kind, at their disposal, renders it impracticable fully to answer the call. One additional Missionary has just departed for Calcutta, who will probably be added to the Kishnaghur Mission; but how far short does this come of the pressing wants of the Mission! Large pecuniary aid is also demanded for buildings, and

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other contingencies, which the financial situation of the Society, and the urgent claims of other Missions, render it difficult to supply. Encouraged, however, by the blessing which has hitherto so largely rested on the Society's labours, the Committee go forward, trusting in the GREAT HEAD OF THE CHURCH for all needful supplies; and again commend this cheering field of Missionary Effort to the prayers of all those *who love our Lord Jesus Christ in sincerity*.

Polynesia.

Sandwich Islands.

AMERICAN BOARD OF MISSIONS.

Great Religious Awakening.

IN all the Five Islands of this groupe, occupied by Missionaries of the Board, a great Religious Awakening, which began in the early part of 1838, has been steadily proceeding up to the latest accounts which have appeared. We shall hereafter give some notices of the Islands Hawaii, Oahu, Kawai, and Molokai: at present we shall confine ourselves to Dr. Baldwin's

Details of the Awakening at Lahaina, in the Island of Maui.

The Rev. W. Richards, Dr. Baldwin's associate, was on a visit home when the Awakening began; but returned, as will be seen, in time to take a share in the labours which it occasioned.

I will attempt to give you a brief account of what God has been doing for us; though I feel that neither tongue nor pen can tell what our eyes have seen and our hearts have felt. While the Churches of Christendom were not advancing rapidly in their march toward conquering the world, God had not forsaken us; but was pleased to put His own hand to the work, and pour out His Spirit almost universally over these Islands.

Means employed.

At my last date, I told you of our visiting the whole population of Lahaina and places near. We had shortly before commenced daily preaching. There was at that time an evident moving of soul, apparently in the whole population.

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A series of religious meetings commenced March 7th. I was assisted in this by the Brethren from Wailuku, and the Brethren from the Seminary. These Brethren did most of the preaching during the six days that the meetings continued; as I expected to have all my strength exhausted, in following up their labours afterwards.

The subjects exhibited at these meetings were such as the following—that the Word must be a savour of life and death—the servant who knew his Lord's will, and did it not—sinners not willing that Christ should reign over them—halting between two opinions—the balm of Gilead—the sinner hardening his neck—God not willing that any should perish—and the danger of sinners feeling that they had some goodness of their own to commend them to God. Great pains were taken to represent God as near at hand, and one with whom the sinner must have to do; in order to shew the interest which He took in men's welfare—and to shew Christ the only refuge.

Deep Interest awakened

The interest which we had observed among the people previous to the meetings now became more general; and the cases of decided conviction or awakening began to multiply: indeed the little cloud had already spread, till it seemed to rest over the whole population: there seemed to be an awe over the whole.

During the week of the meetings, all business was, as if by instinct, suspended. Even that of preparing the food, to which hunger prompts, was not attended to. It was observed that no fires for cooking were kindled in all the place—a change, which even positive orders from their Chiefs would hardly have effected at any other time. The whole population seemed, during this week, to view the time as a Sabbath; and to our view, even the hardest seemed to have some sense that God was near. Those were days of awful solemnity to us. We had heard of His pouring down the Spirit on parts of Hawaii; and now we saw Him advancing in majesty toward us. We bowed down in earnest before Him—entreating Him not to pass by, without giving us a shower of blessings.

Our congregations had increased in numbers before the meetings. The house was almost always crowded to excess. Probably two thousand were generally present, while many went away who

could not gain admittance; and more deep solemnity, and stillness, and fixed attention could never be found in any part of the world. All classes crowded to the Place of Worship. The children thrust themselves in, where they could find a little vacancy. Old, hardened transgressors, who had scarcely been to the House of God for the whole fifteen years that the Gospel had been preached at this place, were now seen there in tears—melting down under the power of Omnipotent Truth. The blind, whom we had never seen before, we now saw, as we went to the House of God, led along the way—sometimes by a parent, sometimes by a child, and sometimes, perhaps, by a grandchild—just as they were tottering over the grave. Cripples also sometimes affected our hearts deeply, as we saw them labouring to get to God's temple as hard as some have done to reach that of Juggernaut. Two of these were seen, and are seen to this day, crawling on their hands and feet, to every meeting: one of them we had none of us ever seen before, and none of the people seemed to know before that such a being was in existence; and now we have some hope, that, in soul at least, he has been made whole.

The King, who had been some months at Lahaina with his train, had not been seen at the House of God till a short time before the meetings: he now became a pretty regular attendant, and we sometimes hoped was really under the influence of the Spirit of God. His Wife has since been the subject of more decided serious impressions: we cannot but hope that she is born of God. His numerous train, who were generally young, and who had been considered the most hopeless of all the people as to attending to salvation, were now seen breaking away from the fell destroyer, and began one after another to be seen in the great congregation. Nearly every day while the series of meetings lasted, and occasionally afterward, we held a meeting at the King's own house for the benefit of his people, at which himself and his whole train were present: here, from some of the Brethren, the most alarming and pungent truths were set before them; such as they can never forget, and such as will rise up to condemn them at the Day of Judgment, if they repent not. These truths were not without effect: with other means, used afterward, they awakened many: some of the

most hardened, we think, have given their hearts to God.

The morning meetings were kept up after the protracted meeting closed, and with undiminished numbers and interest. The Work of the Spirit might be said to have only begun during the series of meetings. Feeling, among the people, evidently deepened every day from that time; and every day we were hearing of new and interesting cases of sinners awakened. Every Sermon seemed to do thorough execution. If terror was preached, the people were terrified: if love was the theme, they were melted; and those, who had before been the most set against the Gospel, were, in many cases, the first to fall under its power. So evident was the effect of every effort, both in awakening individuals and in making a general impression, that I often felt as if I wished to preach the whole twenty-four hours, without any respite.

Decility and Affection manifested.

One thing I wish particularly to remark: although the most pointed truth which the Bible contains were addressed to the people, with all the force which we could command; and though personal and pointed addresses were often made to persons of all ranks—from the King and high Chiefs, whose persons were considered a few years since so sacred that it was death to pass into their shadow, down to the lowest of the people—not varnishing over or concealing their sins, but setting them forth in the light of God's Law; though all in the church and out of it, from highest to lowest, were told both the nature of their sins and the awful consequences which must soon follow without repentance—yet we have never heard, in a single instance, of any offence being taken at the preaching or any other means which we have used. All have seemed to consider what they have heard, in whatever form, as the Word of God, against which it was utterly out of the question to wage any war—to which they must bow in submission and love, or they would be crushed by its power in the day of God's wrath.

I would add, also, that the more pointedly and faithfully we have dealt with the people in the concerns of their souls, the more clear and frequent have been the manifestations of their love to us. It is impossible to describe the increase of interest, which this people seem to feel for us since the Spirit has been poured

out here. We see this in thousands of incidents which are trivial; but still permit me to give an instance, by way of illustration.

Shortly after our protracted meeting had closed, I went to Molokai, to assist Mr. Hitchcock in a similar meeting, taking my family with me. We spent one week there; and when we returned, we landed here in the evening. It was a dark evening too; and as I went on before my family, to unlock the house, I had not thought of seeing any of the people that evening. It had not occurred to me, that they could know of our return. But I had scarcely opened the house, when it was crowded with those who had come to welcome our return. I had often landed on different islands, but had never seen the people so eager to clasp my hands, or to express their "*aloha*"; and I was not more surprised than I was rejoiced, to perceive, by their tenderness, and by the new faces which appeared among them—faces of those who had been hitherto strangers to us—that the work of God had gone on during our absence from the Station; a matter which had caused us great anxiety, previous to our departure.

I have mentioned, that the preaching at sun-rise was continued every day after the protracted meeting closed. Besides this meeting, I also from that time held every afternoon a meeting to which the people of some particular section of Lahaina came, and that section so large as to bring all the people of the place to the meeting once every fortnight. We had also occasional meetings for the aged, who do not generally understand the truths of the Gospel so readily as do the young; nor do they often catch the preaching of a Missionary so easily as do the younger. At these meetings, I generally requested some of the most pious and experienced members of the church to explain some interesting and vital truths.

Besides public preaching, Conversation was used as a means of converting sinners. Our house was thronged, from morning till night, with those who came to inquire the way of salvation; both Mrs. Baldwin and myself giving ourselves up wholly to the work of leading souls to Christ. Our time at the house was almost wholly employed in conversation and personal application of the Truth, not always excepting the time when we were taking our meals.

Generally those who came exhibited marks of feeling, and often of deep feeling. Often they could not refrain from weeping. Tears rolled freely. There were times when the threshold of my study, where many stood to converse, was wet so often and so profusely with their weeping, as scarcely to be dry for the whole day together. They exhibit much of the simplicity and many of the other traits of children; and, doubtless, their profuse weeping is sometimes to be ascribed to that cause, rather than to the depth of their feeling.

Earnestness and Prevalence of Prayer.

Mrs. Baldwin was sometimes able to attend meetings for females and children abroad; but one of our children being ill during most of the time, she was obliged to confine most of her efforts to home. She therefore set apart a room in the house, where, when not engaged in personal conversation, she could resort with pious females for prayer: when she was not able to be with them, they prayed there by themselves; so that often that room was a scene of prayer from morning to night. It was sometimes literally a *Bochim*; and we trust that many fervent supplications went up to heaven from that sacred spot, to return in effusions of the Spirit on the people.

There was a solemnity resting on the whole church, and more or less interest felt by all; but still only a part of the church seemed to enter heartily into the scene. Some of these, however, gave themselves up wholly to the work of the Lord, even so far perhaps, in some cases, as to forget their meat and drink, or rather praying was their meat and drink. They seemed to understand the mind of the Spirit. I have never seen Christians more intently set on any object than they were to have God pour out His Spirit. Their exhortations, as well as their prayers, assumed a character altogether different from what they had ever had before. We have often noticed it as a trait of character among the people, that they could attend to but one thing at a time; or, to express the matter more correctly, that they could not easily change from one kind of business to another the same day. This trait was remarkably exemplified in their prayers, and in all which they did to promote the work. Those whose hearts were interested in it went to the work with their whole souls, and gave it their undivided attention. It

was interesting to see their singleness of purpose. They had seen, in several particulars, the reality and the power of God's working among them. They saw a universal moving among the people: they saw some old transgressors, who had resisted all means hitherto, now melting down with scarcely any means at all: they saw, and they wondered as they saw, some iniquities, which had heretofore resisted the power of the law of the land and all the force of persuasion, now dissipated as chaff before the wind; and that, too, while such sins were perhaps not even named by us in public or private. It was seeing these visible effects of the Spirit, that first seemed to give point and earnestness to the prayers of Christians, so far as means are concerned: some of them have continued their earnestness and their apparent constancy in prayer to this day.

Awakening and Inquiry among Children.

I have mentioned the interest which was early manifested by many of the children. About the first of April we had a series of meetings especially for them. I preached to them two or three times daily; besides which they had prayer-meetings themselves, with some of the members of the church to guide them. One week was spent in these meetings, and the effect was beyond our most sanguine expectations. The interest awakened was pretty universal among all the children of the place—children as thoroughly taught in iniquity, formerly, as perhaps any in the islands; for they have not only the iniquity which may be called of native growth, but this place is more frequented by ships, for one half of the year, than any other place in the groupe. After the meetings, the common word among the pious here was, that there were no longer any children found to play and make a noise along the beach. Parents were astonished to find their little-ones not only becoming more docile, and ready to listen to them; but to find them often alone, praying to God to save their souls. For a long time, one could scarcely go in any direction, in the sugarcane or banana groves, without finding those little-ones praying and weeping before God. I have myself turned out of my way to avoid disturbing them.

The deepest interest was felt in the Central Girls' School—a School formerly taught by Miss Ogden; and for which she laboured and prayed faithfully for many a

year, without seeing the fruit which she desired. When she left them, six months previous, all the pupils were wild, and many of them exceedingly wicked. There are upward of a hundred in this school, and probably there is not one of them who has not had considerable concern for her soul. They meet an hour every day, either before or after school, for prayer: at this meeting all the scholars attend, with their four pious teachers.

There is no part of this population on whom I look with deeper interest, or more devout gratitude and joy, than on this groupe of interesting Girls. How could it be otherwise, when many of their faces already shine with holy love, and God of a truth dwells among them! They are the future Mothers of Israel in these Islands. I should have added also, that when God began His work here, many who had formerly belonged to this school, and had married and had already become mothers, or who had forsaken the school through love of sin, now returned to it, and many of these now appear to be truly converted. Though mothers, they call themselves children, and we look upon them as babes in Christ.

Soon after Mr. Richards' return, we held a second series of meetings, continued three days; which was also attended with a blessing. The effect of it was to rouse the people anew. Many who now seem truly converted, were awakened at that meeting. There is not now, by any means, that deep interest among the people, at large, which there was; but still the work goes on, not only, as I have mentioned, among the children, but among adults. There are now as clear cases of conviction as there have been at any time previous; and we are frequently hearing of persons being awakened, some of them such as have hitherto resisted all the Means of Grace. Preaching still takes hold of the heart; and if we are faithful, it will no doubt continue to do so. Pray that God would yet shew us greater things than these.

Results of the Awakening.

If it be asked how many here have been hopefully converted, I would answer, that I have no definite opinion as to the number. I would hope that hundreds have really been born again. There is a new face on every part of society here, which would seem to warrant such a hope; and yet, considering the great importance of admitting none here to the Church but

such as God had prepared for it, and considering also how often we have been deceived by hopeful appearances among this people—a people who have not yet, by any means, obtained the growth and established habits of the inhabitants of civilized lands—considering these things, I cannot by any means think it wise to gather these hundreds into the church, in a single month. I cannot think we ought at once to receive all who seem to exhibit some fruits of the Spirit. A little delay will probably do real converts no hurt; while it will do much to dissipate false appearances, and help us to know who are on the side of Christ, who are working for Him, and who are still among the ranks of the adversary. At the best, we shall doubtless be disappointed in some, as others are in all parts of the world. I have already proposed fifty-five; some of whom were doubtless pious long ago: and as the pastorship of the church here is still left with me for the coming year, I shall continue still to select individuals as candidates, as I become acquainted with their character. I feel the responsibility to be great, and pray God to give wisdom from above.

Hundreds really converted will be an unspeakable blessing on earth, and give joy unspeakable in heaven; but this is not the only gain which we receive from this visitation of the Spirit. Those who were pious before have received new light. Their exhortations and their prayers have assumed a new character; and we may hope that they will afford us more efficient help hereafter.

Besides, the people at large have never seen the outpouring of the Spirit, to so great an extent, before. It has given them new ideas of the power of the Gospel. They never before increased in Christian Knowledge so fast. We may hope that our preaching may be of a different character hereafter; and that we shall not need to spend so much time in minute details, and in clearing away the rubbish which Heathenism has collected round the conscience; but may bring the claims of the Gospel to bear more directly on the sinner's heart. It is not too much to hope that this work of God has prepared the way for still more glorious displays of grace, here and throughout these Islands.

What plainer indications, that God *wants to be gracious*, can be given to the Christian Church, than these Awakenings afford! The prayers of

true Christians for the outpouring of the Holy Spirit have, of late years, been far more general and earnest than before; and what are these Awakenings, in the East and in the West, in the South and in the North, but distinct and encouraging answers to such Prayers!

North-West America.

Red-River Settlement.

CHURCH MISSIONARY SOCIETY.

THE labours of the Missionaries have been signally blessed in this inclement clime. Those devoted men, Messrs. Jones and Cockran, have had to contend not only against the evils and corruptions of the natural heart, as manifested in hostility to the Gospel, among the Indians, but they have also suffered from extremes of cold in winter and heat in summer. The Indians also, like all other nations who have ever led a savage life, are very indolent, and exceedingly loath to adopt those active and industrious habits which the Gospel so plainly enjoins. Yet, in spite of all obstacles, much has been accomplished, as the following extracts from a Letter of Mr. Cockran, dated August 2, 1839, abundantly prove:—

Comprehensive Sketch of Past Successes.

When we entered the Red River, it was considered the most important Station for labours of a benevolent nature which the country presented. If it were really so then, it is much more so now. Since the entrance of Mr. West, in the year 1820, 2310 have been baptized. These are all conforming to the Christian Religion, so far as I have ever seen imperfect mortals conform to it.

The Indians of the Indian Settlement have accumulated a large portion of valuable property. We have also two school-rooms, and dwelling-houses for Schoolmasters. Our schools are as regularly attended by children as the circumstances of the parents will permit. We have a church, and a regular congregation of upward of 200 persons. We have a wind-mill to grind the produce of their farm, so

that the Indians enjoy the full benefit of their industry. There are attached to the Mission House ten acres of cultivated land, and ten head of cattle. Thus we have made an advance in civilization and evangelization, which it would require the expenditure of 1000*l.* to effect in any other Station in Rupert's Land. I was told by a gentleman who was well acquainted with the difficulties which oppose civilization, on walking through the Indian Settlement, "When Lord Selkirk had spent 70,000*l.*, he could not shew as many marks of civilization as I meet with here." This I believed to be a fact, from my own observation.

When I first commenced at the Indian Settlement, I required six bushels of flour per week to support the few children who were in school. Every night, as the quart of flour was dealt out, the Schoolmaster delivered an oration on the advantages of cultivating the ground, and making it produce such excellent food. In a short time the innate prejudice of the hunter began to give way in their young minds, and many of the stronger ones became willing to assist in our agricultural operations. After two or three years' indulgence, the children began to wish to distinguish themselves in the different occupations of agriculture, and the parents ceased to censure us for calling upon them to labour. Before, they would often say, "We sent you our sons that you might teach them to say prayers; but you are making slaves of them: we will take them away, if you ask them to do any thing but say prayers." When the children began to be attached to farming, to the boys that were most industrious I distributed my calves, which became their own property, on taking the trouble of mowing hay for them, and feeding them in the winter. If they were cow-calves, the women and children were soon drawn to them for milk when other resources failed. If they were oxen, the boys were working with them early and late, to teach them to haul a sledge, convey home fuel, or go a journey for fish, &c.

Mr. Cockran then proceeds to give the following account of the

Present State of the Mission.

Our Schools continue to be regularly attended. Our Congregations are as large as formerly, and we are waiting with patience for an increase of Labourers to strengthen our hands. I should have

written more largely on this point; but the weather is so oppressively hot, and my ministerial duties so laborious, that I have scarcely a thought left for the encouragement of any friends on the other side of the Atlantic. However, thirty-six Communicants have been added to our number; i. e. five at the Upper Church, nineteen at the Rapids, and twelve at the

Indian Settlement. A hundred and ten have been initiated into the Church, by Baptism; twenty-seven couples married; and eleven persons buried. This shews that the Ordinances of the House of God are still continuing to excite the same lively interest in the bosoms of our Christian friends which they have done on former occasions.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Gospel Propagation Soc.—The Rev. Arthur W. Wallis, B. A., of Magdalen Hall, Oxford, and Boden Sanscrit Scholar, has been appointed to assist in the duties of Bishop's College, Calcutta, and generally in the Missions.—On the recommendation of the Bishop of Barbadoes, the Rev. Charles Carter (see p. 479 of our last Volume) has been adopted as one of the Society's Missionaries for British Guiana.

Church Miss. Soc.—In consequence of the late Deficiency in the Society's Funds, a Bazaar for the Sale of Ladies' Work, &c., was held at York, to which Her Majesty the Queen Dowager forwarded Ten Pounds. The Bazaar realized the sum of 1000*l*.

The instructions of the Committee were delivered, on the 21st of January, to the Rev. John Philip H. Mengé, proceeding to Calcutta; and to the Rev. John Chapman, the Rev. John Hawksworth, Mrs. Hawksworth, and Miss M. Garrett, proceeding to Madras: a few words were addressed to them by the Rev. J. Hough; and they were commended in prayer to the favour and protection of Almighty God, by the Principal of the Institution. On the 19th of February they all embarked at Portsmouth, on board the "Robarts," Capt. Elder.

Church of Scotland—The Rev. Mr. McCheyne, one of the late Deputation to Palestine, in transmitting a sum of money to the Treasurer, thus speaks of the manner in which it was contributed:—

I sent you some time ago 1*l* 1*s*. collected by a good woman in my parish, for the Jews. I send you now 10*s*. more, collected by two persons in humble life, giving a halfpenny a day. The rest, 6*l* 1*l* 8*d*., is a very interesting sum of money. The Lord has been doing great things in Blairgowrie—saving many souls, and refreshing many of His own children. The Minister proposed a thanksgiving to God—not of words only, but of substance: none were to give but those who were really thankful. In about four days the above sum was contributed. Few of the rich gave any thing; so you have here the fruits of the praise of the poor of God's people in Blairgowrie. It is to be devoted to the *First Jewish Missionary*: it was presented to me at an immense meeting in the Church.

Baptist Miss. Soc.—Mr. H. J. Dutton, Mrs. Dutton, and Mr. G. Rouse, embarked, on the 16th of December, for Jamaica. The Rev. John Clarke, and Mrs. Clarke, with Mrs. Gardner and her two orphan children, have arrived from that Island.

London Miss. Soc.—The Rev. W. Glen sailed from Greenock, on the 3d of January, in the

"Elizabeth," Capt. Hamlin, for Calcutta: he is to be stationed at Moorsheadabad.

Wesleyan Miss. Soc.—On the 14th of December, the Rev. John Mearns embarked, by the "Newgrove," for Jamaica; on the 17th, the Rev. Henry Padgham, by the "David Luckie," for Demerara; and on the 5th of January, the Rev. Richard Weddall and Mrs. Weddall, at Liverpool, by the "St. Croix," for Belize, Honduras Bay.

Rev. Hugh M'Neile's Lectures—Dr. Chalmers and Dr. Wardlaw have delivered in London, as many of our Readers know, Courses of Lectures, respectively, on the Established and the Voluntary Systems of supporting Religion. The Christian-Influence Society, at whose request Dr. Chalmers delivered his Course, has prevailed on the Rev. Hugh M'Neile, of Liverpool, to deliver a Course, in the ensuing Spring, with particular reference to the Church-of-England.

National Education—The Committee of Privy Council having restricted all aid from the Government Grant (see p. 519 of our last Volume) to such Schools as admit Government Inspectors, the National Education Society has issued the following Circular:—

The Committee of the National Society have been for some time prevented from deciding on the various cases now before them, by the difficulties and embarrassments arising from their negotiations with the Committee of Council on Education. Now that these negotiations are at an end, the Committee have been enabled to adopt the following Resolutions:—

In the *first* place, the Committee will make good any guarantee or promise of aid, as soon as it becomes due.

Secondly—In all cases where the parties interested have incurred personal liabilities in full confidence of obtaining a grant from Government, but have been prevented from accepting it by the new condition with which it is encumbered, the Committee will make a loan to the amount necessary for their immediate relief, not exceeding 10*s*. for every scholar. When the amount of these loans has been ascertained, the Committee will proceed to consider cases that have already been before them; and will make the applicants such grants, or such additions to former grants, as each case, considered on its own merits, may appear to deserve, and as the funds of the Society may be able to afford.

Lastly—In the case of applicants who have been disappointed of a grant from Government, the Committee will immediately advance whatever sums they may have voted, without insisting on the usual condition, that the school should be free from debt.

The Committee hope, that under some one of the above provisions every contingency is included.

MEDITERRANEAN.

Church Miss. Soc.—Miss M. C. Wilcox was united in marriage to Mr. George Badger, at Malta, on the 8th of January.—The Rev. C. W. Isenberg left the Rev. Ludwig Krapf at Shoa in November, under the most favourable assurances of the King: (see p. 99 of the last Survey). Mr. Isenberg is on his way to Malta, with the view of visiting England.

Church of Scotland—The Rev. Dr. Duff (see p. 518 of our last Volume) arrived at Alexandria on the 14th of December, on his return to India; the steamer anchoring that evening in the midst of the combined Egypto-Turkish Fleet, consisting of about 60 sail—"the most magnificent spectacle of the kind," he says, "which we ever witnessed! How glorious the sure word of prophecy respecting the blessed period, when men shall hang the trumpet in the hall, and shall learn war no more!" He adds—

My first object after landing was, to ascertain the probability of our being able to proceed *immediately* to Bombay. It appeared, that in consequence of the French and English steamers of the preceding month being too late, the number of passengers for India had greatly accumulated, the Suez steamer having sailed before their arrival. The number *now waiting* for this month's Bombay steamer—partly at Cairo, and partly at Suez—exceeds *forty*. These have all got the start of us. There are now about *twenty more*, who have landed along with us; making in all an aggregate of upwards of sixty. We had, therefore, no reasonable alternative, but to wait, and to secure a precedence and preference for the January steamer at Suez.

Protestant Church at Alexandria—Col. Hodges, the new British Consul-General, arrived at Alexandria in the steamer of the 14th of December; and on the 15th laid the first stone of a Protestant Church, to be called the Church of St. Mark. On the 16th, he was received by Mehemet Ali with great distinction.

INDIA WITHIN THE GANGES.

Prize Essay—The sum of 200l. has been placed at the disposal of the University of Oxford, through the hands of the Bishop of Calcutta, for an object which the Bishop thus opens to the University:—

For the best refutation of Hindooism, in its main systems, both exoteric and esoteric; to consist of such arguments, and be conveyed in that form of address, which are most suited to Indian genius, modes of thinking, and state of knowledge, and most likely to carry conviction to the understanding and heart of the Indian Pundit: together with such a statement of the Evidences of Christianity as may be most suitable to the mental and moral character of Learned Hindoos, and the state of information among them; the whole treatise being so constituted as, together with the more necessary and essential arguments, to furnish also, judiciously interwoven, those elementary principles of morals, natural theology, metaphysics, historical evidence, &c., and those historical facts which the perverted condition of the Hindoo intellect, and its want of correct historical information, may render indispensable, in order to the clear apprehension of the reasoning which is to form the principal subject of the treatise.

Any considerations connected with the subject which the writer may think interesting and important to the European Reader, but which have not a direct bearing on the primary object of the treatise (the conversion of learned and philosophical Hindoos to Christianity), might be thrown into an Appendix.

The proposer is anxious to draw the attention of

Academical Youth to the consideration of the welfare of India, and wishes the projected work to be adapted for Learned Hindoos, i.e. both such as are learned in their own religious and philosophical literature, and those who have received a good English Education. The treatise should, in short, be in such a form as to be at once, without further preparation or modification, a suitable work to be put into the hands of the English-reading Natives, and also fit for translation into Sanscrit: and, with the latter view, it would, we think, be advisable to have it written in the form of a dialogue; the different parts of the subject being introduced by questions or objections from a pupil, and expounded in his teacher's reply.

WEST INDIES AND GUIANA.

London Miss. Soc.—The Rev. James Scott and Mrs. Scott (see p. 479) arrived at George Town, Demerara, on the 5th of December.

Wesleyan Miss. Soc.—On the 20th of October, at Abram's Zuil, Demerara, the Wife of the Rev. Richard Hornabrook was called to her Eternal Rest. It is said of this exemplary Woman—

For twelve years she had been the indefatigable Helper of her Husband, in his laborious Mission among the Negroes and others in some of the Islands of the West Indies; and, of late, in the Colony of Demerara. The Gospel, in which she delighted during life, was her support in the hour of death. Some of the last words which she was heard to articulate, were—*O Death, where is thy sting! O Grave, where is thy victory!*

Emancipation of French Slaves—The "Moniteur" published the following Return of Slaves emancipated in the Islands and Guiana since the latter end of 1830:—Martinique, 19,290; Guadaloupe, 10,373; French Guiana, 1608; amounting to 31,271: to which may be added 3316 in Bourbon, making a total in the French Colonies of 34,587.

BRITISH AMERICA.

Religious Statistics of Canada—Tables of the four principal Districts of Canada—the Home, Niagara, Bathurst, and Newcastle—published by the Gospel-Propagation Society, furnish the materials for the following abstract:—

Church of England, 37,657—Presbyterians, 34,300—Wesleyan Methodists, 20,378—Canadian Wesleyans, 1117—Episcopal Methodists, 444—Baptists, 3864—Menonites, 2473—Independents, 286—Lutherans, 684—Roman Catholics, 14,716.

After these well-known Denominations, many other are enumerated, the tenets of most of which are unknown in this country: they are here placed alphabetically, under the names which they themselves, it is believed, recognise:—

Bible Christians, 270—Christians, 653—Christians, 665—Church of Jesus, 1—Congregationalists, 2—Deists, 9—Disciples, 116—Dutch Reformed, 44—Freethinkers, 79—Iringites, 37—Latter-day Saints, 6—Moravians, 7—Mormons, 248—Primitive Methodists, 6—Reformers, 13—Restorationist, 1—Seceders, 746—Society of Peace, 14—Tunkers, 661—Unitarians, 32—Universalists, 222.

The total Members of these different Denominations amount to 122,066. To these we must add no less than 16,079 persons who live within this limited district, and under a Christian Government, and yet profess no Form of Religion!

Gospel Prop. Soc.—The Society has resolved to maintain Twenty additional Missionaries in Upper Canada, and Eighteen additional in the Lower Province. About a fourth of the number have been recently appointed.

Missionary Register

MARCH, 1840.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS

THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 94 of the Number for February.)

Inland Seas

(Continued).

CHURCH MISSIONARY SOCIETY.

MALTA—1815—Christ. Fred. Schlien, Sam. Gobat: Peter Brenner, *As.*; G. Badger, Fares Shidiac, Hanna Gauli, *Translators*; John Matt. Weiss, *Printer*. The Rev. C. H. Blumhardt, who had proceeded to Malta on the derangement of the Abyssinian Mission, has since joined the North-India Mission. Mr. Schlien left Malta in June, on a visit to Germany and England for health, and arrived in London at the beginning of October. Mr. and Mrs. Gobat reached Malta on the 29th of November; his services being transferred to this Station, as more likely to suit his constitution than Abyssinia has done—Pp. 97, 99, 352, 518; and p. 64, of the present Volume.

The Issues from the Press, in 1838, were—Greek, 4317; Arabic, 3365; Turkish, 146; Italian 183. Mr. Schlien has been chiefly occupied in the important work, mentioned in the last Survey, of a New Translation of the Scriptures into Arabic, in which the Christian-Knowledge Society lends its aid. In reference to his late visit to Egypt, he writes—

During the greatest part of my stay in Egypt, I had continual opportunity for exercising myself in the speaking of the Vernacular Arabic—for holding intercourse both with Mahomedans and Christians, and especially with the Christian Clergy of Egypt—for acquainting myself with their social, intellectual, and religious state—for considering and discussing with them measures for their improvement—for obtaining MSS. which may be useful in the preparation of a New Version of the Bible into Arabic—for exerting myself in behalf of the acceptance and usefulness of this work, as well as of others, issuing from our Press—and, finally, for bringing with me a promising Young Man, to be in

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ture the Society's Arabic Translator at Malta in the person of Hanna Gauli.

We extract the following notices from the Report:—

A Roman-Catholic Missionary from the College de Propagandâ Fide, of the Capuchin Order, named Di Menna, embraced Protestantism at Malta, at the beginning of last year. Though he encountered considerable persecution, at the hands of his former communion in Malta, he has hitherto remained steadfast, and is at present engaged in preaching to the Maltese in Italian.

The Committee have long been solicitous to see a Protestant Church erected at Malta, and have had repeated communications with Her Majesty's Government on the subject. Obstacles, however, delayed the execution of the design till the late visit of Her Majesty, Queen Adelaide, to the island. The subject having been brought under her notice, she warmly patronized it, and eventually took upon herself the entire expense of the erection of the Church. The first stone was laid by Her Majesty, on the 20th of March.

GREECE—*Syra*—1827—Fred. A. Hildner, John Theoph. Wolters: 1 *European Teacher*, 5 *Nat. Schoolmasters*, 6 *Nat. Schoolmistresses*. Miss Wilcox has been united in marriage to Mr. Badger, of the Malta Mission—P. 97: and p. 120 of the last Number: see, also, at pp. 261—263, 372, 373 of the last Volume, notices of the promising state of the Schools. The last Returns were 289 Boys and 347 Girls, with average attendances, respectively, of 254 and 286.

Our work has proceeded quietly and steadily, without impediments from Government. The truths of the Bible, and the salvation by Christ, have been faithfully taught and preached.

[Rev. F. A. Hildner.

Church Missionary Society—

ASIA MINOR—*Smyrna*—John A. Jetter, Peter Fjellstedt: 1 *Translator*—P. 98: and see, at pp. 293—297, the *Proceedings on a Journey into the Interior*; and, at pp. 373—377, notices of a Visit to Ephesus and to the Islands of Patmos, Samos, Cos, and Rhodes.

The opposition of the Greek Church to the Mission still continues; so that the Missionaries have been unable to resume their school labours, and the Greeks have been almost entirely withheld by the Ecclesiastics from attending their ministrations.

During the course of the year, Messrs. Jetter and Fjellstedt made repeated journeys in Asia Minor; where they found many opportunities of useful conversation with the people, and of distributing the Scriptures and other Books. It was deeply afflicting to discover, that, while Superstition exerts its baneful influence over one class of Nominal Christians, Infidelity exerts an influence not less baneful over another. The Works of Voltaire, and others similar, the Missionaries remark, find their way everywhere.

The Rev. P. Fjellstedt is diligently prosecuting the study of Turkish, with a view, eventually, to a revision of the Turkish Version of the Scriptures. He is, in the mean time, employed in the preparation of elementary religious and educational works in Turkish. [*Report.*]

Every circumstance seems to indicate, and every body anticipates, that great changes must soon and inevitably take place in this country; and then an effectual door may be thrown open to the whole influence of the Gospel of Salvation: therefore the directions of the Committee to prepare books, and to be ready for such changes, are certainly founded on very mature reflections.

During the last year, I have prepared, with Yousuf Effendi, the following works:—

1. A Treatise on the Moral and Social Duties of Man, with a new translation of the greater part of the Book of Proverbs.
2. A Treatise on Natural Theology.
3. The First Part of a large work, a System of Divinity.
4. The Evidences of Christianity, for the Use of Mahomedan Readers.
5. A Short Refutation of the Korân.
6. A Christian Catechism.
7. A Grammar of the English Language, for the Use of Turkey.
8. An Arithmetic.
9. Commencement of an English and Turkish Dictionary.

[*Rev. Peter Fjellstedt.*]

Mr. Fjellstedt thus notices the mighty obstacles which oppose the reception of the Gospel by the Turks:—

We are visited by Turks from time to time, and have interesting conversations with them. Even a party of Turkish Women has made us a visit in our house; one of whom could read

and seemed very happy in obtaining a copy of the New Testament. One of the Turks, with whom we have intercourse, does not seem to be far from the Kingdom of God; and if any plan could be devised for giving him Christian Instruction without danger, and afterward of supporting him somewhere in safety, he would come forward with joy;—but here is the great mountain, which obstructs the way of the Gospel in this country.

EGYPT. — *Cairo* — 1826 — W. Krusé, John R. Theoph. Lieder: 6 *Nat. Schoolmasters*; 3 *Nat. Schoolmistresses*—Scholars: Boys' Seminary, 12 Boarders, and 10 Day Scholars: Boys' Day School, 96; Girls' Day School, 144. Of these children, 180 belong to the Coptic, 52 to other Christian Churches, and 30 are Mahomedans. The total number taught from the beginning is 97 Seminarists, 648 Male Day-Scholars, and 180 Female—pp. 98, 99: and see, at pp. 377—382, notices of the Progress of Improvement in Egypt, of the Introduction and Progress of the Mission, of the Progress in the Work of Scriptural and Useful Education, and of the Probable Advantages from the present state of Egypt, with a Summary of the Schools; and, at pp. 420—429, see a report of the intercourse of Messrs. Krusé and Schlienzy with the Copts, in a Visit to some parts of Lower Egypt.

At a somewhat earlier date than that of the above Return of Scholars, Mr. Krusé thus speaks of the Seminary:—

Our work here continues to prosper. Divine Service, in English, has been this year better attended than formerly, owing to the many travellers who pass through Egypt to and from India. In my Seminary, I have, at present, 13 pupils; namely, 3 Copts, 2 Greeks, 5 Mahomedans, 1 Abyssinian, and 2 Protestants—one of whom is an English Boy, and the other was formerly a Slave, now liberated, and baptized according to the rites of the Church of England. Many Copts and Mahomedans have applied to be received into the Seminary; but I could not receive them. However, instruction has been offered to all of them as Day-Scholars, which offer some have accepted: others would not come, as I could not receive them into the house: there are now 14 Day-Scholars in the Seminary, most of them Mahomedans. The whole, Boarders and Day-Scholars, amount to 27, of whom, 12 are Christians, and 15 Mahomedans. It is remarkable, that now so many Mahomedans apply for instruction, without making any objection to being instructed in the Christian Religion. When a Boy enters our Seminary, the first thing, besides the usual daily

instructions, is, to learn the Lord's Prayer by heart—then the Creed, and Ten Commandments—after this, a small Catechism of the Christian Religion—then a larger one, and a Catechism of Scripture: all these have been learned by heart by the elder boys, who have been here now two years. I catechize them on Lord's-Day Afternoons, and am much pleased with their answers.

The Rev. Henry Tattam, then prosecuting Coptic Researches in Egypt, bears the following testimony to the Schools:—

I must express to you the great gratification which I have had in attending at all your Schools, and observing the whole routine of instruction imparted. I know, in some measure, the difficulties with which you have to contend, and the discouragements which you at times experience; but the sight which I have to-day witnessed, of so many children receiving Christian Instruction, and being made acquainted with the Way of Salvation, must, at times, cheer and encourage you.

Of the access obtained to the Pasha's Family, mentioned in the last Survey, the Committee say—

Mrs. Lieder, late Miss Holliday, has obtained access to the females of the Pasha's family, for the purpose of imparting instruction to them. Another incident, scarcely less remarkable, is an intimation from Hekekyan Bey, the Pasha's Minister of Instruction, that the Pasha thought of committing the education of Mahomet Ali Bey, and his little brother, to the Clergyman expected at Alexandria to occupy the church built by the English residents at that place.

Mrs. Farrar, of Nassuck, on their return from India, spent a few days at Cairo: she remarks—

It appears to me, that in Egypt, as in India,

a beginning is being made—the ground is preparing—prospects of usefulness are opening to the view; but many years of exertion, followed by apparent unfruitfulness, must perhaps be toiled through, ere such opportunities are turned to account; and some of those plans too, which promised most magnificently, may end and vanish in disappointment.

ABYSSINIA — 1831 — C. W. Isenberg, John Lewis Krapf — P. 99; and see, at pp. 220—224, a narrative of the expulsion of the Missionaries from Abyssinia, and of their Measures for re-entering Abyssinia. Mr. Isenberg writes, on the 1st of June, from Ancollala, in Shoa, half-a-day's journey from Ankoba, which is laid down in Salt's Map in Lat. 9° N, and Long. 40° 20' E, that he and Mr. Krapf, on the 9th of June, safely arrived at a valley near Islam Amba on the 7th of that month; where they met with the King, Sahlala Selassieh, who received and treated them very kindly. In November, Mr. Isenberg left Mr. Krapf at Shoa, under the most favourable circumstances with the King. Mr. Isenberg is on his way to England: see p. 120 of our last Number—see, at pp. 210—229, 225, 226, a Memoir of Hadara, a pious Abyssinian Youth. "This FIRST-FRUIT of the Mission," the Committee remark, "is a cheering token of the Divine Favour, notwithstanding the darkness of its present prospects."

Summary of the Mediterranean Mission.

Missionaries 10—European Assistants, 3—Nat. Translators, 3—Printer, 1—Nat. Schoolmasters, 11—Nat. Schoolmistresses, 9—Scholars: Boys, 407; Girls, 491.

GERMAN MISSIONARY SOCIETY.

The Missions of the Society in Asiatic Russia, broken up, as stated in the last Survey, by an Ukase of the Emperor, have left a salutary influence in the country from which they have been expelled. The Report of the Religious-Tract Society states some particulars:—

The German Missionaries have furnished much interesting information connected with their labours. They mention, that between 30,000 and 40,000 Tracts and School-books have been distributed, in the vernacular language, among the Armenians of Georgia, and in the adjacent provinces of Persia and Turkey. Though the prejudice was at first very great against books in the vulgar tongue, yet it was soon overcome: and the people were agreeably surprised to find, that they could understand what they read, or what was read to them; and they began to estimate the great gain, and to

anticipate the blessings, which this improvement would in time impart to their Nation. When speaking of the circulation of Portions of the Scriptures and Religious Tracts among the Mahomedans in those countries, they observe, that the New Testament and the other books distributed by them are read by many in private; and, here and there, they met on their journeys with interesting characters, who seemed to be earnest and sincere in their search for truth.

Others became seriously concerned by reading the Tracts and the New Testament printed and distributed by the Missionaries, or by the instructions which they received in their Schools. In short, the attention of a great many of the Armenians of Georgia has been turned to the Gospel; and a spirit of inquiry, quite unknown before, has been excited. Religion has become a subject of frequent conversation, and of

German Missionary Society—earnest inquiry; and many began to see, that their Church, as well as they themselves in their life and practice, have gone far astray from the Truth. In one town of Georgia, Shamachy, a body of from 20 to 50 Armenians have, for several years, met together on the Lord's Day, for reading, exhortation, and prayer. These and others, though not separated from their own Church, yet, renouncing its errors, testify openly against them. They firmly stand by the evangelical principle, that, in matters of Religion, only that which can be proved and established by the Word of God is to be believed and regarded as binding. Several of these awakened Armenians, here and in other places, are truly converted to the Lord, and are dear and faithful Christians; and some of them have already entered into the joy of their Lord.

It is then evident, remark the Missionaries, that a new and better era has begun for this Nation; and they feel assured that the Lord will carry on the work, and will fulfil the words which one of their greatest enemies among the Armenian Clergy once uttered: this individual, being in Shamachy, whither he went to preach against the Missionaries and their books, and finding that nobody would listen to him, said in the anger of his heart—"I see the Germans have kindled a fire, which NEVER will be extinguished!" The heaven is cast into the mass, and will in due time leaven it through.

The Rev. Justin Perkins, of the American Mission, under date of the 8th of January of last year, thus speaks of probably the same community of Armenians:—

While at Tebriz, I learned some encouraging

facts, respecting a cluster of Armenian Christians, situated near Shusha, the seat of the late German Mission. An Armenian Priest from that cluster recently came to Tebriz, and stated that his whole village have seceded from the Armenian Church, having imbibed evangelical views and feelings. These Armenians have, in consequence of their secession, drawn on themselves the bitter persecution of the Armenian Clergy; and the storm had become so violent, that their priest was obliged to flee. I had before heard of this cluster of Armenians, as having become in some measure enlightened by the efforts and instructions of the German Missionaries; but there seems to have been considerable advance in the progress of evangelical light among them, since the German Mission was broken up. The above-named priest appears humble, intelligent, entirely discarding the superstitions of his Church, and truly desirous to labour for the salvation of his perishing people. Thus the good seed which the German Missionaries scattered in Georgia has been silently at work. It would be very premature to pronounce their labour thrown away, in consequence of the breaking-up of their Mission. Not a holy desire which they have cherished, not a prayer which they have uttered, not an effort which they have put forth, and not a dollar which they have expended for the perishing in Georgia, will be lost. Though removed from their field by the arm of bigotry and oppression, *the Word of the Lord*, which they had proclaimed, *is not bound*—the seeds of truth, which they had scattered, have taken root, are springing up, and will bring forth a golden harvest. A glorious reformation, in that as well as other parts of the Armenian Church, seems to be going forward.

Jews' SOCIETY.

CONSTANTINOPLE—1835—S. Farman—Mr. Farman has resided at Buyukdere, a few miles from Constantinople: the distance having been found inconvenient, he has been authorised to seek a residence near the Jews. Further plans respecting the Mission have been suspended—especially with reference to the publication of the Scriptures in Jewish-Spanish, the establishment of a School, and the removal of John Evangelist from Smyrna to Constantinople—until a satisfactory arrangement has been made. Mr. Farman gives a very affecting narrative of the sufferings of a Jewish Inquirer under the persecutions of his Brethren—P. 100.

In reference to the persecution detailed by Mr. Farman, the Committee state—

Mr. Farman's Journal shews to what a degree of oppression the Jews of Turkey are subjected from their own brethren, at the same

time that it affords a gleam of encouragement from the toleration of the Mahomedan Government. The circumstances detailed by Mr. Farman will, we should hope, lead to some remonstrance with their brethren in Constantinople, from the Jews of Germany and England. In this age of discussion and inquiry, can they approve of such arguments against Christianity as the Turkish Bagnio or the Jewish Mad-house? We are sure they do not. In the present instance, the example of clemency and equity in a Turkish Magistrate was lost upon the Jewish Community.

Mr. Farman thus speaks of his proceedings and plans:—

When I arrived at Constantinople about three years since, I found that there were a great many Jews desirous of embracing Christianity. From among these I had an application for baptism, for more than twenty: such an application from so many, and so soon after my

arrival, naturally filled my heart with joy. This joy, however, did not exist long: it was soon turned to mourning, on my being informed that they could not attend on a regular course of instruction, before being admitted into Christ's Church by baptism. They urged me once and again to consider their case—to do something for them; either to baptize them immediately, or to provide means by which they might receive the necessary instruction without fear of the Jews. I need hardly say, that I had not the pecuniary means of accomplishing the ardent desire of these poor Israelites; and they are left to live among their Jewish Brethren, with the desire unabated, no doubt, of embracing the Truth, but with their love not a little damped with the apparently insincere conduct of Missionaries who profess so much anxiety for their conversion.

All that has been hitherto done among Native Jews of the Levant has proved to be evanescent. During past years, many—very many—have heard at different times, and from different Missionaries, the words of Truth: many have read the New Testament and our Tracts; but their circumstances have been such, that these multitudes (I call them multitudes, for there are very many in Constantinople alone) of Inquiring Israelites have not been able to profess their belief in the Messiahship of Jesus. How many have I even known, who wanted to come for instruction, who were desirous of hearing the words of eternal life, but to whom I have been compelled to say, "My Dear Brethren, my soul burns to shew you the love of God in Christ Jesus, and to this end I would instruct you, read and pray with you, from morning till night; but I have not the means of providing you a maintenance, nor of sending you to a place where, without molestation, you might learn Christianity!"

With the liberality of Christian Friends, I hope I shall never more be obliged to utter the same words to any anxious inquirer. I trust, on the contrary, I shall have it in my power to say, "My Brethren, if you are desirous of earning your own livelihood, I will provide you with employment, and in the mean time give you Christian Instruction."

This is, indeed, I am fully aware, a mountain-like obstacle; but I am of opinion this might be effected to some extent in Buyukdere, which is a village on the Bosphorus, where the Mission House is situated, and where most of the European Ambassadors reside. Here I might, perhaps, screen them from such treatment as that inquirer experienced, to whose sad fate I have already alluded. This is the line of operation I wish to pursue; and I sincerely hope that, with the assistance of Israel's friends, I shall be enabled soon to commence and carry it on. I feel convinced that,

whatever be the details, unless something of this kind be done, vain is our work among Native Jews. If Israel's friends will assist me in this work, I am in great hopes of doing something permanently effective.

SMYRNA—Mr. Cohen, better known as John Evangelist, has for some time resided here; and has been labouring, under the advice and inspection of the Rev. W. B. Lewis, Chaplain to the British Factory, and formerly the Society's Missionary at Smyrna. The latest communications, at the beginning of January, give favourable indications of his proceedings. He has much intercourse with Jews, and holds meetings for prayer, which are attended by a small number. The chief Rabbi has several times taken measures to stop the progress of the work; but he has not succeeded, as the greater part of the Inquirers are under the protection of Europeans.

JERUSALEM—1834—John Nicolayson, G. N. Pieritz, A. Levi, Albert Gerstmann, —Bergheim—P. 101.

At the last Anniversary, anxiety was felt respecting the long-protracted negotiations for the purchase of land for the Church and Mission Premises, in which many and unlooked-for difficulties arose. In September last, the land in question was purchased, and Mr. Nicolayson has since been actively engaged in preparing to commence building. He considers that it could not have been better situated: it is on Mount Zion, exactly opposite the Castle of David, near the Gate of Jaffa, and on the very confines of the Jewish Quarters. Its dimensions are sufficient for the erection of a Church, and the requisite dwelling-houses for Four Missionary Families. Until the Church can be erected, a small room is set apart for a Chapel, in which there is Daily Service in Hebrew; and, on the Lord's Day, there is also Service in English, Arabic, and German. The small congregation is composed not only of the Missionaries themselves, four of whom are Israelites, but also of candidates for baptism: there were seven of these at the date of Mr. Nicolayson's last Letter, four being of one family.

Mr. Pieritz and Mr. Levi reached Jerusalem in the beginning of July last: the plague raged then in the city; but no sooner had it ceased than the Missionaries renewed their labour with redoubled vigour. Discussions with the Jews took place daily, in the lodgings of the Missionaries as well as of the Jews, and even in the synagogues; and excited a general interest. Toward the end of August, a Young Rabbi, who had previously often visited and disputed with the Missionaries, made a public confession of his faith in Jesus Christ. Instantly the Rabbies took alarm. He was constrained to divorce his

Jews' Society—

wife, and was finally obliged to depart from Jerusalem, in order to go to Constantinople. The Rabbies thus succeeded in preventing his being baptized in the Holy City: they then published a terrible excommunication against all who should come near the Missionaries. As the Jews at Jerusalem have no other means of subsistence than the support which they receive from Europe and which are under the controul of the chief Rabbies, to threaten with such punishment is to compel them by hunger. From that moment all communication with them became for a time completely suspended.

In the month of December, Mr. Gerstmann, who had been sent out as a Medical Missionary, arrived at Jerusalem, accompanied by Mr. Berghem as his assistant. The necessities of the poor suffering Jews broke through every restraint, and they came for the relief which Mr. Gerstmann's medical knowledge enabled him to afford them. This has found the most ample employment for the whole Mission, whom it has brought into daily intercourse with the Jews. An earnest spirit of inquiry has been promoted, and the whole Jewish Population was in a state of great excitement. But the arrival of a Medical Missionary has also brought to light the appalling sufferings of the Jews.

[Report.

This state of utter destitution has led to a strong appeal from Mr. Nicolayson: a Fund has been, in consequence, opened with success at home. It is in contemplation to establish a Hospital for the benefit of poor and sick Jews. Mr. Nicolayson thus speaks, in June, of a visit paid to Jerusalem by Sir Moses Montefiore:—

I endeavoured to direct his attention to the necessity of an internal and moral improvement of the Jews in this country, as an indispensable pre-requisite to the improvement of their civil condition, even by colonization, which is what he has in view. I could not but regret, what he himself also did, that his stay was so short, and so much embarrassed by quarantine precaution. The Jews seem to be much disappointed in his visit: but it certainly is in itself an interesting as well as novel phenomenon; and I cannot but hope that it may yet, in the providence of God, be made productive of important results.

The property belonging to the Society had been held by a trusty Native, Signor Hohannes, under the best legal security which could be devised: but was transferred, on the 24th of October last, to Mr. Nicolayson; and is held by him, in the name of Trustees appointed by the Society: a declaration to this effect was made by him before the British Vice-Consul, Mr. Young, who had arrived at Jerusalem on the 27th

of March: see some remarks at pp. 531—533 of our last Volume, by Lord Ashley, on the Government sanction of the Mission, by the appointment of a Vice-Consul.

The Mission was under much affliction in the latter part of last year, in the sickness of Mr. Pieritz, and the still more severe sufferings of Mr. Gertsman. Mr. Nicolayson writes—

This visitation of affliction has been a solemn season to all of us; and, in my view, constitutes a direct instance of Divine discipline, especially to our two afflicted Brethren. Mr. Berghem has attended both with the most devoted assiduity and the tenderest sympathy, and most vigilant care, day and night.

The following series of extracts from various communications will shew the latest reports of the circumstances and proceedings of the Mission:—

As for the number of Jews to whom we have proclaimed the Gospel these last three months, there was, blessed be the Lord! no lack; and as to the effects of it, there is sufficient for the angels in heaven to rejoice: how much more then for us! Besides three Rabbies, who although they have not yet entirely come out from among the Jews, yet I hope and have reason to believe that they are growing in grace and advancing in the truth; there is one of the age of 33 years, who applied for instruction in the truth as it is in Jesus, and offered to work for his bread.

I can confidently say, that there are many Jews who would come out and publicly profess Jesus as the true Messiah, were there means of support for them. *[Mr. Levi: March.*

I had the happiness of baptizing the first Israelitish Family which, in all probability, has been baptized in this city since the early Christian Times—thus grafted in again into their own olive-tree, and thus laying once more the first living stones of a Hebrew-Christian Church at Jerusalem, on the same Apostolic foundation first laid here on the great Day of Pentecost. The candidates were Simeon and his wife, and daughter (aged 14), all baptized as adults; and their son, a child of four years, baptized as an infant.

The degree of evidence of real conversion of heart, in the case of the parents at least, especially of the mother, is such as to demand unfeigned gratitude, and to be deeply affecting to whoever had witnessed the change wrought in her, especially within the last two or three months; and, consequently, to some extent in the whole family: which now exhibits the first and, as yet, only example of a Hebrew-Christian Family in this city: the wife is already acting as a Missionary among the Jewesses here—a most important fact! *[Mr. Nicolayson: April 14.*

I will give you a brief outline of the result of my labour within these three months: and while this will scarcely fail of calling forth your warmest thanks to Almighty God, for what He has most graciously been pleased to do, I do most sincerely hope that it will also moderate your expectations of the Jerusalem Mission; which I am afraid are too buoyant, and may end in a re-action, that might afterward affect the more expanded views of your Society. I arrived here at a time when the plague was just beginning to abate the rigour with which it had been raging here for some time previously. Nearly three weeks, therefore, passed away before I commenced my Missionary Labour, but then I was fully occupied for several weeks; during which I had many controversies with some of the most learned Jews here, and concluded by a public controversy in one of their synagogues. Soon after this, however, an excommunication was promulgated in all the synagogues, cutting off from their communion every Jew who should hold any intercourse with me.

A very respectable Jew took great pains to assure me, before the excommunication was proclaimed, but after it had been resolved on, that this arises from no ill-feeling toward me personally; but they considered it a duty which they owed to their religion, in spite of friendship and every other consideration: and here I may also add, that all my controversies, both public and private, were carried on in the most becoming spirit, without any thing like strife or bitterness.

In Jerusalem, an excommunication, in a case like the present, has both a double incentive to issue it, and a double incentive to regard it. The first was common to all Jews' prejudices; and secondly, their very existence depends on their Judaism. The Jews here have neither trade nor profession, but live entirely on the free contributions of their benevolent brethren abroad; and these contributions are tendered entirely on the supposition that the Jews here are peculiarly devout, and most assiduous in their meritorious study of the Talmud: as a collective body, they are, therefore, bound to preserve their reputation; and, as individuals, it is the only means of subsistence which they have, or could have.

The number of Jews here is nothing like what you think in England. Mr. Nicolayson thinks it is, in all, 5000; and this is the highest number which I have heard yet: some Jews have told me that the number of souls does not exceed half this; nor are the numbers of those who annually come hither so great, and they are barely or scarcely sufficient to make up for the ravages which the periodical visitations of earthquake, plague, &c. make among them. A Jew told me, that he had now

been four years here; and the greater number of the Jews whom he then found here are now no more, while the majority of the present are new comers.

[*Mr. Pieritz: Oct.*

On these statements of Mr. Pieritz, the Committee remark—

They are important, as shewing the real encouragement which we have to proceed, as well as the danger of indulging too sanguine expectations. The difficulty and opposition, with which we are threatened, ought to animate our exertions. If the work be of God, it will most assuredly be opposed by Satan; but we may expect the greater blessing in the end.

This is an affecting statement respecting the Jewish Population; entire generations of which seem to be cut down by pestilence, earthquake, or the sword, in the space of very few years. A considerable accession of new comers must be required to keep up the number; and continual changes must spread among the Jews throughout the world the knowledge of what is doing at Jerusalem. It is well known that the Jews are in the habit of studiously concealing their real numbers.

We subjoin some notices by a Clergyman, who spent some weeks at Jerusalem, and by a Member of the Scottish Deputation:—

Their labours have not been without fruit; and such has been the effect produced on the minds of the Rabbies, that though they have issued excommunications against any who should dare to hold intercourse with the Missionaries, yet they are unable to carry their point; and, as far as I was enabled to gather after a month's residence in Jerusalem, but one feeling exists among them—"These Christians have the truth with them, and we cannot gainsay it: all other Christians are idolaters."

Surely we may expect these sentiments will be strengthened, when they will be able to contrast the pure worship of our Church with that of the Greeks and Latins.

It is a remarkable fact, and one which I must not omit to mention, that the Greeks, Latins, and Armenians are greater enemies to the Jews than even the Mahomedans. It would be death to a Jew were he to enter the Church of the Holy Sepulchre: they would stone him on the spot. [*Rev. W. H. Fremantle.*

The English Mission, in the hands of Mr. Nicolayson and his Jewish fellow-labourers, with the blessing of the God of Israel, appears to be prospering admirably. [*Rev. Mr. M. Cheyne.*

TUNIS—1833—F. C. Ewald. N. Davis—P. 101.

The desire for the Word of God continues unabated; and the distribution of the Scriptures by sale at a low price has been exceedingly encouraging. In a Letter dated

Jews' Society—

September 12, 1838, Mr. Ewald states, that he had received upward of 180*l.* in little more than a year, from the Jews, for copies of the Sacred Volume. He sells the smaller Bible for two-and-half piastres, and the larger for three-and-half piastres—33 piastres being equal to a pound sterling; and states, that if at first sight the sum appears small, yet if the poverty of the Jews there is considered, together with the fact that some come ten days' journey in order to obtain the Scriptures, it is by no means a small sum.

Mr. Ewald describes the present misery of the Jews as most intense; and, at the same time, the opposition of some influential individuals is unabated. Inquiring Jews are not tolerated, and Mr. Ewald is much tried by having to witness the peculiar difficulties and personal dangers which they have to encounter: at the same time, he is encouraged by the disposition to listen to Christian Instruction prevailing very generally among them. [*Report.*]

I have now been since 1832 on the coast of Africa. It has been my privilege to proclaim the Gospel of Salvation to many thousands of the sons of Abraham. To thousands I have been permitted to present the Oracles of God, and tens of Thousands of Tracts have been put into circulation among the great mass of the Jewish Population of this country. The effect produced by these various Means of Grace may be thus described—the greater part of the Jews know now that Christianity is not a system of idolatry, but a revelation of God built on the Scriptures; and that the precepts of the Gospel are very good and beneficial to mankind. They acknowledge, for the most part, that the only difference which exists between the Christians and the Jews is, that the Christians maintain the Messiah is come and Jesus Christ is the Messiah, while the Jews deny both, which may, however, fairly be decided by the Word of God. They perceive that true Christians are not the enemies of the Jews, but their well-wishers; who provide them with the Scriptures, and pray for their real welfare. The greater part of them are now acquainted with the written Word of God; and we are able to appeal with more effect to the testimony of Scripture, without being constantly told, "These passages do not occur in our Bibles, but are a fabrication of yours, in order to make us believe that Jesus is the Mes-

siah." Some have also a favourable opinion of Christianity: a few are convinced of the truth of the same; but as long as present obstacles remain, there is, humanly speaking, no possibility that any one will make a public confession of Christ Jesus. Some of the greatest admirers of the Talmud have been led seriously to consider, whether that book proceeded from God or from the imagination of man, and some others have boldly declared that the Talmud is contrary to the Word of God. These are some of the visible effects produced by establishing a Mission on this coast; and, as yet, nothing more. We can, therefore, look on our past labours only as preparatory.

[*Mr. Ewald: Dec. 1838.*]

During the winter, the Jews have regularly been visited every day, for two hours at least, by me and Mr. Davis, as often as the weather would permit us. We have often proclaimed the glorious Gospel of our Blessed Redeemer in the synagogues, before the chief Rabbies, and before crowded multitudes. The Jews have been invited to listen to the good tidings of salvation, in the market-places and in their shops, and, where it was practicable, also in their houses. Many Tracts, New Testaments, and Portions of Scripture have been distributed among them. To those who called at the Mission House, the whole plan of Salvation has been laid before them. We have had Jews with us from the interior, from the coast, from Egypt, from Spain, from Italy, and other places, and all of them have heard something of the Gospel of Christ.

That I cannot help those who wish to become Christians, is a great source of anxiety and discouragement to me; and keeps me often back from speaking freely to those who are more favourably inclined toward Christianity. May the Lord soon open a door for greater usefulness here! The great misery, which has been raging here during the last year, has also prevented many a Jew from listening to my message. "Give me first bread for me and my children, then I will hear you," was often their reply.

I am fully occupied: indeed many a day, from six o'clock in the morning till four o'clock in the afternoon, without interruption, except my breakfast; for our Mission House is indeed become a house of prayer to all nations.

[*The Same: May 1839.*]

LONDON MISSIONARY SOCIETY.

CORFU—1819—Isaac Lowndes. Mrs. Lowndes has returned, with one of her Daughters, from their visit home: the three Female Schools will feel the benefit of their return. The English and three Greek Sunday Schools are continued—English Preaching has been regular, but

Greek has ceased—Pp. 102, 392, 480.

Some years ago, Mr. Lowndes frequently preached in Greek; but he has long considered it advisable, from the peculiarity of his circumstances, arising from the hostile influence of the Greek Church, to endeavour to pursue the objects of his Mission by distributing the Scrip-

tures and Religious Books, availing himself of every practicable opportunity of conversing with the people on the things belonging to their peace. Copies of the Old Testament in Modern Greek have been received in many instances, it is said, with much satisfaction; though not with that fervour of desire, which would prove that the people in general are conscious of the additional treasure thus placed within their reach.

From the favourable influence of education, Mr. Lowndes considers that the general state of society in the Ionian Islands is far superior, at the present period, to what it was some years ago.

His Excellency Sir Howard Douglas continues the steady and zealous supporter of the cause of education in this part of the world, and the unwavering friend of Mr. Lowndes himself. [Report.

WESLEYAN MISSIONARY SOCIETY.

MALTA—1823—T. N. Hull—Members, 80—Scholars, 120—P. 102.

Mr. Hull continues to exercise his ministry, not without encouraging tokens for good. But the counteracting influence of the spirit which prevails may be inferred from the fact, that an individual has been tried for publishing, in En-

glish, a "libel on the Catholic Religion," by describing that religion as "a system which leaves the mind at a loss to determine whether it be better than any religion at all"—and has been sentenced to six months' imprisonment; or to pay a fine of 250 scudi, about 20*l*. [Report.

CHURCH OF SCOTLAND.

HOLY LAND—Notices appear, at pp. 173, 270, 556 of our last Volume, of the visit to Palestine, made by a Deputation from the Church of Scotland, with the view of ascertaining whether any and what opening might present itself for undertaking a Mission, by that Church, to the Jews.

The Deputation was received and assisted by Missionaries and others, at Jerusalem and throughout its journeys, with cordial good-will. The Committee have published ample reports of its proceedings, which present very interesting particulars relative to the Holy City and Land: of these reports the Committee say—

We need not call attention to the peculiar charms of these narratives, which must strike every reader. As mere descriptions of scenery, they set before us, in very vivid painting, the desert through which, in ancient oriental fashion, the Deputation passed; and the cities, hills, and plains of the wonderful land, in which, even in its desolation, as they surveyed it, they found the impress of its former and its future glory. Our travellers viewed it in the light of God's Word; and their continual allusions to Scriptural images and expressions shew how completely they carried the very spirit of the Jewish Scriptures into these Jewish Scenes. Their accounts must be read by us with the Bible in our hands, as they were evidently so written by them: they breathe, throughout, an intense interest in Israel; and suggest useful hints with a view to a more extended and permanent Mission. The Deputation have preached to a Jewish Congregation in Jerusalem, and have conversed familiarly with Jews everywhere; and we cannot doubt that the very fact of such men having gone among the villages and families of that long-neglected people—imbold
March, 1840.

with kindred tastes and predilections, filled with love for their land, and manifest concern for their souls, able to meet with them as if on common ground, and exhibiting to them, in opposition to idolatrous corruptions of Christianity, the pure simplicity of a free Gospel—this must have done something—it may be, to save some—and at all events to open a door for the future Ministry of the Word among them, by the Missionaries of that Church which has been moved to send out her servants to ask after Israel's weal.

One of the Deputation writes, in August—

We have been in every synagogue of the Jews, except Jaffa, within the bounds of the Holy Land. We had a delightful journey to the Lake of Tiberias, Nazareth, and the coasts of Tyre and Sidon, out of which the people used to come in multitudes to Jesus; and in these parts we found Jews of a more devout and more strict character than in any other part. At Safet, one of their four holy cities—Jerusalem, Hebron, and Tiberias, are the other three—we witnessed synagogues filled with aged men, who there, every week, try to make out their claim to heaven by prayers uttered with intense earnestness. They cry aloud: they use all kinds of supplicatory tones, fitted to move to pity, as if they could thus change the mind of God: they smite the breast, and clasp the hands together; and, through the week, some of the old men spent their day in poring over the Talmud and other books—but you never find them reading the pure Word of God alone. At Tiberias they are so extravagant in their worship, that occasionally they leap and stamp on the ground.

At the same time, it is really wonderful how much access Christians may have to them, and

Church of Scotland—

how much of a genial impression has of late been made on them. The circumstance, too, of an English Consul protecting them, opens up a way for British influence particularly. Did you ever wonder how Paul and others went into the synagogues, and conversed and disputed there? It strikes me that they did as Missionaries or visitors do now—they went in and waited till Service was over, and then the Jews flocked round the strangers, just as they do now; and often they would stand talking on the floor of the synagogue for hours at a time.

The region round the Lake of Galilee would be a fine field for a Mission from Scotland. It would not interfere with the English Missionaries at Jerusalem: it would occupy a part of the land, which, at present, is only occasionally visited at long intervals by Missionaries: it would come to a people devout and sincere, though utterly deluded; and hence would be more likely to be blessed than among careless sceptical souls: and it would find a people who are in fear and affliction.

In reference to Jerusalem, he adds—

As to the feelings of the Jews toward Christianity, these are peculiar. Of course, those who come to Jerusalem are the devout and strict Jews, who reckon it a merit to go to the Holy City. Yet these very men are on good terms with the Missionaries—treat them as friends, and often apply to them for advice; and one of their brethren, a convert, goes out and in among them, not only undisturbed, but respected. There is much hope of good being done among them. We had an opportunity of

again-and-again seeing how accessible the People of Israel are to kindness; and how they have come to understand the broad difference between Popery and other corrupt forms of Christianity, and the truth as professed by Protestants.

ADEN, in South Arabia—The Committee state—

Aden, to which place there is easy access down the Red Sea, is considered a convenient Station for a Mission, being a great thoroughfare between the eastern and western parts of Asia, and much resorted to by Israelites in their traffic. A Gentleman has offered the sum of 200*l.* yearly for the support of the first Missionary who may be sent thither; and the kirk-session and congregation of St. Luke's, Edinburgh, have agreed to provide whatever additional sum (not exceeding 150*l.*) may be required for the full maintenance of such Missionary. The Committee agreed to accept of these very liberal proposals; and have been engaged in making inquiries and arrangements, with a view to carry this design into effect. Their present purpose is, to appoint two Missionaries; and to send them, in the first instance, to Bombay, where they can find immediate opportunities of useful employment among the Beni-Israel, and the utmost facilities for qualifying themselves more fully with a view to their future labours; and where they may be in readiness to take advantage of the very earliest opening, which it may seem prudent and practicable to embrace for settling themselves in the scene of their ultimate destination.

Siberia.

LABOURERS—STATIONS—NOTITIA.

LONDON MISSIONARY SOCIETY.

Ona—William Swan: Shagdur, *Nat.*
As.—P. 104.

The Services held morning and evening are usually attended by 30 or 40 persons. On the Sabbath Morning, previous to the Public Service, there is a meeting for the young people: in the afternoon, the inquirers meet; and the children meet in the evening, to be instructed on the subject of the morning's discourse. A meeting is held preparatory to the Sabbath, on Saturday Evening; and is found very profitable. On Monday Evening the schools are examined. A number of females visit Mrs. Swan, to whom she imparts a knowledge of the truth in familiar conversation.

The Schools afford augmenting encouragement. The number of young people of both sexes under instruction has increased to 25—

a larger number than at any former period; and there are frequent applications for admission into the Boys' School. Mrs. Swan has much satisfaction in the progress of her female pupils; and entertains pleasing hopes respecting one or two of the elder girls in the school, as well as in relation to some of the people who regularly attend.

Mr. Swan made a Missionary Tour in May last, and another in September. Shagdur has also been engaged in spreading the Gospel far and near among his countrymen: Mr. Swan speaks in the highest terms of his character and labours.

[*Report.*

Khodon—Edward Stallybrass: John Abercrombie, *Printer*—Pp. 103, 104.

In the Schools, 10 boys and 7 girls are under instruction. Circumstances combine to

impede the progress of female education ; but it is encouraging to know, that the instructions given to a number of Native Girls many years since, by that devoted friend of her own sex among the Heathen, the late Mrs. Stallybrass, have been crowned with the most delightful results: notwithstanding occasional failings, the converts exhibit much consistency ; and some of them evince an ardent desire for the spread of the Gospel among their countrymen and the Heathen generally. A Missionary Meeting was held in May 1838, when 45 roubles were contributed.

Mr. Stallybrass has been so closely engaged with the superintendence of the press, in which

Mr. Swan also bears a part, as to have been unable to make any extensive itinerancies in the past year.

The translation and printing of the Buriat-Mongolian Scriptures have steadily advanced in the past year: excepting only the Book of Isaiah, the work of translation is finished. The two Books of Kings and the Book of Psalms have been printed, and the Books of Genesis and Exodus have been reprinted. A separate edition of the Book of Psalms, in a smaller form, has been printed at the expense of the New-York Bible Society. [Report.

The Station at Selinginak is, at present, unoccupied.

China, and India beyond the Ganges.

OUR quotation, at pp. 5—11 of the Introductory Remarks to this Survey, from the Missionary Travels of the Rev. Howard Malcom, will have satisfied our Readers that the Author has been a diligent observer of all that he has witnessed relative to Missions. The greater part of his two Volumes is occupied with this Division of our Survey. We shall avail ourselves of this Work on the present occasion, and as we may hereafter have opportunity.

The publication, also, of the “Memoirs of the Life and Correspondence” of the late Dr. Morrison, by his Widow, throws great light on the incipient efforts and early labours of Protestant Christians in this Division of our Survey.

A change in the relations of Britain and China has taken place in the course of the last year, which may have an important bearing on the efforts of Christians in behalf of China. In our remarks on the Signs of the Times, in the first page of the present Volume, we alluded to the destruction, by the Chinese Government, of the Opium Trade surreptitiously carried on with its subjects by British Merchants, as a “rebuke and retribution on our country by a Heathen Nation.” For many affecting details relative to this traffic, we refer our Readers to a small Volume, entitled “On the Iniquities of the Opium Trade,” published by the Rev. A. S. Thelwall.

A dreadful picture is drawn, by Missionaries and others, of the demoralizing effect on the Chinese of the abuse of this deleterious drug: it is the undoubted duty of the British to cease from cultivating in India, and from introducing into China, any more Opium than may be required as medicine; and it is equally the duty of the Chinese to exclude from their country every atom of it which is not so required. A Society has just been formed for the purpose of discouraging the growth of Opium in India, and to prevent the smuggling of it into China.

The Chinese Authorities have seized and destroyed Opium, of the value, it is said, of 2,500,000*l*: all commercial and official intercourse has been broken off between them and the British: war has begun, and armaments are proceeding from this country in prosecution of the war. These are the facts of the case; and we earnestly hope and pray that the issue may be, by the over-ruling Hand of God, the suppression of Evil, and the opening of that vast Empire to the benevolent labours of true Christians.

At present, these labours are carried on under great difficulties and severe restrictions. It will be seen, under the head of the respective Stations already occupied, how far they can be brought to act on Chinese settled there or visiting them. Mr. Malcom says—

By placing Missionaries at these Stations, we carry the Gospel to the Chinese, though not to China. Besides the numerous body of permanent residents, there are thousands who return to their own country after amassing a competency; and thousands who never cease to be citizens of China, come and return annually, in the junks and caravans: Tracts may be sent by such to every part of the coast: converts may be made at such Stations, who shall become at no distant period the best of Missionaries, to their own land: a quiet abode is secured where the Scriptures may be translated, schools may be taught, and many other services rendered, quite as important as any which could be performed in China itself.

Besides what is now attempted at these Stations in behalf of the Chinese; Mr. Malcom enumerates five places on the Continent, and three in the Islands, where he considers that Missionaries might be placed to advantage, with the view of acting on the Chinese.

Of some Societies formed in Canton, Mr. Malcom states—

The British and American Gentlemen, besides supporting the Hospital, have formed two Societies for the good of China; viz. the "Morrison Education Society," and the "Society for the Diffusion of Useful Knowledge." Both are yet in incipient stages.

Another measure is gradually ripening for execution—the establishment of a Medical Missionary Society; which promises effectually to try an experiment on which the hearts of many friends of China are strongly set. The object of this Society will be, to encourage Medical Gentlemen to come and practise gratuitously among the Chinese. The Society was formed in Canton, early in 1838. It does not purpose to pay a salary to medical men; but to receive such as may be sent by Missionary Boards, or come at their own cost, and to furnish them with hospitals, medicines, attendants, &c. It will establish libraries and museums; and take every proper measure to spread the benefits of rational medicine and surgery among the Chinese; in the hope of thus paving the way for the relaxation of those laws, customs, and prejudices, which now exclude the Christian Missionary. The Society has already received subscriptions to the amount of 2000*l.*; chiefly from the English and American Gentlemen on the spot.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CHINA—With reference to China, the Committee grieve to say, that all the communications from their Agent, Mr. Lay, during the year, have been of a very unfavourable character; and so few opportunities have been offered him of effecting any thing at all commensurate with the unavoidably great expense attending his Mission, that the Committee have deemed it right to recall him; or rather, not to extend the original engagement made with him. He has accumulated a considerable amount of information on the subject of Versions, which, at some future time, may prove of value. His own health has been most seriously debilitated: and gladly would he have taken a voyage along the North Coast, to recruit it; but the dreadful trade in Opium has prevented his so doing, as he could meet with no vessel not occupied, more or less, in this fearful traffic.

The Committee cannot but feel, that, in the case of China, as well as of some other countries, other agency than that of the Bible Society seems to be required. Missionaries are needed, to instruct the people, to converse with them, and, in a variety of other ways which an Agent of the Bible Society cannot have recourse to, to arrest their attention. They do not, for one moment, regret the experiment which has been made: they believe that it was the duty of the Committee to make it; and they are no less satisfied that it is their duty now to relinquish it. They will be prepared to furnish the Missionaries with supplies of the Scriptures; and to bear the expenses attending the revision of translations already made, or in preparing translations of languages in which the Scriptures have not hitherto appeared. They will continue to feel a deep interest in the spiritual

welfare of China; and should the time arrive when it will be proper again to despatch an Agent to China, they will be prepared to entertain the subject.

JAPAN—Mr. Lay sent home a small volume, containing the Gospel of St. John, in Japanese, translated by the Rev. Charles Gutzlaff. It was printed at Singapore. The Committee are, of course, not prepared to give any opinion on a Version prepared under peculiar circumstances; but they quite agree with their Agent in thinking, that whatever may be its defects, there is something very prepossessing in the sight of the first attempt to transmute the Word of God into an untried language.

SIAM—From Bangkok, the Rev. C. Robinson writes—"Siam furnishes a wide and interesting field for the distribution of the Word of God; and perhaps there is not another heathen nation where there is so great a proportion of readers, and who are, at the same time, so accessible. We are going on with the translation of the Scriptures. Only a very small part of even the New Testament has, as yet, been prepared for the press in the Siamese Language."

SINGAPORE—The Auxiliary has remitted 100*l*. It has issued 956 Bibles and Testaments and Parts. This Society has the Scriptures in 23 languages. The Committee have put themselves in friendly communication with the Missionaries and residents in surrounding places.

MALACCA—An Auxiliary has been formed. Various questions having arisen relative to Dr. Morrison's Version, the issue of the Scriptures has been partially impeded, and more particularly the preparation which it had been intended to make for printing a pocket edition. Communications addressed by the Missionaries to the London Missionary Society state—"As to the printing and distributing of the Word of God and of Tracts, a new feature has presented itself in the aspect of our stations. Six Native Christians have, during the last three months, been itinerating in different parts of the Peninsula, visiting the Chinese Colonies, preaching the Everlasting Gospel, and dispensing the Bread of Life to their countrymen. These devoted Chinese Missionaries, for such they are, have travelled many miles into the interior, exposed to the sun, and rains, and jungles, which Europeans could not well endure without risking their lives. They have gone laden with Bibles and Tracts, dispersing them far and wide over the face of the country; and have returned, after several days' journey, with empty baskets for fresh supplies." [Report.]

Branch Societies having been formed at Malacca and Penang, in connection with the Auxiliary at Singapore, on the re-

commendation of Mr. Lay, he writes in reference to them—

Some of the Gentlemen who testified their readiness to promote our views are intimately acquainted with the language and customs of the Malays; and, from their own personal weight and their official situations, exert a great influence among them. I trust that, with such favour among the people, they will do a great work, now that their efforts are combined into a form, which, while it insures a steadiness and permanency of effort, increases each member's contingent of usefulness a hundred-fold. I have written to each of the Societies, to offer my thanks and congratulations; and to point out some of the great objects, which they, under the blessing of God, are destined to fulfil in these dark but every way most interesting portions of His earth.

See pp. 121, 122.

PRAYER-BOOK AND HOMILY SOCIETY.

A grant of paper has been made to the Rev. Thomas Beighton, of Penang, for printing a New Edition of the Malay Prayer-Book—P. 122.

RELIGIOUS-TRACT SOCIETY.

There continues to be a disposition on the part of the Chinese to receive and attentively peruse Religious Publications: many facts indicate that they are extensively read; and, to a considerable degree, understood—A large supply of Scriptures and Tracts has been sent to Macao from Singapore, amounting, in Chinese, to 81,150 copies—The urgency for Tracts in Siam is very great: the eagerness of the multitudes is at times such, that it is almost impossible to distribute them individually: some will wade to their necks in the rivers, to get them from the boats—An Auxiliary at Singapore became inefficient, in consequence of the removal of its supporters to their Heavenly Rest: a New Society has been organized, as a "Christian Tract and Book Society for the Eastern Archipelago." The arrivals of shipping at this port average, it is stated, 200 in a month. A consignment of Books for sale has been made, and a grant of 13,650 Tracts—To Penang, the sum of 100*l*. has been granted, with 60 reams of paper, and 4675 English Publications—The Missionaries in Burmah have been aided by a grant of 100 reams of paper, and upward of 12,000 small Publications: 200 reams of paper have been sent to Sudiya, the Station of the Board among the Shans—P. 122.

AMERICAN TRACT SOCIETY.

The Society appropriated to the American Missions in this Division of the Survey, the sum of 9400 dollars: being

2500 for China and Singapore; 2200 for Siam; 700 for the Shans; and 4000 for Burmah—P. 122.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

LONDON MISSIONARY SOCIETY.

Canton—1807—W. Lockhart, *Medical Missionary*, Chootihlang, *Chinese As.* These Labourers arrived at Macao in January of last year. Mr. Lockhart will employ his medical knowledge in suberviency to the primary object of the Society—the communication of the Gospel to the Heathen: the incidental expenses of his medical practice will be defrayed by the Medical Missionary Society already mentioned. With the view of strengthening this branch of labour, Dr. Hobson embarked on the 28th of July: the Rev. W. C. Milne accompanied him, destined for China; and the Rev. James Legge, for Malacca. A Hospital established at Macao by the Medical Missionary Society has been placed under Mr. Lockhart's care—Pp. 122, 123.

Since my appointment, very great changes have taken place, and I doubt whether the Medical Missionary Society will be able to afford me any aid; but so long as I can retain possession of the building, its doors shall not be shut against those suffering from disease and pain.

Having remained six weeks in Canton, attending solely to the language, I came down to Macao to settle some affairs connected with the hospital and other matters, intending in a few days to return to Canton; but just as I was on the eve of departure for that place, news came down that the trade was stopped, and all communication between Macao and Canton cut off; thus preventing my return.

All this unpleasant business has arisen out of the hateful Opium Trade, which has been desolating this country to a fearful extent—has caused the European residents to be looked upon with aversion and contempt—and has been a mighty obstacle to the progress of the Gospel.

Should it be necessary for me to leave Macao, I intend to go down either to Batavia or Singapore, there to prosecute my study of the language; and, when affairs are settled here, to return to my Station, if it be the Lord's will.

I cannot but think that the present times are times of great promise for China. While the baneful opium smuggling was going on, it hung like a dark cloud over us all: and though it is to be feared that in a few months it will go on again, in consequence of the vacillating cha-

acter of this Government, yet I trust the attention of England will be called to the subject, and that our own Government will adopt some measures which shall prevent her merchants from again engaging in a trade which is entailing present misery, if not eternal ruin, on millions of their fellow men.

[Rev. W. Lockhart: May.

Singapore: at the southern extremity of the Malay Peninsula: inhabitants, according to Mr. Malcom, 30,000, of whom only 7229 are females; Europeans, 105 males and 36 females; Malays, 5122 males and 4510 females; Chinese, 12,870 males and 879 females; Klings, 2246 males and 102 females: the rest are other Natives, with a few Eurasians—1819—Alex. Stronach, John Stronach: *Leangafa, Chinese As.*—This well-known Native is employed in connection with both the American and the London Society's Missionaries. Until these last have sufficiently acquired the language, he conducts Public Worship, in both the Hokien and Canton Dialects, every Sunday Morning, when 30 to 40 Chinese regularly attend—P. 123.

Our Brethren are making use of every means at their command for the spiritual benefit of the Chinese; and, besides personal conversation with many, they have distributed Tracts and Scriptures in considerable numbers on board the Chinese Junks in the harbour. Thousands of books affording instruction as to the way of Salvation have thus, it is believed, been conveyed to China Proper.

The Brethren have been materially assisted by their wives, in the efforts made for the benefit of the female population, who are chiefly Malay. [Report.

A Female Boarding School for Malays has been begun, and has 8 girls. Much remains to be done, among the Chinese Traders, whom the Missionaries describe as being very unfavourable specimens even of their own Heathen Nation: they state on this subject—

Trade being brisk, the thirst for gain is strong, and the worst passions are brought into play. Cheating, gambling, opium-smoking, drunkenness, and fighting, are as common here as at Malacca it is said they are rare. Indeed,

of their countrymen in Malacca, those frequenting this Settlement speak contemptuously; and, from their peaceful and comparatively correct habits, regard them as unworthy the name of men. There are thus many obstacles to the success of the Gospel among the Chinese, which are peculiar to this place.

Mr. Malcom thus speaks of the access to the Chinese which Singapore affords:—

In going through one part of the town, during business hours, one feels himself to be in a Chinese City. Almost every respectable Native whom he sees is Chinese: almost every shop, ware-room, and trade, is carried on by the Chinese: the hucksters, coolies, travelling-cooks, and cries common in a great city, are Chinese. In fact we may almost call Singapore itself a Chinese City; inasmuch as the bulk of the inhabitants are Chinese, and nearly all the wealth and influence, next to the British, is in their hands.

His representation of the apparent results of the labours of different Societies is painful: it must be remembered, however, that Singapore has been occupied chiefly as a place for preparing Missionaries for other Stations, and as a centre from which the Press has supplied the wants of many Missions. Mr. Malcom writes—

From the first settlement of Singapore by the British, operations for the moral and religious improvement of the Natives have been carried on. Translations into Malay, and the printing and distribution of Tracts and Scriptures, engrossed most of the time of early Missionaries. Great efforts have been made also in the way of Schools; not only by the Missionaries, but by the British residents and the Government: Government has allowed from the public treasury, 20*l.* per month: several Chinese Schools, and still more Malay, have been constantly maintained: the principal Authorities have, at times, exerted their influence to induce the people to send their children; and even gone from house to house to procure scholars: a multitude of children have been in the schools, first and last, and some hundreds have received more or less instruction; but it has been found impossible to secure the attendance of scholars for more than a few months, and almost none have learned to read. No place in the East offers greater facilities for Tract Distribution, or a greater variety of nations and languages accessible; and perhaps at no point has this species of labour been carried to greater extent: thousands and tens of thousands of Tracts and Portions of Scripture have been given away: not only have

the Malay inhabitants been fully supplied, but thousands of Bugis, Javanese, Sumatrans, Chinese, Mussulmans, Arabs, Kelingas, Balinese, &c.: so early as 1830, the Singapore Christian Union reported, that "in Singapore and the neighbourhood, our friends have gone round, half-a-dozen times, passing from house to house, and scattering Tracts abundantly:" ever since it has been vigorously continued.

Not a single Malay in Singapore has made even a nominal profession of Christianity; nor are there any hopeful catechumens. For a long time past, no one competent in the language has resided here; so that the only Missionary Efforts are, the distribution of Tracts, and some unpromising Schools. Indeed, this has been very much the case from the beginning, as previous Missionaries were chiefly devoted to these labours, and to authorship; and very little has been done in the way of direct preaching.

The Catholics have two churches here—a French, and a Portuguese; with several priests. They not only take charge of those of their Faith who reside here, but have brought over a number of Malays, Chinese, and others, and have full audiences on Sundays.

The Singapore Institution, founded by Sir Stamford Raffles in 1823, has maintained a feeble existence, but is now likely to be put on a footing of vigour and expansiveness. A new building, large and commodious, has been prepared for it, to which it will soon be removed; after which, its course of study will bemore collegiate, and its number of pupils increased.

While China remains inaccessible, Missionaries for that country must prepare themselves in other places. Great commercial emporiums must be considered common ground to all persuasions of Christians, in their operations for the Heathen; and in several instances, such as Calcutta and Bankok, the Missionaries of various sects live together in harmony and good understanding. In such places, property is safe, the press free, workmen in plenty, and exchanges easy, while uncertainties and delays are avoided.

Malacca: the District extends forty miles along the coast, and thirty inland: the population appears to have diminished; and now amounts, according to Mr. Malcom, to 22,000, of which the much larger part resides in the town: the Chinese form about one-fourth of the whole—1815—John Evans. The Rev. Samuel Dyer and Mrs. Dyer, with their children, arrived in London, in September. The Rev. James Legge had embarked for this Station on the 28th of July—Pp. 123, 124, 392, 479; and see, at p. 174, a notice of the Female Schools at Malacca and Penang.

London Missionary Society—

MINISTRY—On this subject the Directors report—

The abundant and cheering manifestations of the Divine Blessing referred to in the last Report, as having been experienced at this Station, have been continued and increased. Our Brethren have been honoured, as the instruments of forming the First Chinese Church in which Christ has ever been publicly professed before the Heathen; and there is every reason to hope, that its members are adorning their profession, and shining as lights in the midst of the surrounding darkness.

Respecting those converts who were baptized in the preceding year, the Missionaries state—

The renunciation of idolatrous practices, among those who have publicly cast away their idols, seems to be MOST ENTIRE. Their eyes are open to the folly of their former ways, and to the truth and excellence of the Gospel. It is most pleasing to observe them from time to time pursuing their inquiries into the meaning of the Word of God. There is also an energy in the mutual exhortations of the Chinese Christians, when they daily meet for social worship, which is truly gratifying.

The Directors add—

The past year has been distinguished by the circumstance of Six Chinese Missionaries entering on the work of evangelizing their countrymen in the Malayan Peninsula.

As the day may not be distant when the Celestial Empire, from whose almost countless inhabitants the light and hope of the Gospel has been as yet almost totally excluded, shall uncloset its gates to the preachers of the Cross, it is a cause of thankfulness to learn, from the statements of our Brethren, that a number of holy and devoted men—men of the same nation and masters of its language—are ready to continue the work which they have already commenced at Malacca, by entering this great field, and proclaiming to its perishing multitudes that Salvation whose blessings they have themselves been brought to experience and to love.

In February of last year, during the vacation of the Anglo-Chinese College, Messrs. Evans and Dyer, accompanied by a number of Chinese Converts, proceeded to the interior of the Peninsula, for the purpose of visiting some Chinese tin-miners labouring in a Mahomedan State belonging to the King of Selangore. During their absence from Malacca, our Brethren distributed nearly 5000 volumes of Scriptures and Tracts; and preached the Gospel, where it never before had been published, and in places probably never visited until then by an European.

SCHOOLS—To the Schools, continued

as formerly, the important and novel addition has been made of a Female Chinese Adult School, consisting of the Wives of the Chinese Converts. The Missionaries write—

The vernacular tongue of all the Chinese Women at Malacca is the Malay; and although there was a prejudice among them against learning in Malay, this prejudice has been overcome. The women make good progress; and shortly we hope to have a Christian-Female Class reading the Scriptures daily, and the Christian Missionary expounding to them the Oracles of God.

Mr. Malcom states—

The system of Common Schools has been largely pursued by the London Missionary Society for twenty years. They form a curious variety—Chinese, Malay, Tamul, Portuguese, and English; some for boys, and some for girls; and numbering, in the whole, not less than 800 pupils. The resident English have not only liberally contributed to the expense, and shared the labours of management; but have been unceasing in their pains to gather and encourage scholars. Nearly 300 pupils, the descendants of Chinese Fathers, study Chinese: no objection is made by these parents to the use of Christian School-books, nor to the pupils attending Worship on the Sabbath, and Religious Services.

ANGLO-CHINESE COLLEGE—The Youths on the Foundation are now 10 in number. They give great satisfaction to the Missionaries: they are affectionate, and much attached to the other members of Mr. Evans's family, with whom they reside: the greater part of them are very seriously disposed. Of a visit to the College by the Bishop of Calcutta, when he was in the Straits, the Missionaries report—

His Lordship was very particular in his inquiries as to what was doing in behalf of China; and expressed himself much pleased with what he saw and heard. He put various questions to the Chinese Christians, and to the children of the Schools, who were collected at his request; and observed that the answers were very satisfactory. His Lordship also appeared much gratified at the progress of our Chinese Types, and spontaneously proposed to aid the work by a donation of one hundred rupees. We have to mention another act of kindness. The Archdeacon voluntarily, entirely unsolicited, offered Mr. Evans's son a scholarship in Bishop's College, Calcutta; which, of course, was thankfully accepted. The Bishop himself made arrangements with the Archdeacon, that Mr. Evans's son should be accompanied by the senior student here (a pious young man, about

22 years of age), to act as his Chinese Teacher at Bishop's College, and provision should be made for his receiving all the benefits of the College, during his stay in this capacity.

Mr. Malcom states—

The College has ample buildings, and highly-improved grounds, with about 2000*l.* at interest: the location is within the city, on the margin of the sea; and was granted by Government: there have presided over it, in succession, Milne, Humphreys, Collie, Kidd, Tomlin, and Evans: the last arrived in 1838. Like other "Colleges" in the East, it is rather an Elementary School: the pupils are taught from the alphabet upward; and retire from a full course, with a decent knowledge of English, and the common rudiments of science: about 60 or 70, thus educated, have left the Institution. The School has for some years been very small; but is now increased to above 70, of all ages, from six or seven years upward. Mr. Evans has large experience in teaching; and the prospect of utility was never so great as at present. He has lately baptized several pupils, on their fully embracing the Christian System, some of whom he hopes are truly pious.

Press—The preparation of Chinese Metal Types is steadily prosecuted. In the six months ending Oct. 2, 1838, there were printed 2630 Bibles and 7000 Tracts; and 1445 Bibles, 12,000 Tracts, and 255 School Books, were distributed. In reference to the six Native Christians before mentioned, the Missionaries write:—

These devoted Chinese Missionaries, for such they are, have travelled many miles into the interior, exposed to the sun, and rains, and jungles, which Europeans could not well endure without risking their lives. They have gone laden with Bibles and Tracts—dispersed them far and wide over the face of the country—and have returned, after several days' journey, with empty baskets, for fresh supplies.

Mr. Malcom states, that the conversions to Christianity have been so few, as to call for anxious inquiry. He thinks that disproportionate attention had been paid to the Schools and the Press, and too little to the Preaching of the Word; and he assigns reasons for the inefficiency of Books and Education which specially apply to the Malays:—

The books are not intelligible to the generality even of good readers; and the number of those who can read and understand a book on an unaccustomed subject, (except those taught in Missionary Schools,) is probably not much more than one in five hundred.

The jealousy of the *Hadjees* (Mahomedan *March*, 1840.

Priests), which cannot be overcome; the difficulty of retaining pupils long enough to acquire any valuable knowledge; the habits learned by the children at home; and the cessation of all literary pursuits from the time of leaving school—have almost neutralised the benefits conferred.

Further remarks by Mr. Malcom on the Press and on Preaching will be found under the head of Bankok.

He adds—

A number of German Brethren have recently settled at Malacca to labour for the Malays, some of which are supported by individuals in England and elsewhere. The School formed by Mr. Tomlin, and still principally supported by him, for all sorts of Boys to be taught in English, is still maintained, taught by one of these. Its plan is happy; and many have learned, not only English, but the rudiments of geography, grammar, arithmetic, &c.

Penang: an Island off the coast of the Malay Peninsula: inhab. in 1833 were 40,322; of whom nearly one-fourth were Chinese—1829—Thomas Beighton, Evan Davies. Mr. Beighton spent some time at the Nilgherry Hills, with advantage to his health—The English Service is continued. A spirit of inquiry has been awakened among the Malays, who form the chief part of the population, and have hitherto evinced unyielding attachment to the False Prophet: the confidence of the people is disturbed; and old and deeply-rooted opinions are brought in question—The Malay Scholars are reduced from 111 to 78: much opposition has been raised by the Mahomedan Priests: the Chinese Scholars are 22 boys and 15 girls: these Schools are supported by Government. For greater efficiency in religious instruction, the Missionaries have opened Domestic Schools, which contain 5 Malay Girls and 20 Chinese Boys and 13 Girls, all of whom are withdrawn from the influence of their parents: the object of these Schools, particularly with regard to the Boys, is to prepare a body of efficient Native Agents to co-operate hereafter in more extensive plans for diffusing religious and useful knowledge. The "Prince-of-Wales' Island Association" has 28 children in a Boys' and a Girls' School—The printing of the year amounted to 14,000 Malay Tracts and Scripture Selections; and the circulation to 23,443 copies, consisting of 1235 Bibles or Portions, chiefly in Malay, 17,922 Malay Tracts and small Books, 1479 Chinese Books, and 2807 English and other Tracts—P. 124.

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London Missionary Society—

A Tract in Malay, by Mr. Beighton, entitled "Christ and Mohammed compared," has excited great attention: it was accompanied by a Printed Letter, designed to allay or remove the prejudices by which Mr. Beighton feared the Mahomedans might treat the attempt with their usual disregard. He writes at the end of January of last year:—

I never knew the Mahomedans so much roused before: many are applying for the Tract, and for the Scriptures. I see the vast importance of having a variety of Tracts on important subjects ready. One is now wanted on the Inspiration of the Scriptures, and another on the Divinity of Christ. In fact, we need a series of Tracts on the Evidences of Christianity; but it takes a long time to get over one properly prepared and printed, as we are at present situated. This department alone might occupy the whole attention of one person. One of the Boys who composes the Malay types tells me he is engaged every evening in reading the "Comparison," and "Way of Salvation," to persons who wish to bear their contents.

The people say that their Prophet is declared to be an impostor, and none can prove the ac-

cusation to be false, not even the chief priests and learned men. January has been to me almost like a dream. I can scarcely believe all to be reality—I never before passed such a month in Missionary Work. By the Almighty power of God, a nation may be born in a day. Let Missionary Societies persevere: though they may labour for fifty years and see no fruit, let them still go forward: the Word of God shall not fail.

The Seyds (the Mahomedan Nobility) have been complaining bitterly; and were in great perplexity, not knowing what to do with the books: a few offered their books to the Governor, and begged him to relieve them of such VILE productions. The Governor declined the honour, telling them to destroy them; and asked how it was they received them. They replied, That as it regarded their destroying of the books, THAT was impossible—that it would be a great sin to do so, for their Prophet's name was printed in them; and as it regarded their receiving them, how could they know their contents without looking into them? They had never received any thing of the kind before from any Padri. I was not previously aware that Mohammed's name being in a book was a security against its being destroyed.

AMERICAN BAPTIST MISSIONS.

CHINESE.

J. Lewis Shuck and Mrs. Shuck arrived at Macao in September 1837. He baptized his Chinese Teacher, who had accompanied him from Singapore. They and Mr. Roberts reside at Macao. At the time of Mr. Malcom's visit, he says "the Baptist Brethren, Shuck and Roberts, are making progress in the language. Mr. Shuck studies the Mandarin Dialect, preparatory to assuming some post on the western frontier of China; and Mr. Roberts that of Macao, intending to make that his permanent position." The Rev. Josiah Goddard and Mrs. Goddard embarked at Boston, in December 1838, to prepare for this Mission at Singapore.

SIAMESE.

Bankok: about 25 miles up the River Meinam—The population is very variously estimated: Mr. Malcom, who took great pains to ascertain it, states it to consist of 60,000 Chinese, 30,000 Siamese, and 10,000 other Natives: the 350,000 Chinese assigned by some to Bankok, he was assured, is the sum of all the Chinese in the kingdom. The population of Siam is probably about 3,000,000: of these,

about 800,000 are Shans, 195,000 Malays, and 450,000 Chinese; leaving the number of proper Siamese upward of 1,500,000—1833—John Taylor Jones, William Dean: R. D. Davenport, *Printer*. The death of the Rev. Alanson Reed, and the departure from the Mission of the Rev. W. Dean on account of ill health, were stated in the last Survey: Mr. and Mrs. Dean have returned: Mr. Reed died, in the firm hope of Salvation, Aug. 27, 1837. Mrs. Jones died of cholera March 28, 1838. The Rev. Coroden H. Slaughter and his Wife embarked for this Mission at Boston, Dec. 6, 1838—P. 125.

We abridge the following view of the Mission from Mr. Malcom's 2d Volume, pp. 155—164:—

Mr. Jones sailed from Burmah to Bankok in September 1832. The American Board of Foreign Missions, without knowing of this movement from Burmah, sent Messrs. Johnson and Robinson in 1834, and Dr. Bradley followed in 1835. Mr. and Mrs. Jones had mastered the Siamese Language, and freely imparted to the people the knowledge of the Truth: they had translated portions of the Scriptures, Tracts, and School-books, when, to the great loss of the Mission, Mrs. Jones died. Mr.

Davenport superintends the printing: the issues within the year have been 13,124 copies, containing 1,439,720 pages. It has been impossible to have satisfactory Schools: by no device can the scholars be retained long enough to imbibe any useful measure of knowledge. Nine Natives are learning printing. Regular Public Worship in Siamese has not been commenced. A Chapel has been built, and the time is now come to make efforts for a permanent congregation on the Mission Premises. Of six Chinese who have been baptized, three have died, giving full evidence of triumphing over the last enemy: one has fallen away, and the other two walk honourably.

The Brethren of the two Missions in Bankok live not only in unity and peace, but in personal friendship.

Both the Societies make this a Station for efforts on the Chinese. With a population of this description in and near the city amounting to half a million, and at least 8000 or 9000 Chinese Sailors arriving annually and remaining many weeks, there can be no lack of scope. The whole number of many tribes, who enjoy strong Missionary Establishments, is not half so great as that of the Chinese in this region: nor are the circumstances more discouraging than in average cases.

The distribution of Scriptures and Tracts may be carried to almost any extent in Bankok, both to Chinese and Natives. A very small proportion, however, can read intelligently: even of this small number, few can understand more than the plainest narratives.

It seems of little use to give books profusely, without abundant personal preaching. In China, where Missionaries may not live, and in Burmah Proper or other countries from whence they may at any moment be expelled, a liberal distribution of books seems called for: but, in general, the direct preaching of the Gospel cannot be advantageously deferred, after books have so far been diffused as to excite a spirit of inquiry, and a general knowledge of the Missionary's objects. The full power of the Press will be best seen in its FOLLOWING the Preacher. The people are then made capable of understanding, what before would be as unintelligible to them as the Book of Isaiah was to the Enoch before Philip instructed him. It is quite evident, too, that the Apostles proceeded in this manner.

No place is, on the whole, so favourable for diffusing Christian Books into China as Bankok. It is important, however, to make the publications more idiomatic and intelligible, before we spend heavy sums of money in this work.

It has been erroneously supposed, that, from Bankok, direct overland intercourse might be had with the frontier of China. No part of

the Siam Frontier approaches China within less than about 300 miles: the intervening space is inhabited by various tribes, living insulated from one another; and is traversed by mountains, probably not passable by caravans. Zem-mai is the nearest point to Bankok from whence the western borders of China may be approached; and that Station must necessarily depend upon Mauhmein, both for epistolary intercourse with America, and for supplies of clothing, printing-paper, &c.

The Papal Church has maintained Missions in Siam for 170 years. The adherents in the whole country amount to 2240. No part of the population are more degraded.

There should be at least Eight Chinese Missionaries in Siam, without reference to supplying China itself hereafter. Each of the four principal dialects—viz. Mandarin, Canton, Tay-chew, and Hainan—should have two Brethren, that a single death may not abolish a whole department. The adjacent villages, and even some of the ports in the Gulf of Siam, would engage their attention in part. The junks would not only supply opportunities for sending into China any number of Tracts, but regular congregations, for several months together. The great difficulty in multiplying Missionaries at this point is, the refusal of Government to allow them to rent or purchase land for residences.

A Letter from Mr. Dean to Mr. G. T. Lay, dated the 13th of March last, contains the latest notices of the Mission which we have seen: he writes—

We are all in health, and pleasantly prosecuting our work. Mrs. Dean has five Chinese Boys boarding in the house, and learning Chinese; with a little English, by way of amusement. They are promising Youths; and afford us encouragement to hope that the daily instruction which they receive may qualify them for usefulness. Our little flock exhibits some marks of spiritual life, though no addition has been recently made to its number. Two of our American Missionaries have lately commenced a New Station near the mouth of the Meinam: it promises to be a fine resort for invalids. We are expecting two more families from America.

BURMESE.

Mr. Malcom furnishes the following general view of the Stations and Labourers of the Board among the various tribes of the Burmese:—

1. BURMAH PROPER contains about 3,000,000 of inhabitants to whom the language is vernacular. For these, there are, at *Ava*, Messrs. Kincaid and Simons; and at *Rangoon*, Messrs. Webb and Howard. At least Ten Missionaries are now needed.

American Baptist Missions—

2. The PEGUANS amount to more than 70,000 souls. Their language has been very much superseded by the Burman; but as many of the females speak only Pegan, and all can understand it better than Burman, it will be necessary to preach the Gospel in their language, and perhaps print a few books. At least one Missionary, therefore, is wanted, to sustain and succeed Mr. Haswell, who now occupies this department, and is located at *Amherst*.

3. The TENASSERIM PROVINCES (as the British Possessions south of Rangoon are called) contain about 100,000 souls. The Labourers are Messrs. Judson, Osgood, Hancock, and Bennett. Mr. Judson is wholly engrossed with Translations and Tracts, and the Pastorship of the Native Church: Messrs. Osgood and Hancock are Printers; and Mr. Bennett has full employ in the Government School. There is, therefore, not a single effective out-door Missionary to this whole people, nor one on the ground preparing to become so! *Maklmein, Tavoy, and Mergui*, should each immediately have a Missionary devoted to public services.

4. In ARRACAN, containing 300,000, there is only Mr. Comstock, stationed at *Kyout Phyoo*. Ramree and Sandoway ought at once to be occupied. These Stations should at least have two Missionaries each. Rev. Mr. Ingalls is designated to one of them.

5. The KARENS inhabit all the mountain regions of the southern and eastern portions of Burmah Proper, and all parts of the Tenasserim Provinces, extending into the western portions of Siam, and thence northward among the Shans. In the province of Tavoy, a British Census makes the number 2500: round Maulmein and Rangoon there are perhaps 20,000; in Siam and Lao there are probably 10,000; making, in all, about 33,000. Among this tribe have occurred those triumphs of Christianity which have been so remarkable, and with which all the friends of Missions are acquainted. With this tribe Miss Macomber has commenced labours.

Missionaries knew nothing more of these people, than that there were such, until the visit of a sorcerer in April 1828. The heart of Boardman was immediately touched with sympathy, and his judgment convinced that Providence pointed them out as entitled to his future labours. An early visit to their jungle confirmed him in this decision; and thenceforth his life was spent in their cause. On his second tour, he was called from his labour, having seen nearly seventy persons added to the church. He died February 11, 1831. Mr. and Mrs. Mason had joined the Mission in the preceding January; and Mr. and Mrs. Wade, returning from America with Miss Gardner, were added in 1835.

The Tavoy Station has hitherto been made almost wholly subservient to the interests of this people. God has opened among them an effectual door of entrance, and granted them the services of as devoted Missionaries as have ever blessed a people. In July 1836, they had in charge five Karen Churches, embracing nearly 350 members—more than 20 Native Assistants—about 200 Inquirers connected with the several congregations—and 15 Schools. Mr. Abbot is now successfully labouring among them, in connection with Mr. Vinton.

There are three churches, not far from one another, about forty miles north of Rangoon; viz. *Mawbee, Yeatho, and Pounnguen*. These have been founded wholly by Native Assistants, and have for several years walked steadfastly in the Truth. They have endured the spoiling of their goods, and cruel tortures; and live amidst continual threats of violence from the Burman Officers: but not one, among several hundreds, has drawn back through fear; though a few have relapsed into sin, as might be expected.

Mr. Malcom, on leaving Burmah, pays a strong and affectionate tribute to the Labourers there:—

Happy I am to be able to bear solemn and decided testimony to the purity, zeal, and economy of our Missionaries and their Wives. I have nowhere seen persons more devoted to their work, or more suitable for it. Nowhere in all Burmah have I seen "Missionary Palaces," or an idle, pampered, or selfish Missionary. As to the Female Missionaries, I am confident, that if they were all at home this day, and the churches were to choose again, they could not select better. I bear testimony that what has been printed respecting the state and progress of the Mission is strictly true; though I found that the inferences, which I and others had drawn from these accounts, were exaggerated. Every thing which I have seen and heard has tended to satisfy me of the practicability and usefulness of our enterprise, and to excite lamentation that we prosecute it at so feeble a rate.

Divine Approbation evidently rests on every part of the undertaking. The life of Judson has been spared so long, that we have a translation of the whole Bible, and several Tracts, more perfect than can be found in almost any other Mission. We have nearly a thousand converts, besides all those who have died in the faith; and sixty or seventy Native Assistants, some of them men of considerable religious attainments. A general knowledge of Christianity has been diffused through some large sections of the Empire. Several of the younger Missionaries are now so far advanced in the language, as to be just ready to

enter on evangelical labours. Very extensive Printing Operations are now established, producing about two millions of pages per month; and the whole aspect of the Mission is highly encouraging.

The little churches gathered from among the Heathen added much to the sense of bereavement inflicted by our parting. The faces of the Preachers and prominent Members had become familiar to me: with some of them I had journeyed many weary miles: through them I had addressed the Heathen, and distributed the Word of God: to some of them I had endeavoured to impart important theological truths: I had heard them pray and preach in their own tongue, to listening audiences: I had marked their behaviour in secret, and in hours of peril. Not to love them would be impossible. To part with them for life, without pain, is equally impossible. May it but prove salutary to myself!

Mr. Kincaid, after completing an extensive Journey in Burmah, gives an encouraging view of the increasing facilities in the Mission:—

The prospect of enlightening and saving the people of this Empire has greatly increased in my own mind, during my tour north. Not that I ever doubted its ultimate accomplishment; but obstacles appear less formidable, and ways of gaining access to the people less difficult.

I may be too sanguine: but, after four years' acquaintance with the Government of Ava; and after travelling the whole length of the Empire, visiting almost every town, and city, and village, on the Irrawaddy, from the Martaban Gulf to the Himalaya Mountains—and forming an acquaintance with many of the provincial authorities, and learning, with some degree of exactness, the extent, habits, and character of the various tribes of Burmah—it will be allowed that I have had at least an opportunity of forming some idea of what can be done.

Eight years ago, no one would have supposed it possible that a Missionary could go to Ava, and for four years preach the Gospel publicly, and baptize believers, and form them into a Christian Church; that, as a Teacher of Religion, he would be received kindly into the houses of Princes and Noblemen; and that he would be allowed to travel about in the neighbouring towns and villages, giving books, and preaching to the people. All this has been done in the most frank and open manner. A great multitude have heard of God and of the Mediator, and have read more or less of the Holy Scriptures.

This, too, has been done in weakness, and with very insufficient means. Now the field is better known: the prejudices, vices, and habits of the people are better known. When all these facts are duly considered, there is

much to inspire confidence in the use of those means which God has appointed for the conversion of the world. Obstacles there are, and will be as long as sin and idolatry exist; but they are not insurmountable, when encountered in the name and strength of Him, who came to destroy the works of the devil.

SHANS.

Sudiya: 2 miles from the Burhampooter, at the head of the Valley of that river, 1000 miles NE of Calcutta: the population of the District is chiefly Assamese, the great body of the Shans and Singphos lying to the East—1836—N. Brown, M. Bronson; O. T. Cutter, *Printer*; Mrs. Thomas, *As*. The Rev. J. Thomas lost his life by the falling of a tree across his boat, on the Burhampooter—P. 126.

The immediate object of Mr. and Mrs. Bronson and Mrs. Thomas will be the acquisition of the Assamese and Singpho;—the Assamese, as being the common language of the country; and the Singpho, because their labours will be directed chiefly to the benefit of the Singpho Tribe.

Messrs. Brown and Cutter will labour primarily for the Assamese, and the Shan Tribe of the Khamtia. The languages of both these tribes, Mr. Brown has reduced to the system of Romanizing adopted in other East-Indian Dialects.

A Printing Office has been erected, and supplied with a competent printing apparatus, including two printing-presses, a standing-press, &c.

Mrs. Cutter, assisted occasionally by Mr. Cutter, has had charge of a School: the daily attendance from 30 to 40.

The Board continues to cherish an unabated interest in the Shan Mission. Its relative position in respect to other Missions, and to Thibet and China, as well as its own intrinsic claims, forbid the withdrawal or diversion of a particle of the zeal which has been awakened on its behalf. The field is abundantly large to employ all the force which can be assigned to it by the Board; and the prospect of extensive and permanent good is equally favourable with that presented by any other unevangelized portion of the world. [*Report.*]

The Missionaries, in writing to the Religious-Tract Society, give an enlarged view of their Mission:—

The Valley of the Burhampooter presents a very encouraging field. The Serampore Missionaries have, till recently, occupied one or two Stations; but, as they have now relinquished them in favour of the Board, we expect soon to be reinforced by a large number of Labourers from home. There are in this region no less than Ten Tribes, speaking different languages

American Baptist Missions—

—Assamese, Shans, Singphos, Nagas, Abors, Mishmias, Akas, Mikirs, Lalongs, and Garos. Of all these tribes, none, with the exception of the Assamese and Shans, among whom the Bengalee and Burmese Characters are partially known, have any written language whatever.

To their own Society, the Missionaries, after enumerating these various tribes, add—

In view of the wants of the different tribes which we have mentioned, we think that TWELVE additional Missionaries is the least number that could with propriety be sent to commence operations in so wide a field. In the midst of such varied obstacles and discouragements as we have to contend with in a country like this, it is in the highest degree desirable that there should be concentration of effort; and that all Missionaries in the same field should be of one Denomination, and acting under the instructions of one Board. In this way, only, can we hope for that combined, harmonious, and systematic action of all engaged in the work, which is so necessary to success. We would, therefore, earnestly suggest the propriety of an immediate concentration of your efforts on this extended field, which God, in His providence, has given into your hands. We know no more inviting field in the Missionary World—no field where we could with so much satisfaction labour and die in this precious cause. But the solitary efforts of the few now on the ground, are but a drop in the ocean: they are swallowed up and lost amidst the widespread desolation and darkness; and unless the field is speedily supplied with more Labourers, we fear the Cause will languish, while Heathenism continues to spread and strengthen itself, for years to come. May God in mercy look upon us, and send us help; and bring Salvation to this benighted and long-neglected land!

It has been remarked on this passage,

AMERICAN BOARD OF MISSIONS.

Canton and Macao—1830—Elijah C. Bridgman, Peter Parker, M.D., David Abeel, W. B. Diver, M.D.: S. W. Williams, *Printer*. The Rev. D. Abeel has returned from his visit to America: Dr. Diver embarked at New York on the 8th of May—Pp. 126, 127; and p. 64 of the present Volume.

The Rev. Howard Malcom thus reports the state of the Mission at the time of his visit to these parts:—

Mr. Bridgman has not yet become able to preach in Chinese, but is making very rapid progress; and has acquired such a knowledge of the written language, as to be able, with critical ability, to assist in the revision of the

by another body of American Labourers—

It is encouraging to see so large and important a field of labour ready for the efforts of the Christian Church. We trust many Labourers will soon be sent forth into this field: although, in reference to a remark made in this communication, we do NOT see the expediency of giving the entire valley with all its inhabitants to the exclusive cultivation of any Denomination of Christians; especially if the countries of China and Thibet may be reached from that quarter. Not to say that no one Denomination is likely to occupy to the best advantage such an extensive sphere of effort, we believe, in general, that the Providence of God, in bringing such large portions of the human family within the reach of the benevolence of the Church, should be considered by all Christians as a strong call on them to arise and perform their duty. If their ability to furnish men and funds be sufficient, and if by engaging in Scriptural efforts to promote the Gospel greater good may be done to those who are perishing for lack of vision, all will readily admit that a high and solemn obligation exists for their doing what they can. The differences in regard to Church Government, or even in regard to Doctrines, in so far as they are considered unimportant, of course have little weight; and if they are important, they furnish only the stronger reason for each body of Christians to extend to others what they value themselves. The great, if not the only question is, how can the largest amount of good be accomplished for our Heathen fellow-men?

We make these remarks with no unfriendly feeling toward our Baptist Brethren, whom we cordially bid "God speed!" in their labours; but to call the attention of our Readers to the great duty of making immediate efforts to extend the Gospel to those who are destitute, and who at the same time are brought within the reach of our compassion.

Scriptures, now in progress at Singapore. He also has some promising Chinese Boys under daily instruction. His other engagements, besides the study of the language, are, editing the "Chinese Repository," and preaching in English.

Dr. Parker has, from his arrival, been engrossed with medical practice, for which purpose he was sent out. His Hospital was commenced in November 1835, chiefly for diseases of the Eye. Resident foreigners wholly support the establishment (except Dr. Parker's salary), at an expense of about 330*l.* per annum. Not only do crowds of patients, with diseased eyes, resort to him, but many others, only a selection of which can receive his attention. Up to the

present period, 4400 persons have been treated. His labours are severe, but his health and spirits good. A satisfactory proof of his skill is found in the friendship and encomiums of seven or eight English Physicians, residing at Canton and Macao; some of whom attend him on every operation day, rendering valuable aid, and highly applauding his operations and treatment. He has three Native Students of Medicine, who receive careful instruction, literary as well as medical, and through whom incalculable blessings may flow to this people.

There is no Chinese Convert at Canton, nor Religious Service in that language, nor giving of Tracts. Even conversation with patients in the Hospital is ventured on with caution. A linguist is stationed there by the Local Authorities, who narrowly watches every transaction. The Missionaries fully believe that frequency, or a little indiscretion, would at once break up the institution, and perhaps cause them to be driven away.

How far the labours of these excellent Brethren are to prepare the way for Christianity, or for future Missionaries, is not clear. They are certainly earning for *themselves* the confidence and esteem of many individuals. But can they transfer these to others? If successors keep equally quiet, in respect to religion, they will remain unmolested, without reference to the present Missionaries: if they do not, these will furnish no precedent, and their character no protection; opposition might be expected, as heretofore; and the work must be commenced, in fact, anew.

At the latest dates which have reached us, Mr. Bridgman and Mr. Abeel were at Macao. Dr. Parker was still residing at Canton, and did not intend to leave it unless compelled to withdraw: he had not been able to enter the Hospital; though he was encouraged by some of the Authorities to hope that permission would soon be granted to resume his labours there. The printing of Bibles and Tracts at Macao has been totally prohibited: Mr. Williams has charge of the Government Printing-Office.

Bankok — 1831 — Charles Robinson, S. P. Robbins, Dan. B. Bradley, M.D., S. Tracy, M.D. Mr. and Mrs. Robbins arrived in April 1838; and Dr. and Mrs. Tracy, from the Singapore Mission, arrived about the same time. The Rev. Stephen Johnson returned home on account of Mrs. Johnson's ill health: they arrived at Philadelphia Dec. 7, 1838, where she departed to her Rest on the 8th of January following. On the 6th of July, a re-inforcement, consisting of Five Missionaries and their Wives and two

other Females, embarked at Boston for this Mission. — Pp. 127, 310, 392, 439.

From a Report of the Mission for 1838, made by the Missionaries to the Board, we shall collect the chief proceedings of the year:—

MINISTRY—Previous to the arrival of Mr. Robbins and Dr. Tracy, Mr. Robinson had commenced Worship at his house on the Sabbath, while Dr. Bradley continued the Services at the Dispensary. Beside those in the employment of the Mission, a number of others have usually attended these Services.

SCHOOLS—For want of means, and owing to illness in our families, we have been able to accomplish but little in this department. For two or three months at the commencement of the year, from 10 to 20 scholars were daily instructed at our houses, by Mrs. Bradley and Mrs. Robinson; but sickness, and other untoward circumstances, prevented their continuance. Since the arrival of Mr. Robbins, he has had a class of Portuguese Youths learning English, who have made considerable proficiency. He has also recently taken charge of a class of young Siamese Gentlemen, who were formerly instructed by Dr. Bradley: three sons of the Prakhlang have recently joined this class, and attend very punctually.

A few days since, a Day School for Siamese was commenced, with the design of ultimately collecting scholars for the Boarding School. The females of the Mission, each in rotation, daily visit the school; and give lessons in arithmetic, geography, and singing, with such religious instruction as opportunity affords. The school is under the general superintendence of Mr. Robbins, and promises well.

We believe Schools might easily be collected, if we had places, and the pecuniary means; especially if we would teach English a part of the time. A great number, particularly the sons of the Nobles, are very desirous of acquiring English. These encouraging circumstances, together with the fact that Schools have been so eminently blessed in Ceylon and other places to the conversion of those who now belong to the church, have sometimes induced us to think that a great part of our energies should be devoted to this department.

PUBLICATIONS—We have printed during the year 17,800 volumes, and 3900 copies of a sheet Tract: these consisted of eleven different publications. We had on hand at the commencement of the year, 9738 volumes; making for our use this year, 31,438 copies. The greater part have been distributed.

An edition of 2500 copies of the Gospel of Mark is in the press, and a number of Tracts are in preparation. Our Brethren in Ceylon, at our request, have recently sent us translations of a number of their most useful Tracts,

America Board of Missions—

which could soon be put into Siamese. It occurred to us, that, as the Siamese originally derived their religion from Ceylon, and had adopted many of the customs and habits of thought prevalent there, the same Tracts might be very useful here. The Siamese consider every thing which comes from Ceylon sacred. Not a year since they sent a deputation of priests there, to collect sacred books. We hope these Tracts may turn out to be the very books which they need.

READERS—We find the number of readers much greater than we at first anticipated. Wherever we have been, we have found that a very large majority of the male Siamese population are readers: we think as many as nine-tenths. A large number of females are readers also.

When we say so many of the Siamese are readers, we would not be understood to say that they are what would be called good readers in America. From the nature of the case, where the art of printing is unknown, books must be scarce, and the proportion of good readers small. We mean by "readers" those who can read some, and can understand books written in the popular language. In preparing our books, we have endeavoured to adopt the plainest and best style—that which is easily understood by all, avoiding the two extremes; that is, the high court language on the one hand, and the low vulgar on the other. When such numbers of Tracts are distributed, and such multitudes crowd round to obtain them, it must not always be inferred that they are thus eager to know the Truth. In a great number of instances, we doubt not, the same number of sheets of white paper would be as eagerly sought. It cannot be for the contents of the books, for they know not what they are. We are, however, encouraged to hope that, recently, many have desired to know something of the religion which they teach. Having read one book, they have requested others. In some cases they say that they have renounced idolatry, and wish to be disciples; and seem truly desirous to know the Truth. There are numbers, we are confident, who are convinced that idolatry is vain, and that the religion of the Bible is true; but we fear that they have not been thoroughly convinced of their own sins and their lost condition.

INQUIRERS—Almost daily, numbers call at our houses for books; and, not unfrequently, make interesting inquiries respecting the religion which we profess. We doubt not there are great numbers who know the fundamental truths of the Christian Religion.

Since we removed to the place which the Prakhlang rented to us, a much greater number of Nobles and Men of Rank have called

upon us than formerly; and they often come expressly for the purpose of spending the evening, in making inquiries respecting our system of belief and our modes of worship.

DISPENSARY—For various reasons, much less attention has been given to this department of labour by the Mission during this year, than during the last. The whole number of patients has been about 1000; which number, added to that of the two years preceding, makes about 6100. The variety of diseases which have thus come under Dr. Bradley's observation and care is vast.

JOURNEYS—During the year we have visited many sections of country before unexplored by any Missionary. In January, one of our number proceeded up the Meinam some distance above Bangkok, and passed over by a canal to Tahchin River, 30 miles west of Bangkok, and passed down that river 60 or 70 miles nearly to its mouth, and returned by another canal to Bangkok. He found the whole distance thickly settled with towns and villages, containing from 500 to 5000 inhabitants, eager to receive books.

In September, two of our number spent a week in visiting all the places of importance at the head of the Gulf of Siam. They explored the mouths of three great rivers; and found a number of large towns, where Missionaries might be pleasantly and usefully located.

Very recently, Dr. Bradley, in company with Mr. Orr, left Bangkok by a canal, proceeded to the Tahchin River, and from thence by another canal reached the Meklong, about 20 miles further west. They went down that river nearly to its mouth, to the town of Meklong. This they found much larger than they anticipated, containing from 20,000 to 30,000 inhabitants.

Numerous shorter excursions have been made about the city of Bangkok, in various directions. Wherever we have been, we have been treated with much respect; and usually found some who knew us and our object.

These statements respect chiefly the Siamese Department of the Mission. The Missionaries thus speak of the

Chinese—Among the Chinese residents in Siam, comparatively few books have been distributed by us. Indeed the Mission is in great doubt, in regard to the course which it is best to pursue in relation to this department of our labours. We are induced to believe that we may have given it too great a prominence in our thoughts and plans. The ease with which a knowledge of the Siamese Character is acquired by those who have this language for their mother tongue, is truly astonishing; while the difficulty of acquiring a complete knowledge of the Chinese is no less so. The Siamese are the ruling people, and are likely to be so.

They look down on the Chinese, and the Chinese know it. The reverse of this holds in all Malay Countries, we believe.

When we think of these things, and consider the almost-infinite superiority of the Siamese Language as to its intrinsic merits, we mean over the Chinese, and the great comparative ease with which a foreigner may acquire a knowledge of it; and also consider that our labours ought, as we suppose, to have a special reference to the rising generation—when we think of these things, we are in great doubt whether more ought to be aimed at in this department, than to have a few Missionaries acquire sufficient knowledge of the Chinese to distribute books to the junks, and the few readers which may be found in the country, and accompany such distribution with words of instruction and exhortation, that is, with the preaching of the Gospel to the emigrants; while their efforts for the rising generation are made through the medium of the Siamese Language.

CONCLUSION.—We believe that the general impression among the people respecting us, is, that we came to do them good, and establish the religion of Jesus. Within a few months past, there have been many indications of good in this Nation. A more than ordinary spirit of inquiry has been manifest, on subjects intimately connected with the highest happiness of man. We would earnestly invite others to come and share with us the toils and joys of gathering in the harvest, which is already white.

Again we would repeat our request for a daily remembrance in your supplications, for the out-pouring of the Holy Spirit on us, and on these multitudes, who are rapidly passing down to death.

Singapore—1834—Ira Tracy, James T. Dickinson, Joseph S. Travelli, Dyer Ball, G. W. Wood: Alfred North, *Printer*. Mr. Ball and Mr. Wood embarked at New York in May 1838. Mrs. Wood died on the 8th day of March of last year. Dr. Hope is on a visit home; and Dr. Tracy has proceeded to Bankok—Pp. 127, 128.

From the Missionaries' Report for 1838, we collect the following abstract of the year:—

The Study of the Language is, in the present state of our Mission, our most important work, and occupies most of our time—Leangafa has preached on the Sabbath, either on our premises or those of the London Missionary Society adjoining ours, and our workmen and the Boys of the school have attended pretty regularly: he has been under the direction of the Messrs. Stronach since their arrival, as it was thought desirable that his connection with the London Missionary Society should be

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continued: with their consent, he continues to revise copy for printing, and to correct proof-sheets for us—The baptism of two individuals makes the number of Chinese who communicate with us, six—Under the care of the Mission is one Boarding School of 22 Boys, mostly Chinese, expected to become ultimately a High School for training Helpers for the Mission, in which the pupils are making encouraging progress: a School for Girls has 3 Boarders and 8 or 10 Day Scholars. We cannot speak confidently of the conversion of any of the children: it has, however, been matter of encouragement, and of gratitude to God, to see the standard of morals gradually, but perceptibly, rising among them—The amount of Printing done this year is small in comparison with that done during the two previous years; but sufficient to meet all demands for books for distribution, and leave a good supply on hand. Three small initiatory books in Malay, and about half of a larger one of 200 pages, have been printed for the use of the Institution.

During the last year, blocks have been prepared for about half the New Testament, pocket edition, ordered by the Canton Mission—the Chinese Monthly Magazine, part of a Universal History, and a History of the United States, for the Society for the Diffusion of Useful Knowledge—several Tracts for Mr. Gutzlaff—and three or four very small Tracts for ourselves or the American Tract Society—We have distributed but few Tracts during the year. The Chinese residing here have been liberally supplied in former years; and the junks from China, Siam, &c., were supplied by the Rev. Messrs. Stronach, assisted by Leangafa. One of our number has gone out, for one, two, or more hours weekly, during the last part of the year, to distribute Tracts and converse with the people. In the present state of things here, it seems hardly advisable to distribute Tracts without spending a few moments in conversation with those to whom they are presented, in order to draw their attention to the subjects of which the Tracts speak, and make them feel that we regard them as of the highest importance. One or more persons have been found, in almost every house and shop, who can read to some extent; and most of them well enough to learn the Way of Salvation from the books given them. They have usually appeared pleased to hear what has been said to them; and frequently a number of persons would gather round, to see the Tracts and hear what was said. Sometimes 10, 15, or 20 persons would thus come and listen. Among the Hokkien People there is reason to believe that the remarks made are generally understood; but our knowledge of the spoken language is still so limited, that nothing can be done that deserves to be called preaching.

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American Board of Missions—

Chittagong: 343 miles E of Serampore, and 8 from the sea: inhab. 12,000: many populous villages immediately adjacent—1818—John Johannes, J. C. Fink—8 Communicants—P. 129.

We extract some passages from the Journal of Mr. Johannes:—

The name of Jesus is extensively circulated here. He has oftentimes been the subject of general discussion among respectable Hindoos and Mahomedans; and we have oftentimes had the satisfaction of hearing from many, that the religion of Jesus Christ will eventually triumph. [April.

I have daily visited the Chapel, in company with Br. Fink, and sometimes by myself, and preached once every day to hundreds, who flock thither to hear the words of eternal life. The people hear us without any prejudice or opposition: some are exceedingly pleased. They wonder at the solicitude which we evince for their spiritual welfare. We have abundant reason for thankfulness to God. We see the dawn of Gospel light: prejudice is gradually vanishing. [July.

We cannot complain that we have no one to hear us now: as soon as we enter our Bengalee Meeting-House, we have hundreds flocking in, who hear us attentively, and often leave us with serious convictions of the Truth.

The demand for Books and Tracts is very great, and we regret that we cannot make extensive supplies. We have also the high gra-

tification of seeing numbers visiting our house to receive books, and hear of Jesus Christ. We improve these opportunities, entreating sinners to be reconciled to an offended God.

My Christian School is so greatly thinned, that I feel very little interest in its welfare now: superstition and Romish bigotry have sapped at the very foundation of my work. [Sept.

Mr. Fink adds, in the last-named month—

The Mahomedans are now becoming moderate in their arguments; and are daily soliciting us for Books and Tracts, with which we always gratify them, both in Hindoostanee and Bengalee.

The Bengalee Worship and Preaching in the Chapel continue as before, three times a week. The Native Congregation has been much increased since last month. Two Mahomedan Women, who can read a little Bengalee, and who are the oldest attendants at the Chapel, have solicited baptism: they are both under instruction.

The Missionaries, in February of last year, attended an immense Meeting at Sitakundu, a short distance from Chittagong; where multitudes of Hindoos, from all parts of Bengal, visit this supposed holy hill, from which a sulphureous vapour rises. They distributed to eager recipients 200 Gospel of St. Luke and 2000 Tracts.

BAPTIST MISSIONARY SOCIETY.

Akyab: near the mouth of the Arracan River: with 3 Out-Stations—1821—4 Nat. Assistants—Mr. Fink has removed to Chittagong, and Akyab has been given up to the American Baptist Missions—P. 129.

Mr. Fink maintains, with the aid of his wife and son and a Native Assistant, three schools—one for males, and another for females, in the vernacular; and one for boys in English: all are in a weak state, and present few encouraging appearances: no conversion has occurred in either of the schools. He has baptized here eleven Arracanese and two East-

Indians: the whole number of members in his church is about 40. Four of the Natives are employed as Assistants, who daily distribute Tracts, and preach from house to house. None are at present known to be seriously examining the claims of Christianity.

Some thousands of Tracts and Portions of Scripture have been distributed in Arracan, and the Truth proclaimed in many places; but it is known that large numbers of the Tracts have been destroyed, and no general spirit of investigation prevails. The few Native Christians in connection with Mr. Fink are all who are known among the 300,000 Arracanese. [Malcom.

AMERICAN PRESBYTERIAN MISSIONS.

The Rev. John A. Mitchell, and the Rev. R. W. Orr, and Mrs. Orr, embarked at New York Dec. 9, 1837; and arrived at Singapore on the 5th of April. Mr. Mitchell's health failed; and, on the 2d of October, he died in peace at Singapore

—“in a firm and intelligent reliance on the atoning blood of Christ.” He and Mr. Orr had visited Malacca and Penang: after his death, Mr. Orr was about to visit Siam.

CHURCH MISSIONARY SOCIETY.

The Committee report on this Mission:—

The immediate object of the Committee, in

sending out Mr. Squire, was, that he might acquire the language of China; and gain information bearing on Missionary Operations.

with regard to that country and its vast population. These objects Mr. Squire has diligently prosecuted. While remaining at Singapore, as the most suitable point for facilitating the attainment of their objects, Mr. and Mrs. Squire employed themselves in the study of Malay; and in plans for the religious benefit of the Malays, by means of Schools and Bible and Tract Societies, as well as in giving oral instruction as circumstances permitted. In the year 1838, Mr. Squire visited Malacca, Rhio, a neighbouring Dutch Settlement, and Penang. In September last, having made some proficiency in the Chinese, he proceeded to Macao, in order to take a nearer view of China.

The collision which took place soon after between the Chinese and British has, for the present, suspended plans of direct operation in China. A little before this event occurred, Mr. Squire wrote from Macao—

I confine my remarks to China Proper; and do not embrace the subject of Missionary Labours among the emigrants in the Straits or Netherlands India, or the labours of the Press, which are invaluable; but we have hitherto neglected the openings which present themselves within the bounds of the Empire at Canton and Macao: and, although it would be far from the truth to say that China is open, in any sense of the word, yet it is equally matter of fact, that we have not embraced the oppor-

tunities of locating, where we can do so with little difficulty. Having touched on this point, I am led to notice present prospects; which, as regards Missionary Efforts, are comprised in few words. There appear to be no serious obstacles in the way of the Missionary settling in this spot, or in Canton; and this is further confirmed by the fact, that four Labourers connected with Societies in America are now so located; viz. two at Macao, and two at Canton. Their labours are confined to the people in the immediate vicinity of the latter place; but the towns and villages situated among the islands and bays near Macao present a wider range for speaking to the people, and the distribution of Bibles and Tracts, independently of the coasting junks which visit the inner harbour. Nor do I think, if the Missionary acted with that degree of wisdom and discretion which should especially characterize all his proceedings in China, until it pleases God to open a wider door, that he would suffer molestation, or find serious hindrance to thus prosecuting his work.

At Singapore, about 1000 copies of the Scriptures or Portions had been issued to such persons as could read, in 21 different languages; and nearly 4000 Tracts. An Auxiliary and a Ladies' Association had been formed, and contributions collected to the amount of more than 1000 Spanish dollars—P. 129.

India within the Ganges.

IN reference to the Despatch of August 8, 1838, sent by the Court of Directors, on the subject of India Idolatry, which was printed at p. 130 of the last Survey, it is observed in the Report of the Church Missionary Society—

These Despatches do not convey those preremptory orders for abolishing the connection of the Indian Authorities with the Idolatrous Observances of the Natives, which is incumbent on a Christian Government. Viewed, however, in connection with the pledges given to Parliament by the President of the Board of Control, and to the Court of Proprietors by the Chairman of the Court of Directors—coupled also with the fact of the partial abolition of the Pilgrim Tax—the Committee are encouraged to hope that participation in those discreditable practices will, at no distant period, be completely relinquished. The Committee are, at the same time, so deeply impressed with the fact, that the connection of Government with the Idolatries of the Natives operates as a serious hindrance to Christian Missions, that they feel bound closely to watch the course of proceedings, until that connection shall be entirely and for ever abandoned.

We cannot doubt but this question is making progress. The Bishop of London, on moving for papers in the House of Lords, placed the facts of the case in such a light before the House as must have convinced every unprejudiced hearer. The inflexible Advocate, however, of this Holy Cause has just been defeated, by 34 against 25, in the following Motion at the Court of Proprietors of East-India Stock :—

That there be laid before this Court copies of, or extracts from, such communica-

tions as have taken place between the Hon. Court of Directors and the different Presidencies of India, as may tend to demonstrate the present position of the Company (under the Hon. Directors' Despatch of the 20th of February 1833), with regard to the withdrawal of the sanction and encouragement of the Company from the Idolatrous Worship and Processions of India, and also the abandonment on the part of the Company of all revenue arising from the various temples, rites, and services of the Natives.

The War in the North-Western Provinces, mentioned in the last Survey, has been brought to a speedy conclusion: but War has broken out with China, on grounds of ominous import.

Our last Volume has much in relation to India. Bishop Wilson's Views of Tradition, given in a Charge to his Clergy at Calcutta, are highly seasonable: see pp. 325—330. The document on the Constitution and Practice of the Church Missionary Society, at pp. 407—411, may be mentioned here, as it bears very specially on India. At the Wesleyan Anniversary, the Rev. Dr. Duff depicted some of the shameful practices of Heathenism which he had witnessed in India: see pp. 484—486. Notices occur, at pp. 174—176, of Human Sacrifices as offered among the Khoonds, with an engraving; at pp. 310—312, relative to the Parsees, with an engraving of a Parsee Cemetery, near Bombay; at p. 352, of the "Tottering of Juggernaut"; at p. 440, of a Pagoda in North India, with an engraving; and, at pp. 458, 459, of a Dialogue between a Chaplain and his Moonshee.

Several Works have recently appeared, which throw much light on the state of India, especially in reference to Missions. These are—"British India, in relation to the Decline of Hindooism and the Progress of Christianity," by the Rev. W. Campbell, of the Mission at Bangalore, at present on a visit home—"India and India Missions," by the Rev. Dr. Duff, now returned to Calcutta from his visit home—"Continental India," by the Rev. J. W. Massie, M.R.I.A.—and the Rev. Howard Malcom, whose "Travels in South-Eastern India" are chiefly occupied with India beyond the Ganges, has also Chapters on Calcutta and Madras.

BIBLE, TRACT, BOOK, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Calcutta—No Report of the Year had reached the Society from the Auxiliary. The following supplies have been forwarded to Calcutta: 3000 Persian Pentateuchs, 5000 Bengalee and English New Testaments, and 16,300 English Bibles and Testaments—Pp. 131, 132.

The large supply of the English Scriptures has been sent in consequence of information that there was not a single copy of the cheaper Bibles and Testaments in the Depository, notwithstanding very large supplies recently received. This great demand is in part accounted for in the following delightful passage in the Report of the Calcutta Bible Association:—

But perhaps the most encouraging feature in the operations of the past year has been the very numerous applications, made by Native Youth themselves; especially those who are receiving, or have received, an education in the various English Colleges and Schools in

Calcutta and its vicinity. Formerly, it was with difficulty that we could prevail on the Natives to accept and read the Scriptures;—now, they are not only willing to receive them, but solicitous to obtain them for their own private use, as well as to read them in their respective schools; and it is a fact, that some of the pupils of those schools where the reading of the Holy Scriptures is particularly prohibited, are so desirous of reading and understanding the New Testament, that they assemble for that purpose in their own private dwellings. For this and similar purposes, your Association has had the pleasure and the privilege of supplying the Sacred Scriptures to the pupils of English Schools of all grades, from the Hindoo and Hooghly Colleges, and the various Mission Schools, down to the small Morning Schools which are kept up by such Native Young Men as are occupied during college hours in attending to their own studies.

An edition of the Bengalee New Test., with the English in opposite pages, has been printed in London; the Bengalee

being in the Roman type. Mr. C. E. Trevelyan, formerly an active member of the Calcutta Auxiliary, and a chief promoter of the Romanizing of the native letters, brought this subject under the notice of the Parent Committee, in a Letter, the following extract from which sufficiently shews its importance:—

You will now understand what I mean by cutting up the existing corrupt Native Literature by the roots. In three years, we might, without any extraordinary exertion, publish more Native Books in the Roman Character than now exist all together in the old characters. We might fill India with Bibles and Testaments and Religious Books of all kinds, and School Books, at one-third of the existing price. All the middle and upper classes who already know the English letters would prefer them. All those who know no letters at all, including the vast majority of the grown-up population, and all the rising generation, would prefer them. Their superior cheapness, and superior simplicity (you know the number of intricate compound letters in the native alphabet, the length of time which is consumed in merely learning to read, and the hereditary imperfect style of reading, which, after all, is usually attained,) and the example of the middle classes, would ensure this.

Bombay—1813—No Report has been received: 200 Bibles and 400 Testaments in English, with 200 Hebrew Testaments and 200 reams of paper, have been forwarded—P. 123.

The Rev. J. J. (now Dr.) Hæberlin, in returning to Calcutta as the Society's Agent, arrived at Bombay at the end of October. From that place he asks for supplies in various languages, amounting to nearly 40,000 copies, and thus explains the extent of the demand:—

Bombay is every day increasing in importance, political as well as commercial. New doors, even in the very heart of Asia, are opening; and Bombay is likely to become the mouth, as it were, of streams of tribes and nations issuing out upon us. It is from this—hitherto, inferior, and less-important—Presidency, as I verily believe, that great things shall proceed: here you have the key to Asia, much more effectually than at Calcutta. Many facts have come to my knowledge, since our arrival, which have impressed deeply on my mind the necessity of vigorous and instantaneous efforts being made here. I entreat you, therefore, listen to our case—I say OURS—I feel with our friends here, or rather they agree with me in thinking, that this is the time to spread the knowledge of the Lord over the plains of India, and far beyond it. But they

have not had the means themselves, and, it appears, did not hitherto wish to say to you, "Ask for us, of our Christian Friends at home, the means of distributing the Word of the Living God in all parts of India. I know—I repeat it—the demand which I make on behalf of Bombay is great; but I am sure very little in comparison with what we shall have to ask of you a few years hence. So grant us this, that you may be accustomed in future to hear, not of thousands, but of MILLIONS of Bibles being required for India and Central Asia.

Madras—1820—The Issues of the Year were 50,372 copies; of which, 41,577 were in *Tamul*: these are more than double the issues of any one of the previous years—1000 reams of paper have been forwarded—It has been resolved to reprint, while the revision of the *Tamul* is proceeding, Fabricius's Version, with the needful alterations. The progress in the *Malayalim* has been retarded. A new edition in the *Canarese* has been lately called for: 1443 copies have been issued. Strenuous endeavours have been made toward producing an acceptable Version in the *Teloogoo*—Pp. 132, 133; and see, at pp. 346, 347, an Appeal for Funds by the Auxiliary Committee.

CHRISTIAN-KNOWLEDGE SOCIETY.

Calcutta—The Bishop, the District Committee, and the Missionaries, concurring in opinion, that the principle of employing Heathen Teachers in the Schools is evil, and that no success attends such teaching, instructions have been given to discontinue all such teaching throughout the Diocese—The sum of 300*l.* has been remitted home as the produce of the Society's publications. Nine cases of Books and Tracts had arrived very opportunely, to enable the Bishop to supply the Stations in the Straits of Malacca, on his Second Visitation to which parts his Lordship was then about to enter—P. 133.

Madras—A Letter from the Bishop of Madras, in February of last year, "affords a prospect," the Board say, "of much valuable information from his Lordship in future years"—The Bishop states, that properly to visit every Station in his Diocese, which is almost as large as that of Calcutta, would probably occupy 26 months out of every three years—The Vepery Seminary was unoccupied during the year, chiefly from the want of the requisite number of Masters for carrying on both the Seminary and the Grammar

Christian Knowledge Society—

School. The Boys in the School are 82: of these, 61 pay for their education—P. 134.

PRAYER-BOOK AND HOMILY SOCIETY.

The Bishop of Calcutta, in acknowledging the receipt of Prayer-Books and Homily-Volumes which his Lordship was about to take with him on his Visitation in the Straits of Malacca, writes—

I am particularly obliged for the Service for the Consecration of Churches: only I could have wished for 2000 copies instead of 200, so many are used up at each solemn opening of a Christian Church; and I have about 30 churches building up and down India. At Cawnpore alone, two superb Gothic Buildings are rising to the honour of Christ, where, in January 1840, if I should live so long, I shall want 1000 copies.

In the Prayer-Books I shall be glad always to have the Ordination Services as well as the Articles; as I consider it to be one of the prime benefits of the Society's exertions, that both the Clergy and Laity have the vows both of the Bishops and Presbyters full in their view, and at all times—Pp. 134, 135.

RELIGIOUS-TRACT SOCIETY.

In addition to various special grants, there have been forwarded to the Tract Societies in India supplies of paper and publications, amounting, in the year, to 2398 reams of paper, and 226,440 English and other Tracts; the value of which, with money grants, was 2137*l*. Consignments of Books on sale have amounted to 775*l*. Books of the value of 150*l*. have been granted, at half the cost price, to the Societies at Calcutta, Bombay, and Madras, for free distribution to such as read English, but are too indigent to purchase—Pp. 135, 136.

CHRISTIAN TRACT AND BOOK SOCIETY.

Besides many thousands of English Tracts and Children's Books received from the Religious-Tract Society, the Calcutta Society received into its Depository, in its Ninth Year, 182,908 Tracts, almost entirely in the Eastern Languages. The Issues of the Year amounted to 167,224. The Receipts amounted to 9563 rupees; of which, 4125 were by Sales.

AMERICAN TRACT SOCIETY.

The Society made, in the year, the following appropriations for printing Tracts: Northern India, 2500 dollars—Calcutta, 500—Orissa, 500—Madras, 2000—Telogoos, 500—Maharatta, 500.

SCHOOL BOOK SOCIETY.

The great prevalence of English Lite-

rature is seen in the operations of this Society. It prints elementary books, in all the languages required by Schools in the Presidency, at the cheapest possible rate; and from its Depository, most Schools are, in whole or in part, supplied. The following summary of Sales is from a late Report; viz.

	<i>Books</i>
English	31649
Anglo-Asiatic (<i>i.e.</i> in the Roman Character).....	4525
Bengalee.....	5754
Hinduwee	4171
Hindoostanee.....	3384
Persian	1454
Oriya.....	834
Arabic.....	36
Sanscrit	16

CHRISTIAN SCHOOL-BOOK SOCIETY.

Under this appellation a Society has been formed, the object and ground of which will be seen in the following extract from the Prospectus:—

The question has been agitated as to the best mode of supplying Education in India—whether by a directly Christian System, endeavouring at once to convert them to the Faith of Christ; or whether by Literary and Scientific Institutions, exclusive of all Religion.

Without entering into any discussion of the latter opinion, which we reject, we would simply state, that, as Christians, we are bound to love our neighbour as ourselves—we hold the command of our Lord Jesus Christ to teach the Gospel to every creature as superior to all relations of human policy—we contemplate the Youth of India in their supreme character of accountable and immortal beings—we hold any science, literature, policy, or morality, as sinful, which, of purpose, excludes all reference to the character and will of God—we know that God will not ultimately bless any system, which is based in the exclusion of His Law, and cemented by the conventional banishment of His Gospel.

We find, too, an unlimited opening and an insatiable demand for all our resources through the channel of Christian Education. We find that such instruction is eagerly received by the Hindoo Natives; and that India is everywhere ready to accept any Education better than her own.

In such circumstances it has become necessary to secure a supply of Books suited to the advancement of Christian Education in this vast Empire; both to satisfy the incipient demand now in operation, and also to create a further demand by presenting a suitable and accessible supply. We are aware that an influential Society already exists in this city, on whose supply of Educational Works we may seem to throw a slight by the formation of a

NEW School-Book Society : but we assume for our basis the BIBLE ; and for our supreme end, the conversion of the Young to God, through the Lord Jesus Christ. This is ground conventionally unoccupied by the body to which we refer : for us, then, to appropriate such ground, is but to supply an acknowledged vacancy.

The following are some of the Rules of the Society :—

—That the bond of the Society shall be those Christian Doctrines in which the Protestant Evangelical Churches are agreed.

—That the primary object of the Society shall be to obtain and furnish, in the English and Native Languages, a supply of Books for promoting Education on Christian Principles.

—That, with regard to Religious School-Books, such only shall be kept by the Society as are decidedly Scriptural ; and such Books on General Science and Literature as are consistent with the Word of God.

EDUCATION INSTITUTIONS. CALCUTTA.

For Rearing a Native Ministry—So far as this subject is connected with the United Church, the following notices occur in the Bishop of Calcutta's last Charge :—

In the further progress of Missions, the training of a Native Ministry will be one of the most important questions.

The subject is, however, as wide and important as it is new ; and must be wisely and gradually conducted, or it will fail. The age of the Students, the qualifications which they should possess when admitted, their standing as converts, the state of their families, the classes of books which they should read, the length of time of their preparatory studies, the discipline under which they should be placed, their habits, dress, association, are all matters of great moment, and will require much consideration ; aided by experience and a diligent study of the Acts of the Apostles—of the proceedings of the Primitive Church—and of the records of Missions in all subsequent ages. Deep and unaffected personal religion, humility, soundness of mind, theological learning, competent general information, and simplicity in Oriental habits, are among the chief points.

In promoting this great purpose, Bishop's College will, as I humbly trust, more and more vindicate the wisdom and foresight of its learned and pious Founder. It has already sent out many devout Youth, who yield to few Missionaries in India in the chief requisites of that arduous office. I have also been lately devoting the produce of the Begum Sumroo's Church Fund to the maintenance of a class of Native Students, some of whom afford a fair prospect of future usefulness.

A beginning is thus actually made—feeble indeed, and in which failures, many failures of course, must be expected—still a beginning is made. We tremble however. The ground is entirely new. In our Colleges at home, what is so difficult as the successful training of youth as candidates for the priesthood ? Nor can we command success : all is with God. But where so noble a Foundation exists, the plan of which was received with such a burst of approbation by all our Religious Societies and the leading members of our Church, twenty years since, as being precisely adapted to the state of things in India, we cannot distrust our Saviour's mercy in granting us His blessing, now that we have commenced the classes of Native Students for which it was designed. Nor can we doubt, if we continue to use all fit means in true lowliness of heart and dependence on His grace, that He will deign to use it among other instruments in the conversion of the Eastern World.

The High School at Calcutta is further engaged in preparing Students for the College on the exhibitions founded by our Church Societies.

The fine Institution of the Martiniere may likewise be expected to furnish candidates from time to time.

But the Head Seminary projected by the Church Missionary Society here, and to be followed, as I hope, by similar Institutions in other parts of India, will be still more effective to this end. Such Establishments for preparatory Missionary Education are wanted most urgently, and shall be embraced and encouraged by me with the warmest affection. I shall rejoice to see a succession of Native Youth of piety and talents educated as Catechists by them ; and some of superior promise transferred, as Students for Holy Orders, to Bishop's College. The Begum Church Fund will be open to render assistance to the utmost, in all ways. My design as to the Stations round Calcutta, at least for the present, is not often to receive Candidates for Holy Orders—and of this I wish due notice to be taken—without a residence of some length at the great Protestant Missionary Foundation of Bishop's College.

Com. of Public Instruction—The Report of the Religious-Tract Society has the following remarks on this Committee :—

It would have afforded the Committee sincere pleasure to report, that all the Libraries voted to the schools in connection with the Committee of Public Instruction at Calcutta had been accepted. In a few cases only have they been received, “as highly acceptable additions to the Libraries of the Institutions ;” but the Secretary of the Committee, in his Official Letter declining the Society's grants, has informed them, “that the publications

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emanating from the Society being of a religious character, and their primary object the dissemination of the Christian Faith, their introduction into the Libraries controlled by the General Committee might be understood by the Natives of the provinces as identifying the objects of the General Committee with those of the Religious-Tract Society; and that the General Committee is bound to abstain from any procedure having proselytism for its aim."

It is to be regretted that a Christian Government should consider itself bound to be neutral on the great truths of the Gospel, and that this neutrality should be confined to Religious Works. It has been stated in one of the *Penny-periodicals of India*, "that the teachers and accredited agents connected with some of the schools circulate Infidel Books among the boys," and that "similar works are to be found in the Libraries which have been established in the schools." The Committee trust that the different Societies in India will endeavour to establish Religious Circulating Libraries in all the districts where the Government Schools have been established, in which work they have promised their cheerful assistance.

La Martiniere—In a pamphlet lately published by the Rev. Josiah Bateman, entitled "*La Martiniere*", a Reply to certain Statements respecting the Bishop of Calcutta contained in a Work entitled "*Recent Measures for the Promotion of Education in England*," we find an account of the Institution which bears this name, of which the following is an extract:—

Claude Martin was a native of Lyons. He was originally a French soldier, and fought under Count Lally; but retiring, in consequence of some dissatisfaction, he entered into the service of the Hon. East-India Company, and rose to the rank of Major-general. By various means he amassed a fortune, which even at that time was deemed enormous. The sums of money bequeathed to the *Martiniere* amounted, in 1832, to upward of 962,600 rupees, or nearly 100,000*l.* sterling, and was but a fraction of his wealth. His character and habits were of the most eccentric kind. He lived near Lucknow; and died there, in the year 1800, aged sixty-five.

General Martin was an immoral man; and though professedly a Roman Catholic, was, in reality, of no religion. If proof of this is wanted, it is abundantly afforded by his Last Will.

In a Note to the Bishop of Calcutta's Charge, his Lordship says, in reference to "*La Martiniere*"—

A very erroneous idea having gained currency at home respecting the share which the Bishop of Calcutta had in fixing the principles of this Institution, I think it right, in justice to the

Indian Episcopal Church, to observe, that I laboured strenuously to have its foundations laid on the express doctrines and discipline of the Church of England only: but failing in this, I succeeded with great difficulty in preventing what is termed the Irish Government-School System from being adopted, and in establishing in its stead all the great Doctrines of Redemption as held by the Five Main Divisions of the Christian World—the English, the Scotch, the Roman-Catholic, the Greek, and the Armenian Churches—as our fundamental principles; leaving the Ministers of each Church to supply instructions on the Sacraments, and matters of Discipline to the children of their own Communion respectively.

It having been attempted, in the "*Recent Measures*," to which Mr. Bateman replies, to enlist the authority of Bishop Wilson on the side of Latitudinarian Education, Mr. Bateman conclusively proves that the *Martiniere* would have been placed in strict connection with the Church of England, had not measures been concocted at home, and an agency set to work in India, for the overthrow of this plan, by the party who afterward attempted to avail themselves of the coerced acquiescence of Bishop Wilson as being voluntary and cordial!

The Institution has been in action for three years. The system is found difficult in the working. Evidence of this is given by Mr. Bateman, whose able pamphlet will well repay an attentive perusal.

Parental Academic Institution—During the Sixteenth Year, 52 scholars were admitted and 51 left: 214 are now under instruction. The Receipts of the Year were 38,805 rupees; of which, 3104 were contributions, and the rest payments on account of the scholars. The charge for a Boarder is 32 rupees per month; for a Day Boarder, 16; and for a Day Scholar, 12. The objects of the Society are to establish Schools under its controul, "in order to procure the means of affording to Youth the best education which existing circumstances will admit of; and to provide education for the Orphans of Members, who may die not possessed of property to pay for educating their children." Competent judges attest well of this Institution. Archdeacon Dealtry, at the last Annual Meeting, said—

The plan of education is comprehensive, embracing all those branches of knowledge which are necessary to form a useful member of society. Ever since my arrival in India, ten years ago, I have watched the progress of this

Institution; and am so well satisfied with the system adopted in it, that I have always felt a deep interest in its welfare. The Managers have carefully watched every change in the circumstances of the country; and have made corresponding improvements in the system of education, so as to meet the growing wants of the Community.

Benevolent Institution—The Institution has lost the services of Mr. Penney, who died early in February—Pp. 136, 271.

The Benevolent Institution, formed 30 years ago by the Serampore Missionaries, has continued without interruption; imparting the English Language and English Literature, on the Lancasterian Plan, to an average of 300 pupils. Several times that number have left the School, with more or less education; many of whom are now honourably employed, as teachers, writers, and clerks. There are now 180 Boys and 30 Girls: the establishment of other Schools has diminished its number. It was intended entirely for the benefit of the children of Nominal Christians, chiefly Roman-Catholic, who were growing up in ignorance and vice; but some Pagan Youth are now admitted. The Rev. Mr. Penney has devoted himself to this service for many years; and, recently, his salary has been paid by Government. The Boys live with their parents, and receive no support from the School. [Malcom.

Ladies' Nat. Fem. Ed. Soc.—The children in daily attendance at the Central School have varied, in the Fifteenth Year, as heretofore, from 250 to 300. Miss Missing entered on the superintendence in July 1838; and came into sole charge, on Miss Thomson's leaving, in January following: she writes—

There is much cause for thankfulness, and I feel much encouragement in the work here, when I contemplate, with heartfelt joy, that, since our last Report, twelve immortal souls have been brought from Paganism within the pale of the Church of Christ, who first received a desire to embrace Christianity in this Institution, either directly or indirectly.

In the School at Mirzapore there is an average of 40 scholars—in what is called the Association School, from 60 to 70—at Benares, 20—and at Allahabad, 23; where the conversion and happy death of a Mahomedan Girl have taken place. The Missionaries at Krishnaghur (for this is the proper way, we understand, of spelling the name which has acquired such recent celebrity) have earnestly pleaded for Teachers of 500 Female Children of Christian Converts in connection with that favoured Mission. The Committee have, in consequence, resolved, that, “as
Marsh, 1840.

soon as suitable buildings can be provided by the Church Missionary Society, they will be prepared to find Teachers, together with food and clothing for the Girls.” The Receipts of the Fifteenth Year were 10,827 rupees, of which 3582 were the produce of Sales of Ladies' Work: a Balance was in hand (including the Balance of the Fourteenth Year) of 5467 rupees—P. 136.

The first impressions, on entering the vast room where the Central School is taught, are very touching. Seated on mats, in groupes of eight or ten, round the sides of the room, are 30 classes; each with a Native Teacher in the midst. The thin cotton shawls, covering not only the whole person, but the head, are lent them every morning to wear in school, and are kept beautifully white. In their noses or ears hang rings of large diameter; and many of them had the little spot at the root of the nose, indicative of the god which they serve, tattooed: some had on the arms or ancles numerous bracelets or bangles, of ivory, wood, or silver; and many wore rings on the toes; all according to the immemorial usage of Bengalee Women.

All were intent on their lessons; and when it was considered that these lessons comprised the blessed truths of Revelation, the scene could not but affect a Christian's heart with gratitude and hope. Two pious Ladies devote themselves to the management of the School, and attend all day. A Native Preacher conducts daily worship, and preaches once a week. The Native Women, being paid one pice per day for each scholar, are thus induced, though Heathen, to exert themselves, to keep their classes full.

[Malcom.

Female Orphan Refuge—P. 133; and see, at pp. 474—478, an Affecting discussion between an Awakened Youth and his Heathen Father, a report of the Progress and Prospects of the Refuge, and a Testimony to its Beneficial Influence. A Circular of Sept. 11, 1839, thus speaks of the Refuge:—

The Institution contains 141 Girls, whose ages are from about 4 to 15: they are nearly all in good health, very happy, and actively and usefully employed. Mrs. Wilson wishes it to be generally known, that she is prepared to receive as many destitute Native Orphan Girls as may be sent to her requiring a home, not daring to doubt but that they will be fed.

During nearly three years that Mrs. Wilson has been at the Refuge, several Male and Female Teachers have read the Scriptures, and given Portions of them and Tracts among the Heathen People almost daily. Three adults have been baptized, and 23 are receiving Christian Instruction: 13 of these, with 4 children, came through some Young Women who had been

X

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taught at the Central School; and 13, with one child, through the means used by the Native Teachers above mentioned: total number of persons, 15 men, 11 women, and 5 children.

A large School House for 300 Boys is in progress, and a Church in prospect.

Eastern-Female Educ. Soc.—Miss Mission having entered on the Central School in Calcutta, Miss Thompson joined Mrs. Wilson at the Refuge, but has since taken charge of an Orphan Asylum at Mirzapore. Another Lady was about to proceed from England, on her own resources, to assist Mrs. Wilson—Miss Worrin is stationed at Burdwan. Miss Jones, whom she succeeds, is married to the Rev. J. Leupolt, Church Missionary at Benares. The schools at Burdwan continue to flourish: in the Orphan School, there are 30 children; and in the Infant and Day Schools, about 140—Miss Barlow has left Burdwan, and has taken charge of an Orphan Asylum at Cawnpore—A promising Orphan Asylum had been formed at Futtehpore, 50 miles from Cawnpore, by Mrs. Madden, formerly Miss Carter, and 100 children of both sexes collected, whose parents had perished by famine: but it pleased God to call Mrs. Madden to her eternal Rest: the children have been placed under the care of the Church Missionaries at Benares—P. 136.

MADRAS.

Eastern-Female Educ. Soc.—The Boarding School for East-Indian or Eurasian Children, which Miss Hale and Miss Pennington were sent out to establish, was opened in September 1838; and, in February, there were 16 Boarders and 50 Day-boarders. Miss Austen's school, for the lower class of East-Indian Children, was opened in February, and the last accounts stated the number of children to be 15. Miss Craven has ceased to be connected with the Society, in consequence of marriage. Miss Machell sailed for this Presidency at the end of April: her destination is Vizagapatam, as Assistant to

Mrs. Gordon, of the London Missionary Society, in the charge of an Orphan School—Pp. 136, 137.

BOMBAY.

Education Society—Since 1815, when this Society was formed by Archdeacon Barnes, 667 boys and 454 girls have been received: of these, there were, at the close of 1838, under instruction 115 boys and 122 girls. They are clothed, boarded, and educated at the expense of the Society. The Bishop of Bombay thus speaks of the Institution, in a Sermon preached in its behalf on the 2d of June of last year:—

The principal object of the Society is the training-up of the children of Europeans in the principles of Christianity, and in such knowledge and habits as may render them useful members of the community. The objects of our care are the destitute children of our countrymen. The whole system of Education is based upon the Scriptures: the Saviour is set before them as the sinner's only hope.

The benefits of this Institution are undoubted. On my late Visitation, I met, at nearly every Station, with persons filling responsible situations who had received all their education in the Schools of this Society. I saw many females respectably and comfortably married.

Eastern Female-Educ. Soc.—Miss Smith arrived in November 1838, having been sent out to assist Mrs. Farrar, of Nassuck, at that Lady's request. Mr. and Mrs. Farrar having found it necessary to pay a temporary visit to England, Miss Smith remained for four months at Bombay, in the family of the Rev. Mr. Candy. She then proceeded to Nassuck; where she was received by Mr. and Mrs. Stone, and took charge of the Girls of the Native Boarding School. A brief sojourn of six weeks was all that was permitted her, just sufficient to evince her worth, to gain the esteem and affection of all around her, and to make her loss deeply felt. She died of small-pox, April 30, 1839. Her end was peace, and the last words which passed her lips were those of praise.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

GOSPEL-PROPAGATION SOCIETY.

No Report appears in the last Survey, none having then been published. Some details of proceedings were afterward printed at pp. 263—266, 330—332.

CALCUTTA.

BISHOP'S COLLEGE—1820—G. U. Withers, S. C. Malan, A. W. Street, Professors:

W. Riddale, *Superint. of College Press*. The Rev. Arthur W. Wallis, Bodley Sanscrit Scholar of Oxford, has been appointed to assist in the College and the Missions, and sailed in August—P. 147 of our Vol. for 1838; pp. 351, 438 of the last; and p. 119 of the present Volume:

and see, at pp. 331, 332 of the last Volume, Notices of an Examination at the College, and of the Beneficial Influence of the College.

A new era commences from Dr. Mill's retirement, and Professor Malan's succession as Oriental Professor. India was never so likely to be prolific of Students as now, when steam-boats are uniting it with the Western World, and filling it with European Colonists.

A specimen of the support which Bishop's College may gradually acquire, has already appeared in two donations, the one of 600*l*. and the other of 200*l*., from a friend in England, endeared to me, I may be allowed to say, by a friendship of forty years—the Rev. John Natt, Vicar of St. Sepulchre's, London, and late Fellow of St. John's College, Oxford. [*Sp. Wilson.*]

Another Scholarship has been founded, by the friends of the Rev. Dr. Mill, to be called the Mill Scholarship, in honour of the first Principal of the Institution. The progress of the College has been impeded by the serious indisposition of the two Professors, the Rev. Mr. Withers, and the Rev. Mr. Malan: both were compelled to quit Calcutta at a very short notice; and, but for the unexampled kindness of the Bishop, the work of education must have been altogether suspended. His Lordship took up his own residence within the walls of the College—gave instruction, day after day, to the Students, both European and Native—and even after the return of Mr. Withers, whose health it is hoped has been re-established by a sea voyage, continued, with the assistance of his Chaplain, the Rev. J. H. Pratt, to relieve the Professor from a large portion of his labours, by attending three times a week, and delivering Divinity Lectures on various subjects. [*Report.*]

STATIONS AND LABOURERS—*Howrah*: James Bowyer: W. Bolton, *Cat.*—*Tallygunge*: 1833: Daniel Jones: W. O. B. Smith, *Cat.*—*Barripore*: 1833: C. E. Driberg: H. Moore, H. White, *Cat.*—*Cawnpore*: 1833: Jos. James Carshore—*Station not reported*: Matt. Roque de Mello—P. 148 of our Vol. for 1838: and see at pp. 263—266, 330, 331 of the last Volume, Bishop Wilson's Picture of the State and Character of the Hindoos, Proceedings at Janjera and Barripore, and notice of the Great and Effectual Door opened at those Stations.

The wide-spread Religious Inquiry at Barripore, of which I have given you information, has been reproduced in the Krishnaghur Station of the Church Missionary Society; and the multiplication of such spiritual movements MUST, we think and believe, ere long, produce wonderful effects. A Zemindar, of considerable family, has just embraced the Christian Doctrine,

under Mr. Driberg; and has borne patiently the expulsion and deprivations, which no human laws can prevent: the convert is 25 years of age; and has taken refuge in the Mission House with his spiritual parent in Christ. Five or six more Brahmins like himself are inquiring. On Michaelmas Day, Mr. Driberg proposes to baptize this first-fruit, who has been TWO YEARS under instruction. The Society may judge of what the neophytes have to suffer, when I say that the threats of the family of waylaying Mr. Driberg were so furious, that he judged it prudent not to go out of his house for THREE WEEKS. These are like the scenes of Primitive Christianity. [*Sp. Wilson.*]

MADRAS.

STATIONS AND LABOURERS, placed in the order in which they may be conveniently visited: see p. 149 of the Survey for 1838: *Madras*, or Vepery District, with *St. Thomé*; and Out-Stations at Poona-mallee and Trippasore, transferred from the Church Missionary Society: 1727: W. Taylor, Edward Whitehead; J. C. Jeremiah, *Cat.* Mr. Whitehead is Master of the Schools—*Tanjore*: 1766: J. C. Kohlhoff, T. Brotherton, S. A. Godfrey; C. D. Horst, W. Holdsworth, *Cat.*—*Combaconum*: V. D. Coombes—*Trichinopoly*: 1766: Dan. Schreyvogel—*Dindigul*: 1787: W. Hickey—*Madura*: C. Hubbard—*Nasareth*: A. F. Cæmmerer—*Moodaloor*: C. S. Kohlhoff, G. Y. Heyne—*Vellore*: Edward Kohl, F. H. W. Schmitz—*Negapatam*: 1785: John Thomson—*Cuddalore*: Edward J. Jones; W. A. Godfrey, *Cat.*—*Pulicat*: J. F. Goldstein—The Missionaries A. C. Thomson, J. L. Irion, and David Rosen, have returned to Europe on account of health; and, on the same ground, the labours of the Rev. T. C. Simpson and the Rev. C. Calthrop were suspended. The Bishop of Madras admitted three of the Catechists—Heyne, Kohlhoff, and S. A. Godfrey—to the Order of Deacons, and likewise Mr. Von Dodelszen, sent out from England. The whole number of Ordained Missionaries belonging to the Madras Presidency, including those who are absent on account of health, is TWENTY-TWO—the largest number of Clergymen ever yet employed in the Mission.

The want of well-trained Native Catechists and Schoolmasters appears, nearly in every instance, to be a great obstacle to the spread of the Gospel throughout the villages in the neighbourhood of the different Mission Stations; and it is hoped that the Grammar School and Seminary at Vepery, and the Seminary at Tanjore, will gradually supply men of

Gospel-Propagation Society—

the required description. The Returns concerning the Grammar School are peculiarly interesting: the number of Youths under instruction in the month of May amounted to upward of 90, and a still further increase may be expected. Measures have been adopted recently, for placing this important Institution on a permanent footing, under the visitatorial authority of the Diocesan; the Society being convinced, that the establishment and proper maintenance of Grammar Schools at the Presidencies, and other considerable towns, are among the chief means of providing that succession of Native-Christian Teachers, which is indispensable to the progress of Missions in India, and of which the Importance is now recognised in every quarter. *[Report.]*

Madras—Congregation, average attendance, 445: communicants, 167: baptisms, 22 adults and 54 children: marriages, 28: burials, 51. Scholars, 506 boys and 217 girls: Masters, 13: Mistresses, 7: Assistants, 3.

The total of 445, as to congregations, is the average attendance only, the number on the list being greater. The importance in itself of such a district needs no amplification. Next to the Divine Blessing, I implore the heartfelt prayers of all true Christians: that, so long as my superiors see fit to entrust such an extensive field to my care and culture, I may be preserved, and increasingly made zealous and diligent myself; and, also, that I may be enabled to promote piety, diligence, and zeal among all subordinates, with whom I have to co-operate, and on whose efficiency, under God, much must depend. *[Rev. W. Taylor.]*

I had, this morning (Jan. 8, 1839), the happiness to Confirm, in our beautiful Church at Vepery, 125 Native Christians, who, I am assured, may be called Christians indeed: the Candidates were of all ages, from 14 to 70. It was a most touching sight; and when I addressed them, which I did at some length, through the agency of Mr. Taylor, I could not restrain my feelings. *[By. of Madras.]*

Tanjore—Congregations, 2883: communicants, 480 to 591: baptisms, 11 adults and 124 children: marriages, 29: burials, 106: received from the Romish Church, 64. Schools, 43: scholars, 715 to 833.

The Missionaries of Tanjore have THREE distinct spheres of labour: 1. An English Congregation, consisting of Europeans and Anglo-Indians; the latter of whom require constant visiting at their own houses, and unremitting vigilance to keep them even within the pale of the Church. 2. A Congregation of Natives, in number at least 700 or 800 in Tanjore itself; who require about double the

care and attention which a parish of the same population would require in England. Connected with the congregation in Tanjore are 41 out-parishes, if we may so call them; which, although under the charge of Native Teachers, almost constantly require a Missionary's attendance. There are also the schools in Tanjore and in the country; which latter, if not frequently visited, will speedily dwindle down to nothing. 3. There is the immense Heathen, and Mahomedan, and Romish Population, by which our congregations are surrounded; who will not come to receive instruction in the Way of Life, but require it to be brought to their very doors. This last branch of our duties could not be adequately supplied by FOUR Missionaries.

The space, over which our Stations extend, has a population of at least 600,000. We are almost obliged to confine our labours to the Christians. It is only in our quarterly journeys to the Country Congregations, that we can at all, in any manner, discharge our duty to the Heathen; and, even then, our stay in each place is so short, and our time is there so much occupied with the already-formed congregations, that, however earnest our desire may be, we have but little time to devote to others. It is not by such visits as these, that we must look for converts: it is only by going, as it were, from house to house, as St. Paul did, to preach the Gospel, that we can hope for success. To do this now is utterly impossible: the lamentable consequence is, that many hundreds of villages within our district are never visited; and, instead of the 80 or 100 converts from Heathenism with which the labours of the Apostolic Schwartz were annually blessed, we have seldom more than five or six to bring forward as the fruit of our labours. This is not owing to any opposition to the Gospel on the part of the Heathen, but simply to the fact that they have not the Gospel preached to them at all.

Our congregations during the last year have given us much satisfaction. *[Missionaries.]*

I need not say that I visited Tanjore with a lively interest. The scene of Schwartz's labours could not be visited without emotion by a Christian Bishop. Schwartz's house is still standing—a plain but comfortable residence, such as became the apostolic man.

On my arrival, I sent a note to the truly-venerable Mr. Kohlhoff, who, I had been told, was in weak health, to say that I would pay him a visit. The good old man, however, would not be restrained from shewing his respect for the Bishop; and, accompanied by Mr. Brotherton, called on me shortly after my arrival. I was much struck by his venerable appearance; and this pleasing impression was strengthened by the primitive simplicity of his manners—strongly reminding me of that excellent class

of men, the Evangelical Pastors of Germany. In the course of my Sermon on Sunday, I felt it due to this faithful servant to allude to his long and zealous services of 52 years, as an encouragement to his Younger Brethren to go and do likewise. The dear old man was much affected: and when, in conclusion, I requested his blessing, I told him from my heart, that although, according to the inscrutable decree of Providence, I was a Bishop and he a Missionary, I could not but feel and acknowledge, that, *without all contradiction, the less was blessed of the better.* [*Sp. of Madras.*]

The first regular Missionary Efforts were made by Schwartz and Klein; who began in 1762 their labours at Trichinopoly, making occasional visits to Tanjore. Ten years afterward, Schwartz removed hither: 2000 persons embraced a profession of Christianity under him: but he allowed them to retain caste; and the sad consequences of his doing so are felt to this day.

Among a large population of Protestant Christians, a Missionary enjoys many of the advantages of a Pastor in our own country: it secures, too, to those who may abandon Idolatry, the means of subsistence: the children are brought up in the knowledge of the True God; and various other benefits accrue. Still, it is doubtful whether the evils do not overbalance the advantages: the baptizing of such as embrace Christianity, without becoming pious, and of receiving to the Lord's Supper all such as exhibit a due measure of outward rectitude, and possess a certain knowledge of the standards of the Church, confounds the Church and the World in the sight of the Heathen—keeps down the standard of piety—brings forth unconverted Assistants—and makes Church Business a matter of Civil Police.

The Mission, on the whole, wears an encouraging aspect. The houses for the Missionaries and the School Houses are excellent and complete. These, with the Church now used, are in a pleasant suburb, composed, in a considerable measure, of the Native Christians.

The Schools, to which Government contributes 100 pagodas (more than 60*l.*) per month, are in active operation.

Worship is maintained in the Church, on Sundays, both in English and Tamul. No audience could behave more properly than did the poor Natives. Their knowledge of Christianity is, however, very small. It will probably be long before Heathen Churches will possess the measure of light, zeal, and devotion, which are often seen in more favoured lands.

[*Malcom.*]

Combacoenum—Congregation, 1230: communicants, 135: baptisms, 15: children: marriages, 3: burials, 67. Schools, 14: scholars, 144 to 179. The awful

visitation of cholera was severely felt in the congregation and schools.

Trichinopoly—Congregation, 551: communicants, 62 to 186: baptisms, 5 adults and 22 children: marriages, 6: burials, 29: received from the Romish Church, 15. Schools, 8: scholars, 233 to 269.

I have had the pleasure to receive again the Soodras who had so long separated themselves from the congregation: they have yielded implicit obedience to the rules respecting Caste laid down by his Lordship, the Bishop of Calcutta. Thus, after eleven years' struggle in this congregation, I have at last the satisfaction to see this formidable shackle of prejudice broken; and I hope we shall now understand and love one another more than before.

[*Rev. D. Schreyvogel.*]

Trichinopoly has a population of 80,000 souls. The Mission was begun by Schwartz in 1762, and he laboured in this field ten years. Since that period, it has not been constantly occupied; and, previous to 1827, there had been no Missionary here for ten years. The injury of these repeated intermissions has been very great. Here, as at Tanjore, it was sweet to linger in the rooms where Schwartz prayed, studied, and reposed—to handle his books—to look abroad on the objects on which his eye had rested—and to console myself with the thought, that, though so vastly his inferior and so unworthy of his society, I belong to that company of redeemed ones, among whom he is conspicuous. What a goodly fellowship! How will that company rejoice and shine, when the memory and the works of the wicked shall have perished for ever!

The last days of Heber were spent laboriously in this city; and here, "as a thief in the night," his hour came. No one can follow in his steps, as I have done, without hearing enough to prove that he walked with God. I stood over his grave in the church, and surveyed the bath from whence his lifeless body was taken, with feelings of sacred brotherhood. [*Malcom.*]

Dindigul—Divine Service is performed twice in English and twice in Tamul: the congregations increase. "Not a few Romanists," Mr. Hickey writes, "are uncomfortable in their connection with the Fallen Church: a silent work is going on in their minds." In the last half-year reported, 17 Romanists had renounced their errors, and 2 Heathen Adults with 24 children of Romanists had been baptized. The Missionary visits the wild hill-rangers on the Dindigul Hills: they express an earnest wish for a School and a Catechist.

Madura—Congregation 79: communicants, 9 to 20: baptisms, 7 adults and

Gospel Propagation Society—

7 children: marriages, 4: burials, 17: received from the Romish Church, 5: schools, 5: scholars, 104 to 126.

Nasareth and Moodaloor—These Stations are both in Tinnevely, and now form the Mission in that District. The last Returns from the Mission were—Congregations, 3953: communicants, 70 to 214: baptisms, 6 adults and 139 children: adult catechumens preparing for baptism, 254: marriages, 22: burials, 89. Schools, 17: scholars, 325 to 364.

Vellore—At the last Return, there were 93 Native Christians and 74 Scholars at this Station. The Bishop of Madras, under date of Vellore, Sept. 23, 1839, writes—

On Saturday last, I had the happiness to administer the Rite of Confirmation to 36 Native Christians of this place; and, yesterday, after Confirming 16 Indo-Britons, a large congregation, including all the adult Native Christians, partook with me of the Sacrament of the Lord's Supper.

I have not had an opportunity of hearing Mr. Schmitz, Ordained by me in May last; the inhabitants of Vellore (who appear to me a happily united congregation) being naturally desirous to hear the Bishop, who was a new person to them; though I trust my doctrine was not *some new thing*, but that which I believe is faithfully delivered to them by Mr. Schmitz—*Jesus Christ, the same yesterday, and to-day, and for ever.*

Negapatam—The Missionary reports—

The English Congregation, consisting principally of the descendants of Europeans, is pretty large and exceedingly attentive. There are many reasons why the existing congregations should be carefully watched over and instructed. Natives of Hindoostan appear shrewd and acute in detecting inconsistencies in professing Christians; and if the numerous East-Indian Families in Negapatam were deprived of the innumerable blessings conferred through the channel of an Apostolic Church, it would not only prove detrimental to themselves, but to the mass of the Heathen and Mahomedan Population.

Cuddalore—Native Christians, 212 adults and 105 children: average congregation, 95 adults and 40 children: average communicants, 70 Natives and 7 Portuguese: baptisms, 5 adults. Schools, 13 for boys and 1 for girls: scholars, 557 boys and 85 girls.

We believe it is necessary that there should be an earnest desire, produced by the Holy Spirit, to know and to understand the Way of Salvation through Jesus Christ, before the Natives can profitably read the Bible. It requires,

in the ordinarily-educated classes, some effort and perseverance to comprehend what it contains as a book; and the reply of the Ethiopian to Philip, *How can I understand except some man should guide me?* is applicable to the case of the majority of Heathen who may receive the Word of God from us. It is highly important to keep this in view; for while it does not prevent our sowing in hope, it moderates any undue expectation concerning the harvest, and destroys any such anticipation as the sanguine may too readily form. The same remarks apply to Tracts: they are a powerful instrument, and, as to their matter and the manner of arranging them, well polished and fit for the warfare; but we imagine that the edge of them is blunted very often by the ignorance and listlessness of the people. May the Lord God Almighty in due time open the hearts of the people, and make all our efforts of every kind successful!

I desire for myself, and those engaged with me at this Station, to render unto Almighty God all praise and glory for any thing which we may have been enabled to do profitably; and pray that, for his Son Jesus Christ's sake, He will, by His Holy Spirit, qualify us all to be diligent and useful in our vocation. [Rev. E. J. Jones.

Pulicat—Mr. Gerické, having frequently visited Pulicat, baptized many Natives, who were connected with the Vepery Mission up to about 1818. These unprovided Native Christians, upward of 100 in number, have now been gathered into a congregation by the Rev. J. F. Goldstein. He has established 8 Schools, in which there are about 300 children: from his experience, it appears that schools might be established in that circle to an indefinite extent, provided there were funds to maintain them.

See, for our last Report of these Stations, pp. 149, 150 of our Vol. for 1838.

BOMBAY.

The Society wished to establish a Mission in the Province of Goozerat; and submitted to the public, with that view, the statement, which we copied at pp. 503—505 of our last Volume, on the "Advantages of Goozerat as a Field of Missionary Labour." The hope cherished by the Board that this statement would call forth numerous offers of service from Candidates for Holy Orders has been disappointed. They renew, therefore, their call for Missionaries, and support it by an urgent appeal from the Bishop of Bombay, written in March last; in which his Lordship, having just returned from a Visitation in Goozerat, states various facts

in proof that a spirit of inquiry is abroad in that Province, and adds—

The people of Goozerat are a superior race of Natives—usually fine, well-grown, and high-spirited men; and much more independent than the Natives in the southern parts of India. Books are printed in the language. Let me plead for Goozerat. I pray that it may please God to direct the heart of some one toward us.

The Diocesan Committee having been unable to employ their funds for want of Missionaries, these funds have accumulated to the amount of 15,000 rupees; the whole of which are now appropriated, at the suggestion of the Bishop, to the maintenance of such Missionaries as shall be appointed to Goozerat; and it is calculated that it will be equal to the support of two Missionaries there for four years. Two Native Youths have been sent to Calcutta for education, with a view to employment at a future time, as Missionaries in connection with the Society.

It is worthy of remark, that nearly one-half of the sum just mentioned was the bequest of an Indo-Briton, the late Mr. Charles Theodore Huntridge, who left 7000 rupees, in the year 1830, at the disposal of the Committee. Regarding the influence of that class of the population to which Mr. Huntridge belonged, as very important to the progress of pure Religion among the degraded Idolaters around, the Diocesan Committee have agreed to receive sums of money in trust for the maintenance of a Missionary exclusively for the Indo-British. Mr. George Candy, who had with much zeal devoted himself to the benefit of the Indo-British Population, was admitted by the Bishop, on Trinity Sunday, to Holy Orders, as a Missionary to this class. Sums of money, from three individuals, respectively of 1000, 1500, and 2000 rupees, were at once anonymously forwarded to the Committee. Of this body of the population the Committee say—

The necessity for such a fund, it is conceived, may be found in the number and circumstances of the Indo-British Population. The island of Bombay does not probably contain more than 2000 of this class; yet they exist in very considerable numbers in all the large subordinate Stations, and their influence on the native population is everywhere great.

There are among them respectable families, who attend their District Churches; but these obviously bear a very small proportion to the whole number. Many, it is believed, are Roman Catholics; and not a few are nominally Protestant Christians, who frequent no place of Public Worship: some, no doubt, having been unnaturally forsaken or neglected by their fathers, are brought up Mahomedans, or lapse in youth into that false faith.

Unhappily, there is good reason to believe that the most numerous portion is also the most destitute, both temporally and spiritually. They reside in many different and widely-separated parts of the native town—congregated in small numbers—assimilated to the Natives, in many instances, in habit and language; yet prone to some of the worst vices of the European character.

It is not easy too highly to estimate the important influence which the character of the Indo-British must exercise on the Native Population. Living in close neighbourhood with them, and open to observation in all their intercourse and conduct with one another and with the Natives, the Indo-British are constant evidence and witness of Christianity. From them, their Hindoo and Mahomedan Neighbours do necessarily gain whatever impressions they may have of the Christian System.

It is stated in the Report of the Parent Committee—

To diminish the difficulty of obtaining properly-qualified Candidates for these and other Indian Missions, the Society, on the recommendation of the Bishop of Calcutta and their Committees at the three Presidencies, have resolved to promise Pensions to the Widows of Indian Missionaries dying in their service.

(The Survey will be continued in the Number for April.)

Biography.

BRIEF MEMOIR AND OBITUARY OF MRS. GRANT,

WIFE OF DR. GRANT, OF THE AMERICAN MISSION AMONG THE PERSIANS.

THE death of Mrs. Grant was stated at p. 93 of our last Number. Her bereaved Husband, in a Letter of the 4th of February 1839, gives the following details of her last days:—

You have heard so often of repeated and alarming sickness in our Mission, that you will rather admire the goodness of God in sparing us so long, than wonder that one of our number has been called to her Rest. How often has one after another of our little Missionary Band been upon the bed of sickness; and when hope had almost fled, God has raised us up again, and filled our hearts with joy and praise. Rich, indeed, have been our mercies; and we would bless the Lord for the exalted privilege of so long labouring and suffering for His sake in this glorious work. But He, who seeth not as man seeth, had nobler employment for one of our number, and has called her home to His mansions in heaven. On the 3d of January, Mrs. Grant was attacked with a fever which terminated her life on the evening of the 14th, two days after she had completed her twenty-fifth year. Her death was as peaceful and happy, as her life had been exemplary and faithful.

Her love to the cause of Christ was of early and permanent growth. Under the fostering care of her pious mother, she imbibed much of the Missionary Spirit in early childhood. In a Letter to a Lady in New England is the following paragraph, which she, however, suppressed through the instinctive reluctance ever cherished in her of saying any thing which might appear commendatory of herself. After speaking of some small present which she had received from the little daughters of her friend, she says—

I like to see children begin early to contribute to Missions from their own little stores. I well remember an incident of this kind, which occurred when I was seven years old: indeed, to it I trace my present enjoyment in the Missionary Field. Mr. and Mrs. Stewart were about to depart for the Sandwich Islands from an adjoining town. A box was prepared by the ladies of our village, and the things were mostly prepared and packed at our house. My mother, to encourage benevolent feelings in me, desired me to put into the box a pair of

mitten of which I was very fond. After a little struggle, I gave them up; and, from that moment, felt a deep interest in the Sandwich-Islands' Mission. I always hailed the arrival of the Missionary Herald with joy; and eagerly seized it, to find the accounts from that Station. I was accustomed to regard those Islands as the probable field of my future labour; for I anticipated, even from that early period, with much pleasure, the time when I should engage in the Missionary Work.

This was no evanescent feeling. It increased, till it seemed to be the ruling passion of her soul. Her great desire was to be like her Lord, who *went about doing good*. On her dying pillow she made an affecting allusion to the hallowed influence of her mother; and charged me to tell her friends at home, that she never regretted coming to Persia as a Missionary.

Mrs. Grant's Missionary Career, though short, was full of interest. As the Wife of the Physician she became extensively known among the Persians and Nestorians; and the ardour with which she sought their highest interests, by enlightening their dark minds, while administering relief to their sufferings, secured the affection of all who knew her. But I cannot give even a hasty sketch of her labours. We shall see enough in her last sickness and death, and the feelings of all classes of the people on this mournful occasion, to satisfy ourselves of her untiring fidelity, and lead us to admire the grace of God which made her what she was.

Still, on the bed of death, she looked back with feelings of deep self-abasement on her past life; regretting that she had lived with no more of a single aim to the glory of God. She said her life, particularly since she professed Christ, appeared so odious and black, that she could not bear to look at it. I spoke of Christ's righteousness as being all sufficient for her—"Yes," she said, "He is my ALL!" At another time, in the immediate prospect of death, rejoicing that she had a *house not made with hands, eternal in the*

heavens, she said, "It is all through GRACE! I renounce myself entirely. It is through the riches of God's mercy in Christ Jesus that I shall enter heaven."

She was remarkably patient under sufferings, of which she had experienced many and severe ones within the past year. Being in great pain, she said, "This is nothing to what Christ suffered for me!" And again, "Oh the presence of Christ! It is every thing. It is Heaven to the Christian; and *the Lamb is the light thereof*." She felt it to be delightful to lean on her precious Saviour; and, more than once, repeated that beautiful verse in the twenty-fifth Psalm, "*Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me: thy rod and thy staff, they comfort me*." What a precious support, to lean upon Christ, while we pass through the dark valley! Its darkness vanished as she advanced. She felt calm in the immediate prospect of death; and the light and joy of heaven beamed on her path.

Speaking with much tenderness of our separation, she said, "It will be but a very little while before we shall be re-united. What a happy meeting that will be! all tears will be wiped from every eye; and there will be no more death; neither sorrow, nor crying, nor pain." But the thought of meeting Christ, her Saviour, gave her more joy than any thing else; and as this prospect became more immediate, it seemed to fill her whole vision. She then said she had formerly thought more than she now did, of the happiness of meeting her dear mother and other pious friends; and she still thought, that when she reached heaven she should know that they were there, and it would be a precious truth. But it seemed to her that the presence and glory of Christ would so absorb and captivate the whole soul, that she should have little disposition to think of any thing else. This was while the Members of the Mission were standing round her bed, expecting very soon to witness her departure to that better world to which she aspired. In the earlier part of her sickness, she had said, "To think of dying, and living freed from sin and suffering in the presence of God, is most delightful—it is rapturous!"

But, deeply interesting as were the exercises of her mind, her anxiety and efforts for the welfare of others were not less so.

March, 1840.

From the commencement of her last sickness, her only anxiety regarding the result of it was, that God might be glorified. Accordingly, she improved every opportunity to commend the religion of Jesus, both by precept and example. She spoke very feelingly of the importance of entire consecration to God—of aiding one another in the Christian Warfare—having our conversation in heaven—and respecting the interests of Christ's Kingdom. She exhorted her Missionary Brethren and Sisters to great fidelity in their work; and, in the last interview which we had with her while reason remained, she requested, that, for our benefit, the description of the Christian Armour might be read; which was done, and she exhorted us to keep it on! She had, that day and evening, taken leave of the Bishops, Priests, and Deacons, who were connected with the Mission Families—and of the Teachers, and elder Members of our Seminary—telling them that she had wished to see them, that she might bid them farewell: she now expected to leave them and go to heaven, and earnestly desired them to meet her there: if she had one desire to live, it was only for their sake and the sake of their people: for herself, she was ready to depart: she had no fear of death; and why? because of her own good works? Oh no! it was only through faith in Christ: she trusted solely in His righteousness: Christ was all her hope; and they, too, must look to Him for salvation, if they would hope to meet her in heaven.

It was a scene of deep solemnity; and while sobs and tears gave vent to the inexpressible feeling of many a heaving bosom, I trust that the emotions of that memorable day will not prove a mere evanescent excitement of animal sensibility. Many of these Ecclesiastics had been Mrs. Grant's pupils; and had seen her anxious concern and untiring efforts for their welfare; and now they had witnessed some of the blessed fruits of that Gospel for which she had left all dear to her heart in the land of her birth, to find a grave among strangers in a strange land, that they might receive it in its spotless purity—live lives of holy devotion to the service of God—and finally, like her, through the mercy of God in Christ Jesus, be enabled to say, *O death, where is thy sting? O grave, where is thy victory?*

Such was the seal which she placed to her labours for this dear people. Oh may

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the seal of God's Spirit be applied, to make them the means of turning many from darkness to light! Their lifeless form of religion never produced such fruit; and they are constrained to admire and magnify that grace, which raises its possessor above the fear of death, and enables her to triumph over the grave. A spirit of inquiry is awakened: a subdued and tender spirit is manifest; and never before has it seemed so easy to teach the distinguishing truths of the Gospel, salvation through Christ and the great atonement, as at the present time.

During Mrs. Grant's sickness, the most anxious concern was manifested by all classes of the people, that God would spare their beloved Teacher. Prayers were offered by the Nestorians, in the church, for her recovery; and numerous were the inquirers who came almost daily and hourly. In calling her away, God has touched a chord which thrills through every heart. She was as much beloved, as she was extensively known. As I remarked to Mar Yohanna that the youngest of our number had left us, "Yes," he said, "she was the youngest in years, but the oldest in wisdom." He and Mar Yoosuph had long been members of our family; and often have I seen them admire and wonder, as their Young Teacher turned to her Greek Testament for the meaning of a difficult passage of Scripture, or to her Latin and Syriac Lexicon or Grammar to learn their ancient language and books. Perhaps no one cir-

cumstance has done so much as the bright example set before these High Ecclesiastics, to prepare the way for the education of the Nestorian Females—a work in which she was actively engaged when her last sickness commenced.

To express their sense of her worth, the two Bishops above named, and Mar Elias, the venerable Bishop of Geog Tapa, came to my room the next morning after the death of my dear wife—tendered their earnest sympathy—and proposed that she should be buried within the walls of their church; where, as they said, none but very holy men were ever interred! "And," said Mar Yoosuph, "we will dig her grave with our own hands. She has done so much for us and our people, we want to do something for her."

Nor were the Nestorians alone deeply affected by this event. Our Mahomedan Meerza repeatedly wept like a child; and said he should never forget the words of wisdom which Mrs. Grant had taught him—that she had very much righteousness, and had gone to Paradise. He said, on one occasion, "I know why Mrs. Grant did not fear to die. She had faith in Jesus."—Here all is consternation and dismay when death approaches. But what is it that cheers this tender female in the hour of dissolving nature, filling her whole soul with inexpressible peace and rapture? "She had faith in Jesus!" is the expressive answer of a follower of Mohammed!

Proceedings and Intelligence.

United Kingdom.

WESLEYAN MISSIONARY SOCIETY.

Special Subscription for a Mission to the Ashantees.

In reference to the late visit of the Rev. Thomas B. Freeman to Ashantee, the circumstances of which are stated at pp. 17—20 of our January Number, the Committee have issued a Circular, the substance of which we here communicate:—

The Committee are thankful to find that they did not mistake, in supposing that the Journal of the Rev. Thomas B. Freeman's visit to Ashantee would be perused with feelings of much more than

ordinary interest, and that the Appeal with which they deemed it their duty to accompany that Document could not fail to produce, in due season, a suitable response.

The work of providing the means for one of the noblest enterprises which the true friends of Africa were ever called to attempt, has been happily COMMENCED: the Committee anxiously trust that it will proceed with a promptitude and liberality worthy of the occasion; and that, very soon, they shall receive such further substantial proofs of the sympathy of the Christian Public with themselves in this great undertaking, as will justify them in taking measures forthwith for its accomplishment. Their regular and ordinary

Funds, though hitherto annually increasing, are absorbed and pre-engaged by the extent and expenditure of their older and existing Missions. When the accounts of the year 1838 were closed, they exhibited the serious deficiency of nearly Ten Thousand Pounds: that Debt, it is believed, will appear, at the close of the accounts of 1839, to have been considerably increased: if, therefore, these new calls are to be met at all, they must be met by new and augmented efforts of pious liberality, proportioned to the inevitable augmentation of expenditure. It is for their friends, and for the Christian Public, to decide this question—affecting, as it probably does, the temporal and eternal welfare of myriads of our fellow-men. The Appeal is anxiously and earnestly made, in the fear of God, and in the name of our common Saviour. The Committee wait for the response, and must regulate their measures accordingly.

The Committee take this opportunity of entreating their friends, in every part of the country, to make early and zealous efforts in behalf of the SPECTAL SUBSCRIPTION, lately commenced, for the establishment of the proposed Mission to Ashantee. If the Ashantee Mission is to be undertaken at all, arrangements should be made for it without loss of time. The Committee anxiously await the arrival of the special supplies which are indispensable to that purpose.

The Contributions already received amount to 235*l.* 1*s.*

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

THE following passages of the Missionaries' Journals, selected from a very great number on the same subject, refer to the

Idolatrous Practices of the Unconverted Natives.

Jan. 22, 1839.—On my way to Free-town, I was pained to witness a shameful heathenish feast. Aware that little good can be done to these people when they are drunk with the cup of their folly, I merely asked leave to enter their yard, to see what they were doing. This was reluctantly granted. I observed the lintels of the gate sprinkled with blood; a bullock lying on the ground, uttering now and then a deep and suppressed groan;

five flags of different colours were flying in several directions; the drums beating incessantly; some of the people dancing, singing, and clapping their hands; while others, concealed in the house, shrieked, as if in the deepest grief. Mats were spread in many places, on which their sacrifices were offered; but the priest I could not find. I placed myself at the corner of the house, took out my pocket-book, and commenced writing. This surprised them all: a dead silence followed, and the drummers and dancers dispersed. No doubt they thought that I was going to report their proceedings to the local Authority: such, however, was not my intention. I endeavoured to get our school children and other persons away from such an heathenish practice, and intended to address the inhabitants of the house privately, on a better occasion. When I left the place, a neighbour came and said, "Master, I hope you will be able to stop this foolish noise, and teach them the true Religion."—Some of them have since promised to attend Divine Service, as soon as our Church shall be finished.

[Rev. G. A. Kisinger.]

March 6.—I went out this evening to see several sick people; and came at last, in a remote part of the village, to a house where a conspicuous flag made me suspect the inhabitant to be some famous champion of idolatry; in which I was not mistaken. I stopped my horse before the house, and asked some of the people in the yard the signification of that noblest among the few flags of the neighbourhood. They long refused to give me the desired answer; but I at last alighted from my horse, and, stepping into the yard, asked the owner, in a kind way, to allow me entrance into his house. He appeared rather surprised, and asked me for some money before he would allow me to go into his house. In return, I asked him how much I had ever charged people for coming to my house; which caused laughter, put the man to shame, and I entered the house. Here I saw the end wall significantly painted white and black, and besmeared with blood, which, in the dusk of the evening, gave it by no means a pleasant appearance. Close to this wall, upon a raised ground, was a country mortar, serving as an altar, and quite black from the frequent sprinkling of blood upon it. On this altar there was a plate, carefully covered with a cloth, which the zealous devotee would

not on any account allow me to lift up, to see what was in the plate. Asking him, with an air of surprise, as though not a little affected by the secrecy of his manners and the pretended sanctity of the spot, what all these things meant, he told me, with an air of great importance, that this was the place where he was accustomed to sacrifice fowls, &c., to his god, Thunder. "Indeed!" I replied gravely, "I wish very much to get a sight of that wonderful Being." In the mean time, I had inadvertently taken hold of a roughly-cut stick of about three feet in length and two inches in diameter, which I had found lying before the altar; when he told me that that was his god Thunder. I at first supposed him not to be in good earnest; but upon my asking the goodly number of bystanders, they all agreed with the worshipper that this was his god. Upon this, I looked more closely at the stick, thinking it might have some shape or other, unobserved before; but it was, however, a mere stick. While thus examining this pretended god, I heard them say that the man fed him from the contents of the plate upon the altar. I therefore reverently took the spoon from the altar, expressing a wish to see whether Thunder would deign to eat at my hands; but as I was in search of Thunder's mouth, and could find none, they all burst into a bold laugh, to the no small annoyance of the priest; to whom I jokingly said, "I verily believe this your god is but a common stick, cut, with the cutlass, from the neighbouring bush." The man himself could not help smiling; but still denied what I had said; and, as a proof that his god was not so lightly to be thought of, he asked me whether I had ever heard him rolling along the sky in the rainy season. "Sure enough," I said; "and should be greatly amused if you would induce that stick to thunder now." He said that he could not do it until the approach of the rainy season, when I should hear him. "Wonderful!" I exclaimed, "that your god will neither eat nor speak just now." "It is," he said, "because, in the dry season, the god Thunder is neither hungry nor angry."—Now I thought it reasonable to alter my manners and tone of voice; and spoke seriously to this idolater, and to all around, about his stupid ignorance.

[Rev. J. U. Grev.

April 20, 1839—This day I have been called to witness a scene the most hideous

and appalling that I have seen in Africa. About one o'clock P.M. twenty persons entered the town, from a small village two miles distant. Four of them were attired in the skins of leopards and other animals; and two were clothed in loose garments, made of grass, extending to the knees, and frightful masks on their faces, with small apertures for the mouth, nose, and eyes. They carried cows' tails in their hands, waving them in the air, while they danced, and beat their country drums. They made a procession through the streets, and in a few minutes the whole town was in great confusion; men, women, and children running to see this heathenish spectacle. Being called on at this time to bury a man who had been some years ago baptized by the Rev. W. B. Johnson, I had to pass through the midst of the people. I endeavoured to make my way through the crowd; but being severely thrust on all sides, and almost crushed under the feet of this fanatic people, I was glad to make my escape another way. In the evening of the same day, all the country-fashion people, as they are called, of this town having joined them, the scene was more terrific. All assembled near my house, and made the most hideous noise, which continued till an early hour on Lord's-Day morning. Such are the confirmed in heathenism, by which Satan leads hundreds of these Natives captives at his will.

[Mr. T. Peyton.

Growing Influence of Mahomedanism.

In the following extracts, selected also from a large number of passages all attesting the growing influence of Mahomedanism in Sierra Leone, will appear the general course of argument adopted by the Missionaries in their conversations with Mahomedans. Mr. Kissling writes—

Feb. 18—Finding that the Aku Mahomedans near Fourah Bay increase both in number, and in their boldness in practising the delusive and imposing ceremonies of Mahomed, I have paid them several visits of late, and have conversed fully and freely with them on the errors of the Islâm. They endeavoured to oppose whatever was said, and ascribed it to hatred in the Christians that they did not acknowledge Mahomed as a great prophet. I compared the life of their Prophet with

that of Christ, and asked them what they thought of each. They acknowledged Jesus Christ as a great prophet, who had promised to the world a Comforter, which was Mahomed. "You have now," they observed, "put several questions to us; let us now also put some to you.—Is there not one God?" "Yes," I replied, "there is but one God, and Him should you fear and serve."—"How then can Christ be God too? there must be two, or more, according to your religion." "You are mistaken: there is but one God, whom we worship as the Father, Son, and Holy Ghost."—"You have more than one God," they all triumphantly exclaimed, and gave a shout.—After silence had been obtained, I continued: "We have not more than one God. Just let me make this plain, by one question: Have you not a body and a soul?" "Yes," they replied, "we have."—"Do you," I said, "understand how the body is connected with the soul?" "No," they replied.—"The body," I said, "is one thing, the soul another; yet you are not two things, but one man. As you do not understand the nature of the connection between body and soul, so neither can you comprehend the mystery of the Trinity."—They now asked me to leave them for a while, as they wished to worship God. I left them accordingly, making a remark, that I wished to establish a school among them; to which they all with one voice objected; and some even ventured to say, "We will begin a school at your Institution."—You have here a specimen of the real spirit of the Mahomedans: it is most difficult to work in any way on their minds. I understand that a number of children from the villages are residing with them, to be taught in their school, and brought up in their faith. Were Christian Missionaries to be withdrawn from the Colony, it would soon be overspread by Mahomedanism. May the Lord be pleased to open the eyes of this people, to see their errors, and the truth as it is in Christ Jesus!

The following interesting fact is also related by Mr. Kissling:—

I had several times interesting conversations with a very sensible Mahomedan, who is in jail for debt. He asked me whether I could procure him an Arabic Bible, as he did not know how to spend his time in prison. I told him that he certainly could not employ his time better than by reading the Word of God, which

was able to make him wise unto salvation. He gave me 4s. 4d.; and I sent him a Bible, in which I have since frequently seen him reading, having a mat spread in the prison-yard, on which he sits cross-legged, while some of his countrymen lie listening around him.

The threatened growth of Mahomedanism, and the evils to society in general apprehended from it, were so strongly impressed on the minds of the Missionaries, that on June 13, 1839, they officially addressed a Petition to the Governor in Council, on this subject. Their petition states as follows:—

That the Agents of the Church Missionary Society in this Colony have marked, with no ordinary concern, the rapid increase of the Mahomedans, and the bold practice of their imposing ceremonies;—that Mahomedan Teachers are going about proselyting in the villages, in consequence of which many Liberated Africans have been induced to join their number; and some have even sent their children from the villages to town, to have them trained up in this mixed system of heathenish superstition and Mahomedan delusion.

That the Liberated Africans apprenticed to such persons are of course deprived of all Christian Instruction, and are frequently made to work on the Lord's Day, for which the Mahomedans in their houses, and in their town at Fourah Bay especially, manifest not the slightest regard.

Your Petitioners, therefore, beg leave to express to your Excellency, and your Honourable Board, their firm conviction that the free and open exercise of Mahomedanism is fraught with danger to the Colony, both in a moral and civil point of view; and humbly request that you will be pleased to consider the propriety of checking the progress of so injurious a system, and to adopt such measures as will secure to the Liberated Africans bound to Mahomedans the privileges of the Lord's Day, and other means available for their instruction in the Christian Religion.

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Cape Coast.

WESLEYAN MISSIONARY SOCIETY.

THE Rev. T. B. Freeman, under date of Nov. 7th, thus speaks of a—

Missionary Meeting at Cape Coast.

Oct. 22, 1839—Tickets were issued to nearly 400 persons, all members of our Society. His Excellency the President Maclean occupied the chair: nearly all the Europeans in the town were present. After tea, several of the chapel windows were thrown open, and speedily crowded by the Native Heathens of the town; who appeared much astonished at the scene which they witnessed. Throughout the day the town had worn an unusually cheerful aspect, from the appearance of so many of our people, dressed in their best clothes, attending Divine Service at the Chapel, and collecting together at the chapel doors ready for the Meeting in the evening; but all this was exceeded by the appearance of the Society and their friends in the Chapel, after tea. A feeling of sacred joy and wonder seemed to pervade the whole assembly. Our excellent President addressed the Society at considerable length; and made some very affecting remarks on the present growing and prosperous state of our Mission, expressing himself astonished at the scene then before him. Several of our other European Friends congratulated us, and bade us "God speed." Mr. Smith, and others of our young Brethren, Local Preachers, addressed the Meeting in a very affecting manner.

During the whole of the evening, the greatest order and harmony prevailed. Several appropriate hymns were sung at different intervals, until about half-past nine P. M., when the Doxology was sung, and a meeting and a day closed which can never be forgotten in the history of the rise and progress of Christianity in Guinea.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

KRISHNAGHUR.

A REPORT of proceedings at Solo, 22 miles from Krishnaghur, appears at p. 106 of our last Number. We here subjoin, from a private Journal, some

Details of Conversations with the Awakened Natives.

Solo, Oct. 23, 1839—I got Mr. Alexander to interpret for me to the Christians, who were assembled to the number of 100 or 200.

Mr. Alexander first shewed me a shrivelled old man, almost a skeleton, and very deaf. I asked him why he embraced Christianity: "Because it is a straight road."—"What had he been before?" "A Kurta Bojah."—They had been in the habit of investigating religions, and endeavouring to discover the truth. He had now found the right religion. He had first heard it from the Padres, 14 years ago; and had become convinced that it was true. He has two sons and two daughters, and one son is a Christian: the rest have deserted him. This man was baptized last year by the Archdeacon.

Mr. Alexander then took me to a very fine old man, very handsome—grey locks—a very venerable look—an acute eye, and an imposing figure. There was something in this man which could not fail to strike me with an idea of the genuineness of his character. He had been a Musulman, and then a Kurta Bojah. He heard the Gospel preached in Calcutta 20 years ago. "What did he think of the Gospel, when he heard it?" He said he was at the time a Kurta Bojah, but not very firm. He wavered: he was looking for more knowledge. "What did he feel?" When he heard the Gospel, he believed the Gospel. He said this in great simplicity; and what could be more beautiful? When he heard, he believed. God be praised for giving him eyes to see! "Was there any thing in particular which accompanied this belief?" Yes: he had a sense of sin, and believed that if he had faith in Jesus Christ he should be saved. He said he had no hope of salvation by his own works, because they are polluted. I asked how God forgives sin. He said, "Oh, He pardons and forgives." I told him that God's law is unchangeable: how can He forgive, when He has said that the transgressor of His law must suffer? "How does He forgive?" "Christ made a sacrifice for us."—"What sacrifice?" "His own body He gave."—"Where is He now?" "In heaven."—"What doing?" "Seated at God's right hand, and interceding for us."—"How do you know that God loves us?" "He has shewn this love to us in the incarnation of His Son."—"Where shall we be in the next life?" "Those who have forgiveness will go into heaven; and those who have not, into hell."—"If forgiveness is open for all, why will not all go to heaven?" "Those only will go to heaven

who have faith in Jesus Christ.”—“What fruits should they shew in their new course?” “They should be humble, full of prayer, obedient to God, and love one another.” I told him that he ought to seek to bring over all his neighbours to the same faith, that they may be happy.

Mr. Alexander thinks that this man has had much to do with the late awakening. I could not help looking upon him with admiration of the grace of God. All the questions and answers were written in pencil at the time, and are therefore strictly correct.

Examination of Native Christians for Confirmation.

Solo: Oct. 24, 1839—About 150 Natives were assembled in the Mission House for Morning Service in Bengalee, which Mr. Alexander read. The Bishop then gave an Address from Acts xiv. 22. An Examination of the Candidates for Confirmation was then held. The following were some of the questions and answers:—“Who is Jesus Christ?” “The only Son of God, the Saviour of the world.”—“For what did He come into the world?” “To make a sacrifice for us.”—“What is a sacrifice?” “It is impossible,” said some of the men, “to make an atonement; but HE made one.”—“What do you mean by an Atonement?” “That punishment which should have fallen on us, fell on Him.”—“Are sacrifices offered now by any people?” “Yes, the Hindoos offer goats, because they suppose their sins will be atoned for in this way.”—“Are they in darkness?” “Yes.”—“Who is the light to lighten them?” “Jesus Christ is the Light of the World.”—“For whose sins did He die?” “For ours.”—“Where is He now?” “In heaven.”—“Will He come again?” “Yes, at the end of the world, to judge all men.”—“Is Poojah right?” “No, because it is giving worship to the creature, and not the Creator.”—“How is sin pardoned?” “Through a fit sacrifice.”—“How do we find salvation?” “By faith in Jesus Christ.”—“Who is the Holy Ghost?” “The purifier of the heart.”—“In what state, then, is the heart by nature?” “Filthy.”—“What is the difference between a Christian’s and a Hindoo’s life?” “Christian people are humble, merciful, sorry for their sins, and hold converse with God.”

The Bishop then put many questions to them on the Ten Commandments, which

they answered very accurately; such as this—“Who break the Second Commandment?” “Those who worship images.”—“Will you go back?” “Oh no!” with a general shake of the head.—“Can you keep in the right way of yourselves?” “Oh no!”—“By whose strength, then, can you do this?” “By Jesus Christ.”—“Will He give you strength?” “Yes.”—“In what way?” “By increasing our faith in Him, and by giving us His Holy Spirit.”

The thing which strikes me as being most remarkable in these Christians, who were Kurta Bojahs, is the facility with which they have been taught respecting the Atonement. With the Hindoos this is not so difficult, because one of the Brahminical Maxims is, that without an atonement there is no salvation. But the Mahomedans (and most of the Kurta-Bojah Sect about here are Mahomedans) have no previous conception of the necessity of a sacrifice for sin.

Evidences of Sincerity in the Professed Converts.

Krishnaghur: Oct. 25, 1839—The villages are now 72 in number—about 4000 professing Christians—600 or 700 baptized. They assemble morning and evening for prayers. There are Twenty Teachers and Catechists. Where there is no Reader in a village, the head-man leads: they then repeat what they know; as, the Ten Commandments, the Creed, and the Lord’s Prayer. They also sing Hymns which they have learnt. How like the early Christians!

One great proof of their sincerity—I am told by Gentlemen in the Civil and Military Services—is the fact of their OPEN AVOWAL of Christianity. No stronger proof could be given.

Marks of a change of character appear in the Converts: HONESTY shews itself. The receipts, given last year by the Converts of several of the villages for seed-corn borrowed by them, were lost; and when the sum from one of the villages was calculated from the voluntary declarations made by the ryots, the amount which they professed to owe was 100 rupees greater than the sum which they had actually received; as was proved afterward. This is a pleasing practical proof of the effect of Christianity upon them; for the Natives are so deceitful, and love rupees so much, that, before their conversion, these Christians would at once

have taken advantage, and made a very low statement of their debt. The leaders of the Kurta Bojah can read and write. They consider, as a Sect, the worship of any image as sinful; and expect salvation only by "the sight of God," as they express themselves.

Mr. Deerr had been in the habit of preaching daily, in the bazaar of Krishnaghur, *Jesus Christ, and Him crucified*; and great numbers of persons from the district, coming in for court or other purposes, must have had the opportunity of hearing the Gospel. When he went to one of the villages, some one pointed at him, and said, "Oh, that's the Padre, that used to preach in the bazaar at Krishnaghur." He used to get abused very much sometimes: the men would laugh, and shout, and interrupt, and throw stones. But we see now that God was at work by His Missionary, and the seed sank deep in the hearts of some.

It appears that these Kurta Bojahs have kept their views very secret, having been afraid to declare them openly: this is the way, I believe, with many religious sects among the Hindoos and Mahomedans. Indeed God has raised them up in a wonderful way, and prepared them for embracing Christianity; for they did not seem, as a Sect, to hold any very definite views, except the expectation of "seeing God"; but they profess to be inquirers after truth: they seem to be IN WANT OF SOMETHING; so that they are in a most excellent state to receive Christianity when brought before them.

BOMBAY.

Missionary Journey by Rev. C. F. Warth.

Some Extracts from Mr. Warth's Journal, of a Missionary Tour performed by him, will shew how extensively the Word of the Lord may be preached in India, and with what eagerness, though not without much opposition, the people listen to the Minister of Christ. In the autumn of 1838, he writes—

Having been prevented, by the approach of the rainy season, from taking a tour after my late attack of fever, I thought that a tour this cold season would not only be greatly conducive to the establishment of my health, but might also be made subservient to the objects of the

Mission, and, by the Lord's blessing, prove useful to many perishing sinners. Just at this time, vast multitudes are assembling at Pundharpore, in the direction of which I intend to go. Having procured about 4000 to 5000 Tracts and Portions of Scripture, and parted with my friends, I recommended myself to the Lord's care and protection, and set out on my journey this evening, accompanied by Br. Mengé. At the banks of the Dhurma we parted.

Oct. 21, 1838: *Lord's Day*—This morning I spent in meditation and prayer, and then expounded a portion of Scripture to my servants. An old man came to the temple which I occupied, to worship Marotee, the Monkey God; but he went away without doing it, on hearing from me that it was a great sin to forsake the True God and worship idols. In the afternoon, many people came to me, and evinced a great desire to hear the Gospel. They praised my wisdom, poor as it is; and said that the Gooeroos, whom they had followed hitherto, were blind leaders of the blind. In the evening, I walked to the Bazaar close to my abode, and proclaimed salvation through Christ.

Oct. 26 — In the afternoon I went into the Bazaar, read a portion of the Epistle to the Romans, and addressed the people. They assembled in great numbers, and listened with much attention. At last a Brahmin stepped forward, and began to ask me why we eat meat. I asked him why he burnt wood, cut grass, eat bread, and drank water, all being, according to his religion, equally the abode of the deity. He now waved his question; and after having started a few more objections, he went away, because I had commenced exposing the character of their gods and avatars, and shewing the holiness, love, and mercy of our Saviour. Some wished me to go and see Ram; but instead of going into the temple, I exposed the character of Ram to the Brahmins sitting before it; and admonished them to forrake these vanities, and to turn to the true and living God. On their demand that I should shew Him to them, I told them, that they could not see Him now; but if they would serve Him as they ought, they would now experience His love, and see Him hereafter. In the night, a man came to me, and wished me to see his wife, who was very ill. To satisfy the man, I went, and mentioned a few things which I thought might be useful. The woman was in a truly piti-

able state. She was lying in a dark, miserable corner of the house—though the man is not poor—suffering much pain, without a Saviour to support her, without the blessed hope of everlasting life. How zealous should such sights render us to *seek the Lord while He may be found!* for when the pangs of death begin to surround us, it may be too late.

— at Hurmulla.

Oct. 29, 1838—I proceeded this morning to Hurmulla, a large and populous town. For want of a better place, I was obliged to put up at a school; which, shortly after my arrival, became so crowded with people of all castes, as to compel me to seek another place. Having distributed a few Tracts, and preached salvation through Christ, I walked along a street, and observed a shopkeeper reading in the Epistle to the Romans which I had given him. I asked him, and those with him, whether they understood what they read. They replied, that it was impossible; and desired me to sit down and explain it to them, which I accordingly did. No sooner was I seated, than a great many people assembled round the shop, and listened while I spoke from Rom. V. 1. They asked several questions; and, in replying to them, I enlarged upon the vanity of idols, the wickedness of forsaking God and worshipping them, and the nature of Christianity. I went afterward into the Bazaar. Here the people thronged so much toward me, that the noise and bustle prevented me from rendering myself intelligible to those around me, though I stood on an eminence.

— at Pundharpore.

Nov. 1 — As I approach this principal seat of idolatry, Pundharpore, the number of pilgrims, whom I meet on the road, increases. The country hereabouts is fine, and well cultivated. A few miles on this side Pundharpore, I addressed the people of a small village, and distributed Tracts. On their first getting sight of the holy city, the pilgrims made their prostrations, and some cleaned the road toward it. As I came nearer, I observed immense crowds of people on the broad sandy banks of the Bhecma, washing, bathing, eating, drinking, playing, singing, shouting, dancing. A variety of stories are current, which render this more sacred. Indra is said to have bathed here, and thereby lost the disease which the curse of a Sadhoo had brought upon him. But the principal attraction for the multitude is the Idol

March, 1840.

Krishna, who is worshipped here under the name of Vitoba—aname which is the watchword, and the shout, of all the pilgrims. This day was the greatest and last day of the festival, and the streets of Pundharpore were therefore immensely crowded. Shortly after my arrival, the whole mass of the people marched to a temple of Krishna, about a mile distant from this; and there the festival was concluded by some ridiculous ceremonies, after which they returned to the town. As it became cooler, toward the evening, I went to the river-side. Here, at once, I got a great mass of people around me; to whom I spoke of repentance toward God, and faith in the Lord Jesus Christ. The effort which I was obliged to make, in speaking to such vast numbers, soon exhausted my strength. But few started objections; and all that were within a certain distance were attentive, though sometimes thefts, and other disturbances, took place. I usually give Tracts to those only who are able to read; but here it was neither practicable nor prudent to observe this rule, since many strangers are here, who, though themselves unable, may have friends and relatives at home who are able to read, and thus the word of God may be disseminated throughout the country. I went through the fair, along the river, where I observed nothing but levity; and then passed through the town. The streets were so crowded, that it was almost impossible to pass on. This is the only town which I have as yet seen at all comparable with Nassuck: many of the houses are large and high, like palaces. After my return, many people came to me, and asked for Tracts, and one man read that which I had given him to those around him.

Nov. 2 — All night it has been exceedingly noisy; the banks of the river being crowded with people, all shouting, "Great is the Vitoba of the Pundharporeans!" Early this morning, some pilgrims, who were going home, asked for Tracts. I rose and gave them, and spoke to many who assembled before my abode. I then went to the river; and, under the shade of a tree, and surrounded by vast multitudes, read a portion of St. Luke's Gospel, and explained to them the way of salvation. When I referred them to their own experience, and asked them what, after all their boasts of the idol, and of the qualities of the river, and after all their expense, trouble, and fatigue, they had got at Pundharpore, they all agreed that they had got nothing; that

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they had not got rid of their sins; and that their religion could not save them. For a long time the people were remarkably quiet and attentive; but on my commencing to distribute Tracts, peace was at an end. The pressure and tumult was such, that several persons were hurt, and others robbed of their turbans; for thieves are always at hand, on such occasions. On my return, I was told, that after my departure from Kantarr, the Hindoos and Mussulmans quarrelled with each other, the one asserting that Vishnu, and the other that Allah, was the true God. At noon I addressed another party, assembled before my abode; and distributed Tracts. In the evening I again went to the river, and placed myself before the entrance of a small temple, where I was secure from the pressure of the people; an immense mass of people sitting before me, on the sand. At first I read a portion of a Tract; and then I preached the word of God, till my voice was gone, the noise of the people rendering great effort in speaking necessary. By illustrating the meaning of what I said, through some parables and allegories, I succeeded in fixing their attention. All admired the Ten Commandments. As I had become quite exhausted by speaking, I desired the men to come to me, and began to distribute Tracts. The demand for Tracts was now greater than ever, and many said that I was gathering a great deal of merit by distributing them. The pressure was such, that many people screamed; turbans were flying in every direction; and, with all my caution, I could not prevent some Tracts being torn in pieces, because so many hands laid hold of them. On my return, others were waiting before my abode, and demanded Tracts. I gave them, and spoke to them till it became time to retire. A quiet conversation with a small number of people I should think more useful than such a noisy one; but to all the Gospel must be preached. The Lord mightily assisted me to-day: praised be His name!

Nov. 4, 1838—I expounded a portion of the Prophet Isaiah to my people, and conversed with several persons who were exceedingly ignorant. When walking through the place, I sat down to a few men, who are in the habit of carrying milk every morning to the Idol of Gopalpore, which I passed yesterday, and think to obtain merit by daily seeing this famous idol; while, at the same time, they cheat him, by mixing water with the milk.

— at Goa.

In the course of his Missionary Tour, Mr. Warth visited Goa. Of the present desolate condition of that once proud city, the throne of Romish glory in the East, he gives the following description:—

Dec. 26—As I approach Goa, I observe more bungalows and churches scattered over the country. From the top of every hill a fine and beautifully white-washed church smiles down into some green valley, or peeps out of a grove of cocoa-nut trees; and the standard of the cross is established on every cross-way. It is very pleasant to see this, especially in a country like India. But where is the power of the Cross? The word of the Cross has long ago ceased to be proclaimed; the churches are scarcely ever used; and only a few persons of the poor classes are seen to worship some saint, or an image of Mary: of the worship of God in spirit and in truth, little or nothing is known. These people are very little wiser than the heathens around them; their worship is not much purer than theirs; and the poorer classes of them look altogether inferior to the Hindoos. Their eyes betray a stupid, bigotted insensibility, and a proud reserve; though, as far as compliments are concerned, these people are very polite; their complexion is uncommonly swarthy: and their half European-like dress does not much add to their appearance. The higher classes, of course, look differently; but, in a moral point of view, they seem to be little superior to the others. They take their fill of the pleasures of this life, and care little for that which is to come. On my arrival in Goa, I was much struck with its beautiful situation, its fine houses and palaces. There is just now a Portuguese frigate in the river, with the remains of the late Governor, which are to be taken to Europe. I took my abode in front of the sea, and of the four castles which guard the entrance of the Goa river, or rather creek; where I enjoyed the refreshing sea-breeze very much.

Dec. 22—This morning I rode from New Goa, along the beautiful quay on the river side, to Old Goa, which extends for several miles up the river. Fine churches, convents, palaces, and houses, are scattered on both sides of the river: the hills are covered with verdure, and the valleys with cocoa-nut trees. At the eastern

extremity of Old Goa nothing but churches and convents remain, and they almost all forsaken. The Church of St. Catherine, on whose day the Portuguese first entered Goa, is a magnificent structure, as well as several others. I here met a priest, with whom I could converse in Latin, and who kindly directed my attention to several places which were of some interest. I asked for the place where once the Inquisition stood; and he pointed toward a heap of ruins just before me, as the only remains of that cruel institution. He shewed me also the Convent of the Dominicans, which has a fine church and chapel, and a great many very nice cells; which, however, are all empty, in consequence of the part which the monks, as well as the clergy generally, took in the late political disturbances of the country. He then led me to the gate through which the Portuguese first entered Goa, close to which is the monument of Vasco de Gama; and on the other side are the ruins of the ancient palace of the Viceroys. Having seen several other churches and convents, I returned home, as it was beginning to become very hot. All the day long the people here pursue their pleasures, if—what is but too frequently the case—no political disturbances rouse them up to activity.

Mr. Warth returned to Nassuck January 18th, 1839, after a tour of full three months.

We add a few further accounts, of a general character, from the Journals of the Missionaries.

Mr. Warth thus describes the scene of an

Idolatrous Marriage Ceremony.

May 3, 1839—Having had Mahratta Prayers, and examined my School, I pursued my studies, and gave my singing lesson. In the evening, I proceeded to Anandwelly; and addressed many Coolies, who had assembled to celebrate a marriage ceremony. I explained to them how they might be delivered from the guilt and power of sin; but they soon grew tired, especially some women who were grinding wheat. While I was yet speaking, they surrounded the bridegroom, and placed before him several articles used in their idolatrous worship. All the preparations being finished, they jointly pronounced the name of some idol; when all at once the poor bridegroom fell down as if lifeless, and then began to labour under violent convulsions, like those of an

epileptic fit, fearfully striking his head upon the ground, or upon the sharp brim of a copper vessel before him, filled with meal, flowers, and incense. They asked him what he wanted; but he was unable to speak; he only produced a few inarticulate, horrid sounds. They at last brought several lambs, which they offered the man, and threw turmeric into his face. Shortly afterward, the man fell down again, and seemed to be in his right mind, quite unaware of what had passed. The people opened his hands and lips by force. This circumstance took up so much of their time and attention, during the fit and afterward, that all my attempts to improve this opportunity failed. The musicians were ordered to play, and I was obliged to depart. Satan holds these poor people bound at his will; and will do so, until the Stronger One comes and delivers them, which I pray Him speedily to accomplish.

We are happy to perceive that Mr. Warth continues to cultivate music, as one of the most essential helps to Christian instruction. He remarks concerning the

Adaptation of Mahratta Hymns to Music.

May 24—Having passed through my regular business, I began turning certain Psalms and other parts of Scripture, and of the Liturgy, into Mahratta Hymns; forty or fifty of which I require for as many tunes, which I am about to add to my treatise on music. The tunes are adapted to the Mahratta taste, and put in two, three, and four parts.

The following passages by Mrs. Stone describe her

Reading to the Poor, and Visits to Females.

At 12 o'clock each day I read a portion of Scripture to twelve or fourteen beggars; three of whom are blind, and the others more or less diseased. They really are objects of pity and charity. The other day a poor blind woman came to me, led by a little child not four years old. She said that she formerly came to Mrs. Farrar to receive alms; but had not been here for some time, because she had no one to lead her. Her eldest daughter, who used to lead her, had forsaken her; and left her without any one to take care of her, or give her any thing to eat or drink, except this little child. Her daughter used to attend school; but for bad conduct had been discharged from it, and now she knew not where she was. I told her that she ought

to have restrained her child, and taught her better. She said, "What could I do? She would not listen to me."

A poor blind woman, who came with others to receive alms to-day, has a child, one year old, which is the smallest child I ever saw for its age. It looks like a mere skeleton. The woman says, that her husband died soon after the child was born, and left her in a village some distance from hence, entirely destitute; and on that account she had not milk enough for the child. I am informed, however, that she has been in the habit of giving the child opium every day since its birth; which would account for its dwarfish and sickly state. I told her that she must not give the child any more. She said, "What am I to do? When it cries, if I give it opium it soon becomes quiet and falls to sleep, and sleeps a long time." I replied, "If you continue to give your child opium, it will soon die: you must give it milk." I gave her more grain and piec than the others, that she might feed her child properly. She promised to give it no more opium; but whether she will keep her promise or not, is very doubtful.

Toward evening, I called upon the wife of a very respectable Brahmin. As soon as my palanquin was set down at the door of the house, she came running down the steps, and, taking my hand, led me through the lower apartment, up stairs, into a very neat room, in the centre of which was a swing, with a cushion and pillows upon which to recline. She has three children; one a year old. The Brahminee did not evince so much shyness before her husband as most native females do. She is a very interesting woman. Her husband is quite old and deaf; and when he could not hear what I said, she would speak louder, and tell him. I endeavoured to impress upon their minds the necessity of believing in the Lord Jesus Christ, in order to their salvation.

We cannot withhold the following Extract from a Letter of Mr. Warth's, dated March 22, 1839; containing some affecting

Recollections of the Venerated Mr. Blumhardt.

March 22, 1839.—To day Mr. Mengé and myself received Mr. Blumhardt's last Circular Letter to all the Missionaries brought up at the Basle Seminary; to which was added an account of his death. His end was peace!—In this Letter, Mr. Blumhardt speaks of three enemies which endanger the cause of Missions, especially

in Germany. First, Divisions among those who love the Cause—every small portion of Christians being desirous of separating from the parent society, and forming an independent one of their own. 2dly, A great want of discretion, and a tendency to carry every thing to the extreme; the one wishing the Missionaries to be very learned men, the other despising learning altogether. And 3dly, and chiefly, The immense efforts which the Church of Rome, especially in France, is making to undo all that Protestant Missionaries have done and are doing. Mr. Blumhardt expects that, within a short time, all India will feel the effects of these efforts. Besides these, Mr. Blumhardt mentions another circumstance, which, though at first sight appearing to be very desirable, is yet, in his opinion, and according to his experience, attended with injurious effects. The cause of Missions, he says, is fast losing its private and voluntary character, and receiving a more public and more worldly one. Thus, he is afraid, many persons who have not the proper spirit are likely—actuated by worldly motives, or just *ex officio*—to meddle with Missionary concerns.

Polynesia.

Sandwich Islands.

AMERICAN BOARD OF MISSIONS.

IN continuation of the statements at pp. 113—118 of our last Number, we subjoin notices of a recent

Religious Awakening in the Islands of Maui, Hawaii, Oahu, and Kawaii.

—at Wataluku, on the Island of Maui.

Shortly after our return from the General Meeting, in June of last year, it was evident that our people had a *hearing ear*. A spirit of inquiry and increased attention were manifest. Meetings began to be very full and solemn. But the impressions, so far as I could judge, were not so deep and positive as I wished to see. There was more wakeful attention, than real concern for the soul.

Things continued in much the same state, with perhaps a little increase of feeling, until about the first of December, when prospects began to brighten. An increase of interest, and especially of feeling, was observed in our day-break meetings, and in private conversation. New-Year's Day 1838 was observed as a day of fasting and prayer, by many out of, as well as those in, the Church. It was a day of much solemnity and much

feeling. All seemed to have but one mind, viz. an oppressive sense of guilt, in view of the amazing mercy of God in Christ Jesus. Neglected, despised, rejected mercy was the whole topic. Some members of the Church of good character began to quake; and two of our oldest and best members proposed in public to withdraw from the Church, and absent themselves from the approaching communion: one of them, throwing himself back on his seat, with a countenance full of despair, said, "I have no religion; and the whole population might as well go to the Lord's Table as I."

Prayer now began to be offered with much fervency, and often with strong crying and tears; and the work, from this time, assumed a decided character. Until now, we were hoping for a revival, but now we felt that we were in the midst of one. We had heretofore held our morning meetings in a large school-house, which will hold about 400 persons; but we were now obliged to go to the meeting-house, in order to get room. The meetings were opened as soon as I could see to read a hymn, and many of them were the most solemn and interesting which I ever witnessed. Though no measures were taken to excite the feelings, aside from a simple declaration of the truth, the house was often a scene of sighing and weeping.

Finding the hearts of the people so tender, I thought it best not to aim at exciting the animal feelings, which are easily roused among the Natives, and as quickly vanish; but I rather sought to impart correct conceptions of the character of God, the nature of sin, the plan of salvation, the work of the Spirit, the nature of true Religion, &c. But the topic which I most of all insisted upon was the sin and danger of rejecting an offered Saviour. The truths contained in such passages as these, *He that believeth not, is condemned already—If any man love not the Lord Jesus Christ, let him be anathema, maranatha*, seemed to me to be the most efficacious in breaking the heart and humbling the sinner.

During the last week in January, we held a series of meetings, of six days' continuance, in which I was assisted by Messrs. Green and Andrews. A great crowd attended, and a very deep impression was made. Some hundreds manifested concern for their eternal welfare: a very considerable number still appear to have been savingly benefitted. After

this, I gave myself wholly up to preaching and conversing with the anxious and inquiring. The excitement shortly became general, and embraced all ages and classes. The children in the schools partook largely in the common feeling: and a number, perhaps more than a hundred, yet appear well as Christians; although not more than half that number have been baptized as converts.

In February and March I had a series of meetings at the two out-stations, which were attended by thousands; and results, similar to those above mentioned, followed, especially at Haiku. By the first of April, the whole population round us was under deep excitement; many, perhaps the majority, were not actuated by any real concern for their souls, but were moved because others were; and it is feared they will relapse again into their former state of stupidity. Time only can tell how many have been raised to newness of life. Hundreds still profess to be, and appear to be, resolved on following the Lamb of God; but the general excitement has subsided. Meetings are well attended; but that deep solemnity and wakeful interest, which, a few months ago, rested on the assemblies, has, to a great degree, passed away.

As to measures, new or old, I have used none or allowed none to be used, except calling on those who had chosen Christ to separate themselves, in order to be instructed in classes, and be carefully watched over, so as to learn what manner of spirit they are of. I keep a book by me, in which I write the name of every individual who appears to be serious; and then I class them by neighbourhoods or villages, and meet them every week for instruction, conversation, and prayer. When I am satisfied with any one, I baptize him forthwith. I have now some hundreds in these classes; and of many there is hope that they have experienced the grace of God.

I have differed widely in my course from some of my Brethren. As a faithful watchman, I could not, in the present state of society here, receive persons to the communion of the Church, without pretty satisfactory evidence of their piety; and, to have this evidence, more time is necessary than we have yet had in this revival.

Some reasons for caution in this solemn business I will here state. 1. The Natives are very excitable on any subject; and, in the present state of society espe-

cially so, on the subject of Religion. 2. In a number of instances, the fairest appearances are found connected with the indulgence of secret iniquity. This is not uncommon among Natives. 3. If they are real converts, they will not be likely to fall away by being looked at a few months, especially if they enjoy constant instruction. 4. The history of excitements in these islands is calculated to produce caution. 5. A corrupt Church is greatly to be dreaded, and to be avoided if possible.

In this revival, I would acknowledge with devout gratitude the assistance which I have received from several Native Church-members, especially Bartimeus; whose labours have been signally blessed, as any one would suppose who knows him. Some Young Men in the Church would, at times, plead with sinners to be reconciled to God, as they would plead for their lives.

I might mention, also, that Mr. Green, of the Female Seminary, has assisted me much, although labouring almost exclusively in a separate sphere. The Seminary has been blessed. Twelve of the pupils are now members of the Church; and others will, I hope, soon be.

The last has been a blessed year. It has been a year of the right-hand of the Lord among us—a year of toil, and yet of enjoyment. Blessed be the Lord our God for ever! Let heaven and earth praise Him. Let the Churches rejoice and take courage. [Rev. Rich. Armstrong.

— at Kailua, in the Island of Hawaii.

Since last December there has been more than usual attention to Religion here. The Holy Spirit has been with us; and souls have, we trust, been converted to God. Hundreds profess to have turned to the Lord since that time, and many of them give evidence of having done so in truth. Some of the most profligate and hardened are among the number. The work of the Lord embraces all ages, from the hoary head to the child of eight or ten years.

The first of January 1838 a series of meetings, continued through eight days, was held, which was much blessed; and many date their first serious impressions from that period. Some give evidence of having given their hearts to God during those meetings. Subsequently, the work extended to different parts of the field, and still continues to increase; that is, new instances of seriousness are frequently occurring. I see no diminution of interest among the people at present.

Our congregation on Sabbath Morning is probably not far from 2500. We would call upon our soul, and all that is within us, to bless the Lord for the displays of His grace among us. We have seen the glory of God, and we still see it in the turning of men from the service of Satan unto God. [Rev. Asa Thurston.

Mr. Thurston was one of the first Missionary Company which landed at the Sandwich Islands; and has of course been an eye-witness of the intellectual, social, and moral condition of the Nation before the introduction of Christian Knowledge among them. He has been spared, as well as other Brethren of the same company, to witness their progress in all these respects, during the last eighteen years; and now, in addition to all the other displays of the Lord's mercy which have passed before him, he is permitted to witness an out-pouring of the Spirit and an earnest inquiry among the people after the Way of Life, which requires him, for months in succession, to spend most of his time in answering the question, *What must I do to be saved?* [Board.

— at Honolulu, in the Island of Oahu.

On the first Sabbath in April 1838, I organized a Church of 74 members. Having conversed with several hundreds of the people three or four times, individually, and feeling fully assured that the Spirit of God was leading many of them to repentance and faith in the Saviour, I went over the ground again; and, on the second Sabbath in April, I proposed 106; on the 22d of the same month, 56; on the 6th of May, 84; on the 13th of May, 102; and, on the 20th of May, 85; making, in all, 433 proposed at that time, all of whom were received to the Church the first Sabbath in June.

My mind has been very much exercised, during this gracious visitation from Heaven, by the declaration of Scripture—*The Lord's arm is not shortened, that he cannot save; nor his ear heavy, that he cannot hear.* Another passage has weighed heavily on my mind—*According to your faith, be it unto you.* Such praying and wrestling for souls I have never known on these islands, as there has been in this Infant Church since its organization. More than 200 now stand proposed, and the number will probably be increased ere long. Nothing is too hard for the Almighty. *If ye will ask any thing in my name, said Christ, I will do it. With Him all things are possible.* [Rev. Lowell Smith.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. H. P. Stedman and Mr. H. Townsend left Sierra Leone, Jan. the 14th, on board the "Gambier," on a visit home; and safely arrived at Hastings on the 14th of March. Mr. Stedman has suffered much in health—Mr. James Baumann and Mr. John Christian Wendnagel were admitted to Deacon's Orders, by His Grace the Archbishop of Canterbury, on Letters Dimissory from the Lord Bishop of London, on the 15th of March.

London Miss. Soc.—On the 13th of February, the Rev. Evan Davies, with Mrs. Davies and their children, arrived in London from Penang, by the "Appoline," Capt. Rogers. The return of Mr. Davies to Europe has been occasioned by failure of health—Mrs. Slatyer (p. 479 of our last Vol.) died in peace, at Aylesbury, on the 16th of February.

Jews' Society—The Hebrew Schools connected with the Episcopal Chapel are sending forth Teachers of other Schools. A Young Israelite, educated in the Boys' School, has sailed for Jamaica, having been appointed by the Gospel-Propagation Society as a Schoolmaster. He is accompanied by two others, his brethren after the flesh and in the faith, who have received similar appointments.

Church Pastoral-Aid Soc.—At the Monthly Meeting of the Committee held on the 5th of March, twelve additional grants were voted. The Society now aids 260 Incumbents, having an aggregate population of 1,943,753 souls, or each, on an average, 7475 souls; while the average amount of their incomes is only 164*l.*: 126 of these Incumbents are without parsonage-houses. The grants are to provide stipends for 274 clergymen, and 36 Lay-Assistants, at a charge to the Society, when all the appointments shall be made by the Incumbents, of 24,244*l.* per annum: 179 Clergymen, and 36 Lay-Assistants, are now supported by the Society, at a charge of 15,639*l.* per annum.

Home and Col. Inf. Sch. Soc.—In January, two Teachers left for the West Indies, and one for the East Indies—two for Liverpool; and one each for Richmond, Leamington, Penzance, and other places. From 30 to 40 Teachers are always in the Establishment, and about 150 are qualified in the course of the year; yet the Committee find it quite impossible to meet the demand.

New Churches—From the Nineteenth Report of the Commissioners for Building New Churches, we learn, that, since the last Report, 18 Churches have been completed, in which accommodation has been provided for 16,500 persons, including 9775 free seats; making a total of 243 Churches and Chapels, wherein provision has been made for 314,412 persons, including 174,270 free seats. Eighteen Churches are now in hand: plans for 8 others have been

adopted: and 8 are under consideration. It is proposed to make Grants for building 45 other Churches and Chapels. The Exchequer Bills issued up to the 6th of August, the date of the Report, amount to 1,500,000*l.*

Oxford Memorial—On the 5th of March, at a Meeting of the Subscribers to the Oxford Memorial of Cranmer, Ridley, and Latimer, holden in the Council Chamber of the City, it was Resolved—

That a Monumental Structure be erected at the northern extremity of St. Mary Magdalene Churchyard, in connexion with the rebuilding and enlarging of the Northern Aisle of the Church, so as to be capable of containing about the same number of persons as it was proposed to accommodate in a separate building; and the said Aisle to be called "The Martyrs' Aisle."

Cheap Periodicals of London—Some judgment may be formed of the influence of the Press on the Labouring Orders by the following statement, which is extracted from the British and Foreign Review:—

Seventy-eight weekly periodicals are enumerated, of which nearly two-thirds are issued at the price of one penny, none exceeding twopence: 28 of these are devoted to miscellaneous matter: 7 to more political subjects; 15 to the publication of novels, romances, and tales; 16 to biography of celebrated individuals; 4 to scientific intelligence; 3 to the drama; 2 to medicine; 2 are collections of songs; and 1 registers the progress of the temperance cause. More than two-thirds of these have the attraction of illustrations.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. J. F. Schön and his companions (p. 556 of our last Vol.) reached Sierra Leone on the 15th of January.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. Michael Wilkinson, of Gorruckpore, has been obliged to leave his Station; and was on his way, in January, to Calcutta, with the view of taking a sea-voyage for the recovery of his health.

London Miss. Soc.—The Rev. Alex. Leitch and his companions (p. 438 of our last Vol.) arrived at Madras on the 7th of January.

CEYLON.

Church Miss. Soc.—The Rev. Joseph Knight and Mrs. Knight (p. 63) arrived at Malta, on their way to Ceylon, on the 6th of February.

WEST INDIES.

Baptist Miss. Soc.—A newly-erected Chapel at Savanna-la-Mar, in Jamaica, was destroyed by fire on the night of the 23d of November. A Subscription has been opened at home for re-building the Chapel.

NEW ZEALAND.

Church Miss. Soc.—Mr. John Mason, of the New-Zealand Mission, was admitted to Deacon's Orders, by the Bishop of Australia, at Sydney, on the 22d of September.



NEW-ZEALAND CHIEF, AND TWO SONS.

THIS Engraving represents a New-Zealand Chief, attended by two of his Children. The Drawing is taken from an interesting Volume lately published by Captain Fitzroy, R. N., who visited the Northern Island in 1835. The Chief is a warrior, accustomed to the spear and the gun; and even his children, who appear with the smiling and artless countenance of youth, are evidently imbibing the spirit of their father—handling his weapons, and likely to follow his example.

Missionary Register

APRIL, 1840.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 159 of the Number for March.)

India within the Ganges

(Continued).

BAPTIST MISSIONARY SOCIETY.

CALCUTTA, with 5 Sub-stations—1801—Robert Bayne, G. B. Parsons, W. H. Pearce, James Thomas, W. Thomas, W. Yates: C. C. Aratoon, and 5 other Nat. As. *Entally*, with 3 Sub-stations—J. D. Ellis; and 2 Nat. As. *Seebpore*, with 6 Sub-stations—F. De Monte; and 6 Nat. As.—Mr. Penney, of the Benevolent Institution, died in the beginning of February. Mr. G. Pearce (not accompanied by his Wife, as erroneously stated in the last Survey) is on a visit home. Mr. and Mrs. Parsons arrived in February; destined to Monghyr, but likely to remain at Calcutta. Mr. and Mrs. W. H. Pearce, on their return from England, reached Calcutta on the 25th of September, accompanied by the Missionaries F. Tucker, Thomas Phillips, and Thomas Morgan, and their Wives, with the Missionary J. Wenger—Pp. 137, 138, 271, 308, 352; and p. 64 of the last January Number.

In reference to *Calcutta*, it is reported—

On a general review of the Churches in and round Calcutta, it is manifest that there has been a decided progress. The numerical increase of Converts has been greater than in any former year: there is a growing improvement in their intellectual and moral state: the various Educational Establishments, under the constant personal direction of our Missionary Friends, have borne fruit unto life eternal; while the advancing character and attainments of the Native Ministry warrant the hope, that, under the Divine Blessing, we shall soon be permitted to see yet greater things than these.

In all the villages connected with the Mission, south of Calcutta, there are nearly 200 Members. Ten years since, all around them was the darkness of death—not one ray of the

light of life! Not one sound of the glad tidings of the Gospel of Peace had vibrated on their ears.

Mr. W. H. Pearce, on his return from his visit home, writes, on the 9th of November—

With translations into several languages, and a distribution of the Sacred Scriptures equal to that of the Calcutta Bible Society—with numerous Services, in different languages, for the benefit of Europeans, East Indians, and Natives, Protestants, Roman Catholics, Hindoos, and Mahomedans—with boarding and day-schools, and seminary for young men preparing for the ministry—with printing-office and type-foundry—with churches and village stations over the river, and at the distance of 15, 35, and 50 miles respectively—and with all these operations every year widening in their influence; you will see, I am persuaded, that, even with the aid of Native Agency, we cannot do the work effectively with fewer European Agents than we have.

In reference to Calcutta, its darkest night is past: the day, we are persuaded, is dawning. In the minds of multitudes, a slow, but certain change is taking place; and while, in common with our Brethren of other Denominations, we would persevere in humble, prayerful, united, and active exertion for the salvation of this people, we entertain, in common with them, no doubt as to the result.

On the departure of Mr. G. Pearce for England, his Wife removed from Seebpore to Calcutta, taking with her the Girls of the Boarding School, or Female Christian Institution; and accompanied by the Native Christians who had resided with them. Eight of the Girls were soon after baptized. Seven have been married to young men resident in the villages to the south.

The Boys' Native-Christian Institution,

Baptist Missionary Society—

under the care of Mr. Ellis, now includes a Theological Seminary for the preparation of Young Men for the Ministry, as well as a Boarding School for the children of Native Christians: the Theological Students are 8 in number. It has lately been removed from Howrah to *Entally*, one of the eastern suburbs of Calcutta, where very desirable premises have been secured. Mr. Ellis reports—

The Institution is in a very flourishing state. The number of scholars is about 50. One has died in peace. Two have been baptized, and others give evidence of piety. The elder students have been regularly engaged in preaching both to Christian and Heathen Congregations; and we have every reason for gratitude to the God of all Grace, that both in piety and talent they give promise of becoming able Ministers of the New Testament.

With devout thankfulness, we can now say that there is not a lad in the Institution, above 14 years of age, who is not decidedly pious.

In the department of the Press, the American and Foreign (Baptist) Bible Society has aided by a further contribution of upward of 1000*l*. The attention of the Missionaries has this year, for the first time, been directed to the Hinduwhee, the language next to the Bengalee most extensively spoken in Hindoostan. Of the Printing Establishment, Mr. Malcom says—

A vast Printing Office and Type Foundry, gradually enlarged to its present dimensions at a cost of nearly 20,000*l*., with three excellent dwelling-houses, have been erected without pecuniary aid from England, and chiefly through the profits of the Printing Office. The establishment not only prints largely in English for Government and individuals, but in all the written Oriental Languages, and casts type in most of them. Six presses on an average are constantly employed in printing the Scriptures. Mr. Yates has acquired great celebrity for skill in Bengalee and Hindoostanee, and for his admirable revision of those Versions.

Dumdum: 7 miles N of Calcutta: the Head-quarters of the Artillery—W. B. Symes: Soobhroo, Nat. As.—An English Congregation averages from 160 to 170, and a Native from 35 to 40: there are 67 communicants; of whom, more than 30 were added in the year, an increase far exceeding that of any former period. Some of the members have died in peace, and unanimity prevails among those who live—P. 138.

Mr. Symes thus speaks of the revival

and progress of the work of God among the people:—

Our prospects at the commencement of the year were dark. All around appeared dead; and, as it regarded the church, the love of many had waxed cold. There were, however, a few who mourned over our low estate, and determined on earnestly seeking the Lord by prayer to effect a revival. The efficacy of prayer on this occasion I hope we shall never forget. The means were no sooner used than the end was attained. The members of the church were roused—a spirit of devotion and brotherly love prevailed—the number of Prayer Meetings increased—and the tone of piety became altogether different to any thing which we had ever witnessed. The ungodly soon felt the influence of PRACTICAL religion; and the Lord was not backward in answering prayer concerning them. The congregation gradually increased, until the Chapel was completely filled; and, on some occasions, it could not contain the numbers who attended. The Word of God was not preached in vain, but was mighty in pulling down the strongholds of sin. Numbers became seriously impressed, and soon began to offer themselves as candidates for baptism. The time to which we allude commenced in the month of February, from which period to the present day the work of conversion has been going on.

Jessore: 65 miles N E of Serampore—1807—J. Parry: 3 Nat. As.—Communicants, 51; of whom 6 were baptized in the year—In six villages, there are 259 scholars—P. 138.

The Heathen are disposed to listen quietly—to admit the truths which we propose for their consideration—to think less of caste—to respect, in some measure, our Native Brethren—and to value our books; for in general they are eagerly sought after. Great numbers of them are read, and light is gradually making inroads on their benighted minds. [Mr. Parry.

Burishol: 140 miles E of Serampore—1829—S. Bareiro: 3 Nat. As.—Communicants 7—P. 139.

Soory: 45 miles N W of Calcutta—James Williamson: 3 Nat. As.—Baptisms, 4; excluded, 1. Balaram, a valuable Native Assistant, has departed in the Faith—In 2 schools there are about 60 scholars—P. 139.

Cutwa: 75 miles N of Calcutta—1804—W. Carey: 7 Nat. As.—Communicants, 40—P. 139.

The Native Preachers are diligent in their work, and meet with acceptance among the people: still, no additions have recently been made to the church. "We need," says Mr. Carey, "the fervent prayers of the people

of God, that He may copiously send down the blessed Spirit, and awaken the sleeping people to see and feel the folly of their ways, and turn from dumb idols to the Living God." [Report.

Dacca: 170 miles NE of Serampore: inhab. 300,000—1816—Owen Leonard, W. Robinson: 2 Nat. Preachers—Communicants, 17—P. 139.

The exertions of Mr. Leonard have been principally employed in the management of Schools, in which more than 500 Native Children, besides 60 belonging to Christian Families, have been under instruction. The age and infirmities of Mr. Leonard scarcely allow him to engage in direct Missionary Work: the aid of Mr. Robinson, who, with two Native Preachers, is about to proceed from Calcutta to this populous station, will be found very seasonable. [Report.

Mr. Robinson, and the two Native Preachers, arrived on the 10th of January of last year. They are diligently employed among the people, and have several openings to Roman-Catholic Villages.

Dinapore: about 230 miles N of Serampore; with *Sadamahl*, a village about 20 miles NE of Dinapore—1805—Hugh Smylie: 3 Nat. As.—P. 139.

At Dinapore, we have often not more than 12 at Public Worship: at *Sadamahl* it is otherwise: there the house is often so crowded, that numbers sit in the doorways and verandah. The poorer Natives listen attentively to the Word of God; and many of them confess that it is the Truth, and receive Tracts thankfully. The Brahmins only oppose. Numbers of the poor people have thrown off much of their idolatry, through hearing the Word of God; and are frequent in their inquiries about the Way of Salvation. We have only one school, and that is at *Sadamahl*. In it we have 9 boys and 8 girls, and 5 Hindoo Children. [Mr. Smylie.

Gowhattee, the capital of Assam: 413 miles NE of Serampore—1829—p. 139.

This Station has been transferred to the American Baptist Missions. Mr. Robinson, jun., who was labouring here, has accepted a public employment.

Cherrapoonjee—Alex. B. Lisk. No Report—Pp. 139, 140.

Digah—Mr. Lawrence has removed to Monghyr. The Native Preacher, Haridas, remains to assist Mr. Beddy; who now visits Digah from Patna—P. 140.

Monghyr: 250 miles NW of Calcutta—1810—Andrew Leslie, John Lawrence: Nansook, Nat. As.—P. 140.

The average number of persons attending our Sabbath Native Congregation is from 150 to 200. The number of persons in communion with the church, and now present in Monghyr,

is about 50; one half Europeans, and the other half Natives. The church has increased four. Of Schools we have two, both for boys; the one containing from 30 to 40, and the other from 50 to 60: the Teachers (Natives) are Christians, and members of the church: the knowledge possessed by the children of the essential doctrines of the Gospel is very gratifying. A few Gospels have been distributed: the same of Tracts: there is little call for either in the town, the people having been abundantly supplied; but, in our Missionary Excursions to other places where there are no Missionaries, the demand is generally great. No Missionary Journeys have been made during the past year, in consequence of ill health and other causes.

[Mr. Leslie.

Patna: a few miles from Digah: inhab. 200,000—1832—Henry Beddy: Kasi, Nat. As.—Communicants, 17: excluded, 3: inquirers, 2—Pp. 140, 141.

Bazaar Preaching is always well attended. Our Chapel Services in Hindoostanee, on the whole, are well attended; but English Service very thinly. I continue to go to Dinapore every Friday Evening; but the attendance is very poor—seldom 20 persons.

We are now looking forward for our great Annual Fair at Hajjeepore. I am anticipating appearing there this season under circumstances more cheering than ever I yet have done—in company with Five Native Baptized Brethren, one unbaptized Brother, and a Brahmin; who has just come among us, who has not renounced caste, but professes himself a believer in Christ.

A good deal of the Mahomedan Hostility appears subsiding. The aspect of affairs, in our north-western position, has had the effect of humbling their pride; and probably, among the thinking class, has awakened some serious reflections, which may have produced this sudden change. [Mr. Beddy.

Benares—W. Smith: Sivasdas, Nat. As.—Congregation, 200; the Chapel being quite filled with Natives every Sabbath Day: communicants, 9: baptized in the year, 4—In reference to his itinerant labours among the Natives, which he has diligently pursued for many years, Mr. Smith writes, in March—

The Lord has enabled me to declare the glad tidings of great joy to thousands of Heathens the last two months. I feel very thankful that the prejudices against the Gospel are much removed: the people appear very attentive.

Allahabad—S. Mackintosh—1 Nat. As.—No Report.

Agra—1838—James Williams: Gunpott, Nat. As., "an able and useful man"—Mr. Williams had been occupied for some years in proclaiming the Gospel at

Baptist Missionary Society—

Agra, and has been lately received into connexion with the Society: there are 30 communicants, European and Native. Worship is maintained there weekly, in a commodious Chapel. The Natives are diligently visited, at the Bazaars and Melas. Of the Mahomedans, Mr. Williams says —

Some Mahomedans troubled us much: they endeavoured to turn all which we said into ridicule. This is no uncommon thing. They are a very prejudiced people—much worse than the Hindoos. *Christ crucified* is to them foolishness. I am sometimes obliged to speak in an authoritative manner, in order to preserve peace; as I did to-day, when most of the scoffers passed away, though some remained and heard us out, and seemed pleased with what they heard, promising to search the Scriptures for themselves, and see whether these things are so.

*Delhi—1815—*J. T. Thompson: Devigir, Nat. As.—Mr. Thompson laboured for many years in the city; and made it, also, the centre of extensive journeys in various directions, for making known the Word of God. For the last three years, he has been occupied at Serampore, principally with a view of printing a translation of different portions of the Scriptures in Hinduwee: the Station at Delhi has, in consequence, been left to the care of the Native Assistant. At the end of August, he reached Delhi on his return, which had occupied him all the preceding part of the year, and in which he preached and distributed the Scriptures and Tracts wherever he had opportunity. He states a remarkable fact in reference to the circulation of books:—

At Semchta, while sitting in the verandah of the Zemindar's house, reading and discoursing, a very large and attentive body of the Zemin-

dar's family and friends gathered round us; and gave me, by their attention and questions, great satisfaction. Two hours passed away as a few minutes; and the principal men following me to the boat, I again discoursed with them, and parted with prayer.

At Kamkrar, as I sat in the shade of the Zemindar's house on a sultry day, I was most unexpectedly refreshed with the sight of some Gospels and Tracts, left there by our Br. Chamberlain 25 years ago, as stated by the relatives of the Headman to whom the gift had been made. The man possessed an inquisitive turn in matters of Religion, and indulged it both as to books and men. If he has not left behind any proof of the good effects of his reading our books, he appears not to have bequeathed to his family a stigma on those books: on the contrary, they are held in high estimation as "books of some knowledge," and kept tied up in the bundle of their own sacred writings. We have proof, also, that our Books and Tracts are not, when gratuitously distributed, universally destroyed: they exist, and the esteem with which they were at first accepted is perpetuated to the next generation in a family through a quarter of a century. The bare idea of the long retention of Christian Writings in a Hindoo Family, the most eminent in the village, may yet produce good effects in the minds of the relatives of the deceased recipient. Certain it is, that the chief Pundit of the village, impressed by this circumstance, very eagerly accepted a Gospel and a few Tracts that were offered him. Some scores of Tracts and a few Gospels were given, at the above-mentioned places, to persons soliciting them.

The field of labour is wide; and much may be done for souls by a Missionary continually traversing in a light boat, in mild weather, up and down the river; as by this means souls will be brought under the power or within the reach of the Word, who might never be accessible to a settled Missionary.

CHURCH MISSIONARY SOCIETY.

NORTH-INDIA MISSION,

*Calcutta—1807—*Fred. Wybrow, Sec. of Cor. Committee; Timothy Sandys, J. C. Thompson: H. P. Marshall, Cat.; Roop Chund, M. Jacob, Molwee Hyder Ali, N. Thomas, Nat. Cat.; 9 Nat. As.; P. S. D' Rozario, Printer; R. Blake, Master of Mirzapore Institution. Rev. James Innes and Mrs. Innes, Rev. C. T. Krauss, and Rev. C. W. Lipp, arrived on the 25th of September, having embarked at Portsmouth on the 19th of June. Rev. John Philip H. Mengé embarked for Calcutta on the 19th of February—Pp. 141, 142, 309; and pp. 64, 119 of the present

Volume: see at pp. 332—334 of the last Volume, remarks on the Motives of Professed Native Converts, and on the Sordid and Cruel Character of Idolatry; and, at p. 395, notices of the Death of Four Adults.

Trinity Church, at Mirzapore, was consecrated on the 10th of October: it was built 16 years ago, from a liberal donation by Bishop Heber, in aid of sums furnished by the Society. The Communicants are about 60; and at Agurparah there are between 20 and 30. At four Sub-stations, there are 67 candidates for baptism. Baptized in the year, 14 adults and 19

children. Buried in the Mission Burial-ground, 4 adults and 9 children.

In the Christian Institution, there are 62 Students; and in 12 Schools, 637 boys, 70 girls, and 208 youths and adults. The Rev. James Innes will take charge of the Head Seminary, mentioned in the last Survey; the special object of which is, to train Natives of hopeful piety and suitable qualifications in other respects, to be employed as Catechists and Missionaries in the North-India Mission. In his last Charge, the Bishop of Calcutta has the following reference to this Seminary:—

The Head Seminary projected by the Church Missionary Society here—and to be followed, as I hope, by similar Institutions in other parts of India—will be still more effective to this end [the training of Native Teachers]. Such Establishments for Preparatory Missionary Education are wanted most urgently, and shall be embraced and encouraged by me with the warmest affection. I shall rejoice to see a succession of Native Youths, of piety and talent, educated as Catechists by them; and some of superior promise transferred, as Students for Holy Orders, to Bishop's College.

In reference to the state of General Education in and near Calcutta, the Committee of the Calcutta Church Missionary Association, in their last Report, remark—

It is a matter calling for much thankfulness and gratitude to Almighty God, that, during the last ten years, various Institutions, based on Christian Principles, have been established and conducted with a view to the diffusion of knowledge and truth among the population: but, notwithstanding all these Institutions, the Children of the Suburbs of Calcutta, and of the very numerous adjacent villages, are just where they would have been had no Schools been opened in Calcutta. The Association therefore conceives it to be a duty incumbent on the Church of Christ, while it rejoices that so many Children of the better orders are receiving instruction through the medium of the English Language in the various institutions already established for that purpose, to endeavour to diffuse the blessings of education in the vernacular languages among the great mass of the population: for it must be evident, that, in proportion as the poorer part of the population, in a numerical point of view, vastly exceeds that of the higher orders, and in proportion as they are unable to obtain the blessings of education apart from the benevolence and sympathy of the Christian Community, does the duty devolve on those who have the means entrusted to them by Divine Providence, to devise plans, and to labour in faith and patience, to bring the blessings of education accompanied by the

infinitely greater blessings of Christianity within the reach, and to bear upon the mass of the population by whom they are surrounded.

Burdwan: 50 miles NNW of Calcutta: 1817. *Bancoorah*, westward of Burdwan. *Culina*, eastward of Burdwan: 1825. *Krishnaghur*, further eastward—W. James Deerr, John J. Weitbrecht, H. C. Krückeberg, J. T. Linké, Charles H. Blumhardt, A. Alexander, C. T. Krauss, C. W. Lipp: F. D' Rozario, Cat.; 8 Nat. Cat.; 22 Nat. As.; 1 Fem. Teacher. Mr. Blumhardt arrived in August, and Messrs. Krauss and Lipp in October. Mr. Alexander has been admitted to Deacon's Orders—Pp. 142, 143, 519: and see, at pp. 297—308, particulars of a Religious Awakening at Krishnaghur, with the Views of the Bishop of Calcutta on this Awakening; at pp. 334—339, Journal of Mr. Weitbrecht's Labours in and near Burdwan; at p. 394, notices of the Deaths of a Youth and a Female at Burdwan; at pp. 460, 461, Dr. Duff's remarks on the Preparatory Work to the Awakening at Krishnaghur; at pp. 103—110 of our present Volume, the Bishop of Calcutta's Report of his Visit to Krishnaghur, with his Lordship's Proceedings there, and his views of the state and prospects of the Mission; and, at pp. 166—168 of our last Number, Details of Conversations, an Examination for Confirmation, and Evidences of Sincerity in the Converts.

The Ladies' Eastern Female Education Society renders assistance at Burdwan: see p. 154 of our last Number.

The Returns on the subject of Education in the District give 1538 boys and 205 girls in 26 Schools. In reference to the Females connected with Krishnaghur, Mr. Deerr thus speaks, in asking aid from the Committee of the Ladies' Society at Calcutta:—

I beg to state with deep regret, that nothing was done in this district during the last year for the education of Native Heathen Females; neither has any thing been effected for the Native Females of the Converts to Christianity, in point of education. They have only received religious instruction by attending Divine Worship. Arrangements for the education of the sons of these Converts have been made, but none whatever has yet been attempted for their daughters; time nor means permitting the friends of the Mission here to make any. It is sincerely hoped that the attention of the "Ladies' Society for the Education of Indian Females" will be directed toward those who have been brought into the household of faith. We

Church Missionary Society—

may also hope the instruction give them, if strictly Christian, will not be lost, for they know how to value it. I need not say that they have now a claim upon Christian charity; and if their conversion be not followed by Christian education, great injury may be done to them. There are now, more or less, 500 Girls of Christian Converts (the unbaptized included), who look up to your Society for the blessings of a Christian education.

The concurrence of the Ladies' Society was stated at p. 153 of our last Number.

The Native Converts are residing in sixty-two different villages; and the Christian Families in these vary in number from seventy, down to twenty, ten, and five in each—some villages are adjacent to each other, and others at considerable distance. The plan of establishments may be, either collecting the Girls in Boarding Schools under the care of the Wives of Missionaries or Catechists, or having Day Schools in the Central Villages where the girls of the adjacent Villages may collect daily; the first would perhaps be the more useful, and equally practicable.

Benares—1817—W. Smith, C. Benj. Leupolt: 3 Nat. Cat.—Schools, 5: boys, 232; girls, 90; youths and adults, 100—P. 143: and see, at pp. 273—277, Obituaries of the late Rev. J. C. G. Knorpp and of Mrs. Knorpp; and, at pp. 339, 340, Mr. Knorpp's remarks, in his last Journal, on his Encouragements while Preaching the Word of God with much Contention, and a Statement by a Christian Native of the Course of his Conversion.

A large Chapel was built by private subscription, last year, in Casheepoor, one of the most populous and frequented parts of the city. This Chapel is open three or four times a week, and once a week during the whole day, for preaching and discussion. *[Report.]*

The work of the Lord in the city is going on slowly; but, I fully believe, steadily. The people are more attentive than ever; and I have frequently had a number of people listening outside the Chapel for three-quarters of an hour; and after that, the greater part of them, at least, coming inside, and remaining the same length of time there also. When disputing with the people, I have found a confident appeal to the Scriptures, as the only standard by which to determine the truth or falsehood of any subject, of the greatest service. The greater number bow to the authority of the Bible; and acknowledge that its doctrines are sublime, and its morals far superior to any of their own.

[Rev. C. B. Leupolt.]

After having laboured here for six years, I see more cause to continue in the field; and

am more and more assured of final victory. I would only entreat our Brethren to remember, that we are in the situation of Joshua and his men fighting with the Amalekites; and that they are in circumstances similar to those of Moses on the Hill; then, I would say, "Lift up the hands that hang down, and cease not to pray for us." I think I can engage for myself, and my associates, that, God helping, we will fight, if our Brethren on the Hill will pray.

[Rev. W. Smith.]

Some of the last words recorded in Mr. Knorpp's Journal feelingly enforce Mr. Smith's entreaties to be remembered in prayer:—

The peculiar circumstances, in which a Missionary is placed, make the work consequently so much more difficult and trying. His hopes are frequently frustrated, when most promising. Has he received a few as a seal of His Ministry from among the Heathen? Then he must ever be upon his guard, like a watchman, that he may not lose them again, by being drawn away by their own lusts, and the temptations of their former companions and associates. No one knows the trials of a faithful Missionary, and no one can sufficiently sympathize with him. Had he not a gracious Saviour, before whose Throne he may come, with all his cares and anxieties, there would be no possibility of bearing up under the trials of his faith, and of keeping his hand on the plough. May the Lord not forsake us, by reason of our unworthiness, and the many mistakes and omissions of which we are guilty, in His righteous and holy cause! May the sympathy of our Christian Brethren and Sisters at home be more excited toward this country, so full of idolatry, vice, and all manner of abominations; and may they pray more for the latter rain—the gracious outpouring of the Holy Spirit on all flesh!

In the Orphan Institution there are 56 boys, and in the Native Girls' School 12 orphans. Mr. Leupolt has laboured much with the Youths to bring them to the knowledge of Christ, and writes concerning them—

While I rejoice at the progress which the Boys make in a literary view, my chief joy consists in seeing their minds unfolding for the reception of the Gospel. As our first design, with regard to them, is to train them up for Christ, and for fellow-labourers in the Gospel—and as, for that purpose, an intimate acquaintance with the Gospel, with themselves, and the real state of the Heathen, is necessary—I have endeavoured, as far as in my power, to approve myself a faithful servant, by leading them to a knowledge of Christ, and of the state of condemnation in which those are who do not believe in Jesus; and, thank God! I have

already reason to think that my labours have not been in vain. In some of them, I humbly trust, the Lord has commenced His work: and I am convinced, that could our friends have seen four or five of the Boys, on one occasion, kneeling round my sick bed, and could they have heard them offer up fervent petitions to the Father of Mercies for my restoration, supposing all the time that I was asleep—or could they have seen them in their private prayers, bending their knees, and with child-like confidence entreating our Heavenly Father in behalf of themselves, of us, of those who support them, and in behalf of all men, especially their countrymen—they would, with me, have shed tears of joy, and, with sincere gratitude, thanked the Lord, and taken courage; and would have felt themselves more than recompensed for all the trouble taken, and money expended, for these orphans.

The Committee add—

The Orphans thus collected in Mission Schools being wholly separated from Heathen Associations, kept constantly under Christian Instruction and Mission Superintendence, and retained under education for as long a period as is deemed advisable, there is peculiar ground for hope, that, under the Divine Blessing on this training, many of these Orphans may be prepared to become Native Missionaries—that great desideratum in Missionary Plans and Labours.

Chunar: a few miles from Benares—1814—W. Bowley: 5 Nat. As.—In 5 Schools, there are 66 boys and 19 girls—P. 143; and see, at pp. 313—315, a Brief Memoir of Bickersteth Bhajan, a Native-Christian Youth of Chunar: at p. 394, some of the same circumstances are inadvertently repeated.

Mr. Bowley continues to be diligently employed in preaching to the Natives, and in itinerating in the surrounding country. The advantages of the Chunar Station are thus described by him:—

The Schools must be considered very important for Chunar, the inhabitants not caring to avail themselves of any other means of hearing the Word. With respect to access to the Heathen, I beg to say, that, as a centre, I consider Chunar inferior to no Station, especially for a Missionary's access to the country south-east of this place; where, in the short space of a fortnight, a circuit of 150 miles may be made, to scores of populous towns and extensive villages; which, but for this Missionary Station, might not have been thought of for the next quarter of a century. Besides, the great city of Mirzapore is but one day's journey up the river, and there are all the places between this and the annual fair on both banks of the Ganges.

Goruckpore: about 100 miles N of

Benares: inhab. about 10,000—1824—Michael Wilkinson: 5 Nat. As.—In 4 Schools, there are 44 boys and 12 girls—P. 143; and see, at pp. 340, 341, an Account, by himself, of a Young Fakir.

I have just finished a beautiful little Church in the Farm, and a Bungalow for a residence, without any expense to the Society; and this, notwithstanding that all our old friends are departed. There is not one, at present, among the residents, who helps us or our work. The Services continue as heretofore; but I am again alone. We have lately had to lament the sudden death of poor Daniel Doss, Catechist, who was named after good Bishop Corrie. William Churun at present labours at Azengurh: our excellent friends there have a monthly subscription of 150 rupees: as soon as you can, send them a Missionary: at present they are wholly dependent on me, and the distance is sixty miles: I generally go four or five times during the year. Mr. Moore, lately with us, is now at Agra: on our own account we much regret his going. The greater part of our Christian Families are now settled on the Farm, in comfortable habitations, and happy: we assemble about 200, young and old: I hope an alternate residence among them, which we have already begun, will be a means of improving and advancing them, till you can send us a fellow-labourer, to reside either there or at the Station.

[Mr. Wilkinson.

Meerut: 32 miles NE of Delhi—R. A. Richards: 2 Nat. Readers; 1 Nat. Fem. As.—P. 143.

The Church Missionary Association, mentioned in the Survey for 1838, has given a view of the Mission, in a Report for 1839, of which the following is an abstract:—

Mr. Richards commenced his labours at Meerut so far back as 1828, and was Ordained by the Bishop of Calcutta in 1837.

Up to the formation of the present Association in Nov. 1836, about 42 Heathen Converts had been baptized: since that date the number of Baptized Converts has been doubled. The general conduct of these Converts, many of them through a long course of years, has been, with a very few exceptions, exemplary; and has gained for them the respect of their Heathen Friends. The total number of Native Christians in and near Meerut is about 200; of whom, 150 reside in the Cantonment.

Divine Service is performed, in Hindoostance, twice every Sunday, and on Thursday Evening, in the Mission Chapel: the average attendance is 150 on Sunday Morning, 100 in the Evening, and 50 on Thursday Evening: but sometimes the numbers are considerably increased by Heathen Visitors. Two Native-Christian Readers visit the adjacent villages, for the purpose of

Church Missionary Society—

reading the Scriptures aloud, and distributing Religious Tracts: much good has resulted: many have been induced, by what they heard, to inquire the Way of Salvation more perfectly; and some have been baptized.

The formation of the Mission Schools is due to the Association: 13 have been established, containing 222 Scholars. Two of these, comprising 60 pupils, are in the Mission Compound: others are dispersed in different parts of the Station, and some are in the adjacent towns. The education is carried on under Native-Christian Teachers; and, for the most part, in a very satisfactory manner: the Holy Scriptures, of course, form the basis of all instruction. The Schools, thus scattered, make less display than if concentrated into one; but experience has shewn that this method is best adapted to meet the prejudices of the Natives.

The Committee quote the following remarks by Mr. Richards:—

Since these Schools have been set up, and Native-Christian Readers employed, there has been evidently a great stir among the Heathen, and a longing to hear the Word of God. Wherever the Native Readers go, the people collect round them to hear. Some of the Heathen about Meerut have proposed to meet every night: they now meet, and converse with the Readers on Religion till two in the morning. Indeed, I should be very glad if more Readers could be employed, for I see a great deal of good from their labour. It has removed a good deal of the superstition of caste: many are in the habit of visiting the Native Christians, and will even eat with them in private.

The Association received in the last 13 months 1245 rupees. The Bishop of Calcutta is Patron; and the Rev. James Whiting, Chaplain of the Station, is Secretary.

Kurnaul: 70 miles N of Delhi—1827—Anund Messeeh, Nat. Missionary; who continues his labours, but no report has arrived—P. 143.

Bareilly: 142 miles E of Delhi—Peter Dilsook, Nat. Cat.—No Report.

Agra: 800 miles NW of Calcutta—1813—J. Moore, C. T. Hoernle, F. E. Schneider: Lovett, As.; Fyz Messeeh, D. Batavia, Nat. As. Mrs. Schneider was cut off by an attack of cholera, in the way from Calcutta to Agra—Pp. 143, 519—No Report.

Summary of the North-India Mission.

(As given in the Thirty-ninth Report.)

Stations, 11—Missionaries, 15—Native Missionaries, 3—Catechists, 3—Native and Eurasian Teachers, 58—Communicants, 341—Attendants on Public Wor-

ship, 993—Schools, 56—Scholars: boys, 2664; girls, 411; youths and adults, 308: Total, 3383.

WESTERN-INDIA MISSION.

Bombay—1819—G. M. Valentine: J. S. S. Robertson, Cat.; Michael Sargon, Cat. and Superint. of Schools. Mr. and Mrs. Robertson arrived in January of last year. Mr. Valentine removed to Nassuck for a few months, for the study of Mahratta. His hands had been much strengthened by the arrival of Mr. Robertson. They opened a School, in March, in which English is to be the principal feature: it had received from 80 to 100 boys, and might be considered as the germ of the Educational Institution, mentioned in the last Survey. This appears to have since received the name of the "Money Institution," having been founded, as stated in the last Survey, by the aid of a School Fund raised as a tribute of respect to the late Robert Money, Esq. Suitable premises have been procured—Pp. 144, 271.

Mr. Robertson, under so late a date as the 27th of January, by the help of the overland mail, gives a very recent view of their proceedings:—

Mrs. Robertson is every day engaged with a class of Youths who read English in our house. I have, every Lord's-Day Afternoon, a class of Natives, from 17 to 25 years old, who read the Bible in English: they are generally Writers in Government Offices, or have some other literary employment: some of them are hopeful, inquiring after truth in general, and convinced of the errors of their own religious system: I wish I could add that they are friendly to the Christian Religion. In addition to my daily engagements in public, I have a class of advanced Youths, who attend my own house two or three evenings every week: on these occasions, conversational lectures are given on Natural Science and Moral Philosophy; in which an opportunity frequently occurs of shewing the absurdities of the Hindoo Shasters. The attendance in the Day School is at present about 70; only 14 of whom are as yet capable of receiving the benefit of my instructions: the under classes are attended to by an Indo-British Schoolmaster and two Native Assistants.

We have a Missionary Prayer-Meeting every Monday Evening; in which we are joined by our beloved Brother, the Rev. George Candy, of the "Society for the Propagation of the Gospel." We are in the habit of attending on Saturday Evening in the house of a neighbouring Christian Friend, for prayer and the study of the Scriptures. This is mostly attended by

Servants of the Company, and European Merchants.

There is again a great excitement, in consequence of the baptism of two Parsee Boys some time since by Dr. Wilson. Some Natives have petitioned Government on the occasion; but in terms so violent, that many respectable Natives will have nothing to do with it.

Alluding to this state of things, the Bishop of Bombay, in a Letter dated Jan. 30th last, seasonably remarks—

But the Lord reigneth, be the people never so unquiet. My advice is, to work hard, fairly, uprightly; but quietly, and keep out of the noise. Offer up many prayers, and I think a blessing will appear.

Nassuck, in the Deccan, about 150 miles E of Bombay: the seat and centre of Brahminism: inhab. 30,000—1832—John Dixon, Cyrus Stone, Christian F. Warth: Ella, Schoolmaster; Namboo M'Donnell, Schoolmistress; 10 Native Schoolmasters—Mr. Stone, late of the American Board, has received the sanction of the Board, in transferring his labours to the Society. He has been ordained by the Bishop of Bombay; and as both he and Mrs. Stone are acquainted with Mahratta, having laboured in those parts for some years under the American Board, they have been enabled advantageously to occupy that place in the Mission which had been vacated by Mr. and Mrs. Farrar, on their return home. Mr. and Mrs. Farrar arrived in London on the 7th of February of last year, and the Rev. C. C. Mengé on the 28th, of November—Pp. 144, 224, 556: and see, at pp. 341—346 of our last Volume, and at pp. 168—172 of the present, many details relative to the Mission.

The English and Mahratta Schools are under the care of Mr. and Mrs. Stone: of 31 boys in the English School, 11 are boarders: Mahratta Boys, 53: Mahratta Girls, 60: Girls' English and Mahratta Boarding-School, 15. All attend Mahratta Service daily in the Chapel.

The Hindoostanee Schools for Mahomedans are reduced to one. There are many difficulties with the Mahomedans. Mr. Mengé wrote—

As to the progress of the knowledge of the Gospel among the Mussulmans in Nassuck, public Divine Service in Hindoostanee has been performed every day, by myself, in the large School-room. The room opens upon the high road, so that passers-by have ample opportunity to hear and to see. It is regularly attended by

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the children of the school and the domestics; and by occasional visitors from among the Hindoos and Mussulmans, who sit down quietly and listen to the Word of God.

On the work of Mahratta Translation, the Committee report—

The translation of the Prophets, by Mr. Dixon, has been completed, printed, and published. The expense of the work was chiefly borne by the Bible Society. From more recent information, it appeared that Mr. Dixon's translation of the Hagiographia was ready for the press. These translations are very highly estimated by the best Mahratta Scholars.

Summary of the Western-India Mission.
(As given in the Thirty-ninth Report.)

Stations, 2—Missionaries, 6—Catechists, 2—Assistant Master of the Money School—Native and Eurasian Teachers, 11—Schools, 22—Scholars: boys, 861; girls, 197.

SOUTH-INDIA MISSION.

Cochin: on the Malabar Coast, 160 miles NW of Cape Comorin: inhab. about 20,000, of whom half are Romanists—1817—H. Harley: Abraham and Gewirgis, Catanars: Natives; 2 Cat., 3 Readers, 12 Schoolmasters, and 3 Schoolmistresses. The Rev. Samuel Ridsdale and Mrs. Ridsdale, with their family, are on a visit home, after a fourteen years' residence, laboriously spent in their Missionary Duties. Mr. and Mrs. Harley having reached Cochin on the 1st of March, Mr. Ridsdale and his family sailed on the 14th, and arrived in London on the 17th of September—Communicants, 150—Scholars, 245—700 Portions of Scripture and 2000 Tracts distributed—Pp. 144, 439, 480; and see, at p. 509, a notice of the State of the Mission.

Cottayam: 30 miles SE of Cochin, and near the Syrian College—1817—Benj. Bailey, Henry Baker, Joseph Peet, W. Topley Humphrey: J. Johnson, Cat.; 11 Nat. Schoolmasters. Mr. Humphrey and Mr. Johnson are stationed at the College: Mr. Bailey, in the Cottayam Village District, has charge of the Translation and Printing Department: Mr. Baker in the Cottayam District, and Mr. Peet in that of Mavelicare, have charge of the Schools, and itinerate among the people—P. 145; and see, at p. 509, a notice of the State of the Mission.

Various circumstances have arisen to impede and embarrass the operations of the Missionaries in Travancore. In consequence, a course of proceeding in the Mission, different from that previously pursued, has been adopted by the

Church Missionary Society—Corresponding Committee, with the sanction of their President, the late Bishop Corrie. The state of things in the Mission continues, at present, too unsettled to enable the Committee to enter into details respecting its future course.

[Report.

From a communication by Mr. Baker, in January of last year, we collect the following view of the *Cottayam District*, his sphere of labour:—

The new arrangements made a few months ago already promise to be productive of increasing good, to the Natives of the country generally, as well as to the Syrian Population in particular. My engagements at Cottayam have of late confined me a great deal to the place; but I have had sufficient opportunity, on the few journeys which I have taken, of witnessing that there is everywhere an *open door* for the Christian Labourer, though, as has always been the case, *there are many adversaries*.

Congregations—There are two: one at Pallam, six miles from Cottayam; the other at Collatta, four or five miles. At Pallam the congregation continues steady; and, with the exception of a few of the older people, they are generally becoming less prejudiced against the Services of the Church of England. I have attended here almost every other Sunday for the last two years: there are several individuals, who, I hope, are the subjects of Divine Grace: as to the general improvement of the people, I can speak more positively: my heart is much with the people of this place, and my earnest prayers are frequently offered up for a blessing upon them. At Collatta, the congregation is increasing in numbers, but I do not think it so promising as that at Pallam: the Catanar is very partial to his Mass Service, and his manner of going through it pleases many, though it contributes little or nothing to their edification: I hope that both he and the people will be willing, ere long, to substitute our English Sacrament-Service in its stead.

Readers—These are 7 in number. Each has had charge of a number of villages, in which he has itinerated, distributed Tracts, and conversed on the subject of Religion, wherever he has found persons willing to hear him. Their labours have been useful, in removing prejudice generally—diffusing the light of Truth—and exciting an interest in the minds of many Heathens regarding our labours. Our object is, when the way shall have been sufficiently prepared, to form congregations in their several Stations. The conduct of the Readers has been very good, and a good spirit prevails among them. They generally labour separately, but sometimes go out two and two together. This is particularly the case, when, as they some-

times do, they go beyond the limits especially assigned to them into those parts which have been hitherto less attended to.

Schools—The Schools continue to be pretty well attended: according to the last Returns, there were 259 children in 9 Schools.

Want of Labourers—We require more Schools and more Readers: not one fourth of the district allotted to me can be cultivated with the present number of Labourers. Cottayam itself, though nearly central to my district, is under the charge of Mr. Bailey, and requires none of my labour; but the district around can only be properly attended to by Readers. The inhabitants scarcely any where live in villages, but have their habitations much scattered, and many of them in the deep recesses of the jungle, almost inaccessible to a European. I do not despair, however, of bringing the Word of God home to them, under the blessing of God. We want help, that we may not lose what we have already gained in the country; and we want additional help, to extend our labours further. The Society must remember, that though this is an old Mission, and much has been expended on it, apparently to little profit, we have now entered on a new method of culture, and may hope, under the Divine Blessing, to reap double advantage.

Mr. Bailey writes—

We have just completed the printing in Malayalam of a new edition of our incomparable Liturgy. The edition consists of 3000 copies. An edition of 5000 copies of the Pentateuch in Malayalam is now in the press, at the expense of the Madras Auxiliary Bible Society.

Alleppey: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1816 —Thomas Norton. Mr. Norton is still assisted by his Sons, Thomas and Benjamin, and by the Catechist E. Ross: there are 14 Natives employed, 5 Readers and 9 Schoolmasters. On the 9th of January of last year, Mr. Norton was married, at Negapatam, to the eldest daughter of the late J. M. Saalfelt, Esq. of that place—Pp. 145, 310; and see, at pp. 510, 511, notices of Hopeful Deaths of Natives, the Profitable Sickness of a Native Female, and the Encouraging State of the Mission.

In a Letter of the 24th of April to the Secretary of the Committee at Madras, Mr. Norton furnishes the materials for the following Summary:—

The number of families now attached to us is 106, and that of individuals 560. Of these, 45 Heathens were received by baptism last year, and 12 Romans, who publicly renounced the Church to which they had belonged: 12 infants of the congregation were baptized.—During the year we had 14 burials.

We have eight candidates for baptism, who manifest deep interest in the truths of the Gospel, and are very diligent in attending to instruction. Saturday Evenings are set apart for training Candidates for the Lord's Supper, and Communicants in the understanding of our Catechism; and for preparing the congregation at large for these exercises. Two of the Readers are appointed to initiate them into the letter of it.

The Village Schools are 8, all situated within about three miles of the Church, and contain 263 scholars.

Agreeably to the principle on which these schools were formed, they are pledged to attend Divine Worship on the morning of every Lord's Day; and the Masters have to pay a fine for every child, capable of walking the distance, who is absent. The Masters are paid according to the progress of the pupils during the preceding month—a plan which we find to answer the end; and for which they are examined at the close of the month.

In the Boys' Seminary there are 34, and in that of the Girls 36. The Boys, according to their standing in their classes, learn Malayalim. The Girls are again occupied in the use of the needle, under the superintendence of Mrs. Norton. All are made acquainted with the Word of God. May the Great Head of the Church pour down His Holy Spirit, to render these Seminaries instrumental in preparing Labourers to assist in evangelizing the vast mass of Natives around!

The Preparandi amount, at present, to only three—sincere, we trust, in the Faith. Two others we would wish to add, but are obliged to employ them as Schoolmasters.

Various openings offer for enlarging the Mission; but cannot be entered, from want of Labourers.

TINNEVELLY—The Mission in this Province is now divided into Five Districts: *Palamcottah*, under the care of G. Pettitt, John Devasagayam, and Edward Dent; *Northern*, P. P. Schaffter; *Shenkoolam*, J. C. Barclay; *Satankoolam*, C. Blackman; and *Meignanapooram*, J. Thomas: 103 Nat. Cat. and Schoolmasters. Mr. and Mrs. Barclay arrived at Madras Dec. 18, 1838: he was admitted to Priest's Orders on the 24th of February following. Mr. Edward Serjeant and Mr. Robert Watkins left for England, in January of last year. The Rev. Stephen Hobbs landed at Madras on the 13th of September, and set forward for Tinnevely on the 9th of October—Pp. 145—147, 174, 309, 480, 518, 519, 557: and see, at pp. 481, 482, the Character and Obituary of Pannachi, a Converted Hindoo Girl; and

at pp. 434—427, 461—474, 506—509, numerous details relative to the State and Prospects of the Mission.

The death of the Rev. C. T. E. Rhenius was stated at p. 149 of the last Survey: the proceedings of the Committee, in consequence of his death, are thus reported:—

Important changes have taken place in Tinnevely, since the last Report. On the 6th of June last, it pleased God to remove the Rev. C. T. E. Rhenius from the scene of his earthly cares and labours, after a short illness. Immediately on receiving intelligence of this painful event, the Corresponding Committee adopted a Resolution, expressive of their wish that Mrs. Rhenius should regard herself and her family in the same light as if Mr. Rhenius's separation from the Society had never taken place, and tendering to her the Society's usual allowance to the widow and children of a Missionary. This proceeding was cordially approved by the Parent Committee.

The death of Mr. Rhenius led to communications between the Rev. P. P. Schaffter, the Rev. J. J. Müller, two of Mr. Rhenius's late associates, and the Corresponding Committee; which issued in Mr. Schaffter's re-instatement in connexion with the Society. This arrangement was cordially approved by the Parent Committee; and Mr. Schaffter is now prosecuting his labours in Tinnevely, as one of the Society's Missionaries.

Mr. Schaffter's return to the Society led to the restoration of peace in the Mission, to a certain extent. The full accomplishment of this most desirable event was hindered by Mr. Müller's eventually declining, on ecclesiastical grounds, to re-unite himself with the Society. Mr. Müller subsequently joined the District Committee of the London Missionary Society, in Travancore, as a Missionary of that Society; still residing in Tinnevely, and retaining in connexion with himself as many of the Catechists and people as would adhere to him. This proceeding led to communications between the Parent Committee and the Directors of the London Missionary Society; the result of which, the Committee are happy to state, was entirely satisfactory. The Directors, though willing to receive Mr. Müller into connexion with them as a Missionary in Travancore, declined to sanction his being located in Tinnevely. The Committee therefore are encouraged to hope, that the painful state of things which has so long existed in Tinnevely will now cease; and that the whole Mission will at length be re-united under the Missionaries of the Society.

Mayaveram: 160 miles SSW of Madras: inhabit. 10,000—1825—Foster Rogers: Devaperasaden, Visuvanathen,

Church Missionary Society—

Nat. Cat.; 4 Nat. Schoolmasters—Mr. and Mrs. Rogers reached Madras on the 13th of September, and left for this Station on the 9th of October. It has long been without a European Missionary. The Senior Catechist has been in charge. A Schoolmaster at Valangaman, it has been found, has been pursuing a very exemplary course through all the destitution of the Mission. The Bishop of Madras visited Mayaveram in February of last year, when the Lord's Supper was administered to 12 communicants—Pp. 148, 519, 557.

*Madras—1815—*John Tucker, Sec. of Cor. Committee; John Fonceca, As. Sec.; Joseph Henry Gray, J. J. H. Elouis; 5 Nat. Cat., 3 Readers, 4 Schoolmasters. Mr. Gray was admitted to Priest's Orders on the 6th of January; and Mr. Elouis to those of Deacon, on the 20th of May. The Rev. John Chapman, the Rev. John Hawksworth, with Mrs. Hawksworth and Miss M. Garrett, embarked at Portsmouth on the 19th of February—Communicants, 95—Scholars, 126; in 6 Schools—Pp. 147, 148, 310, 480; p. 119 of our last Number: see, also, at pp. 429—434 of our last Volume, various details relative to the Mission.

The Bishop of Madras arrived at his See on the 3d of November last. His Lordship has, with much cordiality, accepted the office of President of the Corresponding Committee.

The Committee have long been anxious to form an efficient establishment at Madras, for training Natives as Christian Teachers. This, through the gracious providence of God, they have at length been able to accomplish. The Institution was opened on the 11th of January last, with six hopeful Youths. The Bishop of Madras opened the Institution with an address to the Youths, and prayer. "Our Bishop," the Rev. John Tucker says, "takes a deep and unfeigned interest in its prosperity."

The progress of Bishop Corrie's School continues to be highly satisfactory. Of the first 14 Boys, 10 are connected with the Society:—"I have every reason to believe," Mr. Tucker remarks, "that nearly the whole of them are leading Christian lives."

The Corresponding Committee being of opinion that it would be more advisable, in future, to have the printing requisite for the purposes

of the Mission executed at the presses of the Presidency, than to keep up a printing establishment at the Society's expense, the printing-presses and materials belonging to the Society have been disposed of.

In this Mission, also, the Papacy is putting forth its strength. Mr. Tucker writes: "I cannot close this Letter without adverting to the large arrival of Romish Priests, with their Suffragan Bishop, from Ireland; who are beginning to put forth all their energies, in preaching, opening a College and Seminary, &c." He adds: "Let it be our continual prayer, that the Lord Jesus Christ will move His Church to put forth all her energies in His strength, that she may be able to meet and defeat her unchangeable foe." [Committee.]

Two Out-stations, *Poonamalle* 9 miles from Madras, and *Triparaore* 31 miles, have been transferred to the Gospel Propagation Society.

Summary of the South-India Mission.

(As given in the Thirty-ninth Report)

Stations, 15—Missionaries: 14 European, 1 Native, and 2 Indo-British—European Catechists, 5—Lay Agent, 1—Native Teachers, 169—Communicants, 417—Attendants on Public Worship, 9608—Schools, 164—Scholars: boys, 3782; girls, 489; youths and adults, 65; sex not specified, 863: Total, 5199.

Mr. Tucker, in a Letter of the 10th of May, thus speaks of the Mission:—

There is, it must be acknowledged, much that might well discourage us, in all our outward circumstances; and unbelief is ready to cry out, *Who will shew us any good?* Faith can answer the question, but sight has no reply that will carry weight. Human feebleness, strife, worldliness, destitution, inconsistency, and sin, meet us whichever way we turn; and at least demand that we should abstain from boasting, and have recourse to humiliation and prayer. Yet the thought of the scarcely-known Schoolmaster at Valangaman, secretly, we hope, fearing and serving God, from year to year, in our long-neglected Mayaveram Mission, without even the ordinary Means of Grace—and the sound views of our Bishop, discerning the evils and defects in Missions, and prepared to exercise his authority, judiciously, for the removal of them—are extreme points between which there is a wide range for hope to move in. Oh that we all, the Church both at home and in India, may learn to walk humbly with our God.

LONDON MISSIONARY SOCIETY.

*Calcutta—1816—*G. Gogerly, A. F. Lacroix, Thomas Boaz, Charles Pilsford, John Campbell, James Bradbury, W. Morton: Ferd. Sommer, M.D., E. H. J. Röer,

M.D.; Rhadanath, Krishnoo, Nat. A.—Mr. Gogerly arrived in January of last year, on his return from England; accompanied by Rev. James Kennedy and Drs.

Sommer and Rör. The Rev. Rodolphe de Rodt, a young Swiss Minister, has joined the Mission: he had been some time in India, and is well acquainted with Bengalee—Pp. 149, 224.

English Preaching is continued. Native Preaching is chiefly carried on in bungalows, four of which are opened where the population is most dense: a fifth station is the spacious Chapelat Simlah of the Scottish Mission, the use of which is granted for the purpose: it is stated in the Report—

At two or more of these Stations, the Gospel has been proclaimed on nearly every evening in the week: the number of Services weekly has been 26, for the benefit of the Heathen, and 5 more with especial reference to the Native Christians. A series of Public Lectures on the Evidences of Christianity has been delivered on Tuesday in each week.

The Congregations are increasingly gratifying, both as to numbers and stability: the listless apathy of the people is exchanged for an animated and eager spirit of inquiry: the Missionaries say—

Whether we consider the promises of God, the watchful superintendence of the Saviour over the work for which His soul travailed unto death, the history of evangelization from the beginning, or the present transition-state of the Native Mind in this city, as well as the great and very marked improvement in the mental and moral aspect of Hindoo Society generally, it cannot, in any point of view, be doubted, that the Gospel is now working powerfully.

Of the Christian Institution, it is reported—

The pupils have increased beyond expectation. It now contains about 200 Hindoo and Mahomedan Boys, principally Brahmins; besides 21 Youths who have embraced Christianity, 5 of whom belong to the theological class. Public announcement has been made, that the Institution is conducted on the principles of Christianity; but, as compliance with the regulations of the school does not involve the loss of caste, it is becoming increasingly popular.

The indications of piety in the Female Department are very cheering.

Preaching and Schools are continued at the various Out-stations; and it is reported—

The number of persons, of all ages, who have relinquished caste and idolatry, and placed themselves under the spiritual charge of the Missionaries, is between 350 and 400. They are scattered among the Heathen in about 20 villages. The number united in church fellowship is 67.

Mr. Malcom thus speaks of Calcutta and the Mission:—

Besides the Places of Worship for Foreigners, there are, in and round Calcutta, various Preaching Bungalows and Chapels for the Natives. Of these, four are maintained by Episcopalians, four by Baptists, five by Independents, and one by the Scottish Kirk. Some of these are daily occupied; and, in general, with encouraging attendance.

I was several times present on these occasions, in different parts of the city; and was deeply interested with the decorum and earnestness of attention shewn by the auditors. As a specimen of these occasions, I will describe one which I attended with the Rev. Mr. La Croix, a German Missionary; who has acquired such a command of the Bengalee, as to be as much at home in it as in his mother tongue. He devotes himself wholly to preaching and other evangelical labours; and unites great bodily vigour to untiring energy, and ardent interest in his work.

On arriving at the place, no one had assembled: but no sooner were we seated, than some passers-by began to collect; and the number gradually increased, during the Services, to seventy or eighty. Some sat down, but the greater part remained standing, and scarcely advanced beyond the door. For a while, the Preacher went on expounding and arguing, without interruption: but at length, some well-dressed persons proposed objections; and but for the skill of the Missionary, the sermon would have degenerated into a dispute. The objections shewed not only acuteness, but often considerable knowledge of the Christian Scriptures. Some countenances evinced deep anxiety. Sometimes there was a general murmur of applause, when strong arguments were advanced or satisfactory expositions given. At the close of the meeting, many accepted Tracts, selecting such as they had not seen before. One of the most venerable hearers, and a chief speaker, approached us as we came away; and pronounced upon us, in his own manner, but very solemnly, a cordial benediction—declaring, at the same time, that what we advanced was all good; that, no doubt, Christianity was the best religion, but that too many difficulties were yet in the way, to permit him and his countrymen to embrace it. I am sure no Christian could be present on these occasions without being satisfied of the importance of maintaining these efforts, and cheered to exertions for their extension.

Chinsurah: 22 miles N of Calcutta: inhab. 30,000—George Mundy: 2 Nat. As.—P. 149.

In addition to two English Services held during the week in the Mission Chapel, Mr. Mundy has, during the hot season, conducted three Services in the native language. Opportunities for additional efforts, in both languages,

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have been frequently embraced; and, during the cold season, our Brother has been enabled to make considerable excursions, for the purpose of preaching the Gospel to the Natives in the surrounding villages. A greater number of inquirers have visited the Missionary than at any former period: an under-current of powerful feeling has evidently begun to flow, which, under the blessing and guidance of God, will, probably, soon be strong enough to break down the barriers opposed to an open adoption of Christianity.

The Infant and Female Portuguese Schools, containing together about 70 children, afford much encouragement: the Infant School, in particular, has succeeded beyond expectation. Four Native Boys' Schools continue to be as well attended as at any former period, and the pupils display an ardent desire to become acquainted with the Scriptures.

Berhampore: 120 miles N of Calcutta, and 58 of *Moorshedabad*; with a surrounding population of about 20,000—1824—James Paterson, T. L. Lessell, W. Glen: 4 Nat. As. The Rev. Micalah Hill arrived in London, on a visit home, on the 22d of May, after an absence of 18 years. Mr. Glen sailed on the 3d of January last—Pp. 150, 391; and p. 119 of the present Volume.

English Services are continued. During the departure of Mr. Hill, he, in conjunction with Mr. Paterson, continued the proclamation of the Gospel and the distribution of Tracts, as in former years, in the neighbouring bazaars and villages. The attention evinced by the people was generally encouraging: inquirers have occasionally visited the Brethren; and the surrounding Heathen and Mussulmans are acquiring an evidently increased acquaintance with Divine Truth.

During the cold season, Mr. Paterson, accompanied by one of the Readers, made a tour among the villages to the north and north-west of Berhampore, and visited the Mela at Buchandrapore. At the Cheltia Mela the Missionaries, with the four Native Assistants and two more from Cutwa, had good congregations every day while the festival lasted.

The Native Orphan Asylum, now conducted on the principle of being made introductory to the formation of a Native Village, has continued to prosper. There are supported by the institution, 13 Boys, 3 Christian Families, and 4 Native Catechists: the Catechists daily preach in the highways, bazaars, and villages. It affords, at present, the means of Christian education to destitute children, an asylum to the persecuted convert or inquirer, and an opportunity of eliciting native talent to be afterwards employed in spreading the Gospel. The

funds expended in supporting the establishment are supplied by benevolent individuals residing in India. [Report.

Benares—Wm. Buyers, J. A. Schürmann, Wm. Penman Lyon, James Kennedy: T. Cussons, As. Miss.; 2 Nat. As. Mr. Kennedy arrived at Calcutta with Mr. Gogerly—Pp. 149, 150, 224.

Six or seven Services have been generally kept up during the week. Several have come forward as candidates for baptism; but the Brethren have not felt sufficiently satisfied, except in regard to two of the number. A Roman Catholic, formerly an abandoned character, has also afforded marks of genuine conversion to God.

The number of church members is 18; some of whom, by their exemplary conduct, afford the Missionaries great consolation.

The Orphan Boarding School contained 30 boys, but 100 more from the north-western districts were shortly expected: these possess strong claims on compassion: their country has been long suffering under the scourge of famine, and they had been left by the decease of their parents in a destitute and starving condition. Speaking of the children in this Institution, Mr. Buyers says—"Our object is, to give them a pure scriptural education, and to keep them entirely separate from the Heathen. Those that are most talented we propose to educate in the higher branches of knowledge, both in their own and in the English Language; hoping, that, among them, some may be found who will prove able Ministers of Christ."

The printing of the Oordoo N. T. is advancing toward completion. Besides the edition printed at the expense of the Brethren in the Persian Character, a bookseller in Calcutta has undertaken an edition in the Roman Character, principally for the use of the Indo-British Population. They have also, in conjunction with the Brethren of the Church Missionary Society, commenced the translation of the Old Testament into Oordoo.

The obstacles presented by the native language to the diffusion of religious and general knowledge have now almost disappeared: after much perseverance in endeavouring to simplify the style of writing and instruction so as to meet the capacities of the people generally, the Missionaries, aided by the "Benares Christian School-Book Society," have succeeded in correcting much of the false taste formerly prevalent—a taste which was so vitiated, as to prefer the absurdities of the native literature, clothed in a style of pedantic obscurity, to the plain and intelligible communication of sound and valuable instruction. [Report.

Mirzapore: a large commercial city, 30 miles S W of Benares: inhab. 60,000

—1838—Rob. C. Mather: 1 Nat. As.—P. 151.

Mirzapore occupies among the Hindoos the same position in relation to trade, which Benares does with respect to religion. The obstacles to the progress of the Gospel at this place are, therefore, in many respects different from what are experienced in most other parts of India. Generally speaking, however, the inhabitants appear remarkably disposed to attend to the preaching of the Word; and display much candour in judging of the conflicting claims of their own religion and that of the Bible.

To the Orphan School, formed by Mr. and Mrs. Mather, a large number of children, who had lost their parents during the famine, have been sent from Agra: they were, however, so reduced by hunger and disease, that 14 out of the 79 who left Agra died on the way, or after their arrival at Mirzapore. Mrs. Mather having brought with her 7 girls from Benares, there are now 32 boys and 41 girls in the school.

[Report.

Mirza John, the Native Assistant, is an able and devoted Labourer. There are several Inquirers. Ram Prakas, a Pundit from the Sanscrit College, had joined the Mission. Mr. Mather writes—

My plan is, first to preach, and then, if any one has an observation to make, to hear it, and to reply to it; and never to withdraw so long as one inquirer remains who has not been satisfied. This mode of controversy is somewhat new, so far as my own practice is concerned, but it certainly is attended with beneficial effects: it produces a confidence in the people—brings to light their secret objections—acquaints the Missionary with their habits of thought and speech—and supplies opportunities of bringing forward topics, which might never otherwise be presented to them. It has its evils too, as it excites the passions, and creates a storm; but as storms are not without their uses in nature, neither are they in grace. Lately, in consequence of Ram Prakas having come to live with us, several Pundits have begun to attend our City Services, and have disputed most resolutely.

Surat: 177 miles of Bombay—1813—Wm. Fyvie, Alex. Fyvie, Wm. Clarkson, Wm. Flower: James Hutchinson, Printer. Mr. Flower and Mr. Clarkson embarked at Gravesend, in the "Bombay," Capt. Furley, on the 18th of April, and reached Bombay on the 2d of August.—Great exertions have been made in rebuilding this city, since the destructive fire mentioned in former Surveys; and though it probably will never regain its former extent and magnificence, it is

supposed still to be capable of containing 100,000 inhabitants: toward the latter part of the year, the people suffered from famine and scarcity of employment, and the judgments of God do not seem yet withdrawn from among them. In the midst of this state of things, Services have been kept up in the Four School-rooms and in the houses of three of the baptized converts. The number of Services held regularly every week, in addition to occasional, is 10. Sunday Evening English Service has, also, been sustained. A Chapel is erecting. Two adults have been baptized; and are often called, in consequence, to suffer *cruel mocking*—In 4 Schools there are 260 children: they are in a prosperous state, and produce a salutary influence among the people, in awakening more earnest attention to the Gospel—5000 copies of the Gospel of St. Mark and 45,000 Tracts have been printed, and a large proportion distributed—Pp. 151, 152, 519.

In reference to the Native Services, Mr. Alex. Fyvie writes—

They are increasingly well attended; and I sometimes imagine that I see a shaking among the dry bones over which we have so long prophesied. The marked attention, the deep sigh, the fixed look, the involuntary tear, the anxious countenance, and the eager and repeated inquiry, "Can this be true?—Were all our forefathers wrong?—and are we still walking in the way to hell?—Will Jesus save us, if we now believe on Him?"—as well as the subtle question, the contemptuous sneer, and the wild ravings of interested Brahmins—all unite to shew that Divine Truth is making encouraging progress among this idolatrous people.

Belgaum: a British Military Station: 200 miles NW of Bellary: inhab. 25,000: prevalent language, Tamul—1820—Joseph Taylor, Wm. Beynon: 2 Nat. As.—English and Native Services have been continued. Cholera has greatly prevailed, and has produced deep attention to the Word: Communicants, 21 Native and 30 European. Part of the year was, as usual, employed in itinerant labour.—In 11 Native Schools, 2 of which are for Girls, there are 254 scholars. Great opposition is made to Female Education. The English School continues to afford much encouragement: average attendance is about 70. Some of the scholars, who have left, now afford much satisfaction, in various public departments in which they are employed.—The Poor

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Asylum continues to receive liberal support from the European Families residing at the Station: it contains from 40 to 50 inmates—Besides the Books purchased by the people, there have been distributed 3546 Portions of Scripture, Tracts, and Elementary Books—P. 152; and see, at p. 511, an Instance of the Effect of a small portion of the Scriptures.

Bellary: 187 miles N of Seringapatam, and 300 NW of Madras: inhab. 36,000; of whom a fifth are Mahomedans, and the rest Hindoos: prevalent language, Canarese—1810—John Reid, Wm. Thompson, Sam. Flavel: 4 Nat. As. Mr. Paine and his family arrived in London on the 18th of May. Mr. Shrieves has removed to Cuddapah. Nearly all the Christian Friends resident at the Station have been led, under providential circumstances, to leave it—Native Services are now 6 on Sundays and 25 on Week-days. Meetings are held for familiar conversation. Nearly all the Members of the Mission have made extensive tours, through the localities visited in the previous year. Baptisms in the year, 6 Indo-Britons and 9 Hindoos: communicants, 25—In 15 Schools, including that for Orphans, there are 494 children. The Orphan School continues to afford encouragement, in the advancing piety of the elder girls—Pp. 152, 391.

The Canarese and Telooogo Inhabitants evince but little attention to the Word, at the present period; and though on the Sabbath Evening the Public Services are generally well attended, yet even then it is feared that the Gospel is treated by many as an idle tale. But the Brethren, amidst such trials of faith and patience, have no need to despond. Many tokens of the Divine Favour have been vouchsafed upon the labours of Mr. Flavel and his Assistants, among the Tamul People. The attendance on the Tamul Services has increased, more especially on the Service held in the Mission Chapel on the Sabbath Morning, which has been blessed to the conversion and edification of many souls. An Expository Service, commenced in a private house, has proved the means of spiritual good to many of those who attend, consisting principally of Tamul Women.

[Report.

Bangalore: 70 miles NE of Seringapatam, and 215 W of Madras: 3000 feet higher than Madras: very salubrious: inhab. 25,000 to 30,000 who speak Canarese, and an equal number who speak Tamul: has extensive Military Canton-

ments—1820—John Hands, Benj. Rice, James Sewell: 2 Nat. As. Mr. Colin Campbell having removed to Mysore, Mr. Sewell, instead of proceeding to Belgaum, as originally proposed, has settled at Bangalore. The Rev. Gilbert Turnbull died on the 19th of March, at Sydney, whither he had gone for the recovery of his health—Communicants: English, 12; Tamul, 22. Itinerant Labours have been continued: seriousness and a spirit of inquiry have frequently been manifested—In Canarese Schools, 2 have 45 boys: the Boarding School has been discontinued, on account of the baneful influence of caste. Tamul Schools: 3 have 100 boys: 2 have 29 girls: a Boarding School has 22 girls; and an Infant School has 50 children. The English School is discontinued, for want of a suitable Master—Pp. 153, 392: and see, at pp. 95, 96 of the present Volume, an Obituary of the Rev. Gilbert Turnbull.

The Gospel has been preached in the streets of the native town and at several out-stations, as frequently and under nearly the same circumstances as during the preceding year. Some among the Canarese appear disposed occasionally to treat the message of Divine Mercy with mockery and ridicule; but, upon the whole, there is reason to hope that a favourable impression has been made on the minds of this people: at no former period has the spirit of inquiry been more extensively manifested. The Tamul Department of the Mission continues to present a truly encouraging aspect: the labours of the Native Teacher, Shadrach, afford entire satisfaction, and tend to cheer the minds of the Brethren amidst their arduous labours.

The inhabitants of the Christian Village having manifested, for some time, a course of conduct lamentably at variance with their Christian Profession, it was deemed necessary to proceed to the adoption of measures, which have eventually issued in the expulsion of all the resident families, except four. [Report.

Mysore: the capital of the Mysore Country: one of the strongholds of Idolatry: inhab. 65,000; of whom, 14,000 are Brahmins and 12,000 Mahomedans—1839—Colin Campbell, who arrived here, with Mrs. Campbell, from Bangalore, on the 1st of February. The people hear the Gospel attentively; and when they enter into discussions, speak very respectfully. Two Canarese and one Tamul School are conducted by three Native Schoolmasters: a Sunday School and a Bible Class have been formed. Mr.

Campbell preaches twice on Sundays to a small community of Europeans and Indo-British, in a Chapel some time since built by them.

Salem : 90 miles S by E of Bangalore : inhab. 60,000 ; with numerous villages within a moderate distance, containing 100,000—1827—George Walton : 4 Nat. As. Mrs. Walton departed to her Rest on the 28th of August—P. 153 ; and see, at p. 519, a brief notice of Mrs. Walton.

The Native Services on the Sabbath have been regularly attended in the past year : a few of the Heathen seem to take a deep interest in the things belonging to their peace. The Gospel is also proclaimed at the Out-stations every day in the week except Saturday, and there sometimes appears to be an awakening of mind. During the year it has been found necessary to exclude from church-fellowship four men and three women, for inconsistent conduct : two persons, however, have made a public profession of faith, in the ordinance of baptism.

It has been found necessary to exclude two families from the privilege of residing in the Christian Village. It has been the painful duty of the Missionary to dismiss one of the Native Teachers, and to suspend another from his office. The other Native Assistants have continued zealous, laborious, and faithful.

Various districts have been regularly visited ; and several interesting cases, illustrative of the spirit of religious inquiry prevailing in the country, occurred among Hindoos, Mahomedans, and Roman Catholics : the Roman Catholics, it is said, are so deplorably ignorant in this part of India, that they do not even appear to possess any knowledge of the Saviour's Name.

The school at Ahtoor has been relinquished for want of a suitable master : at Dhurmapoor and Racheepooram, the schools are continued, with about 40 boys each ; and have been visited by Mr. Walton eight times during the year. On these occasions the Gospel has been preached, and is evidently making a favourable impression on the people.

The Distribution of Books has been greater than in any former year, amounting to 7400 Tracts and 1850 Portions of Scripture. The eager applications made for them, the numerous questions asked respecting their nature and import, and the frequent conversations with the people to which these lead, constitute a great encouragement to our Brother and his Native Helpers to persevere in this deeply-interesting branch of labour.

A wicked attempt to destroy the Mission, by raising a tumult against it on false allegations, was providentially defeated.

April, 1840.

Coimbatore : a place of extensive trade, and a great thoroughfare : 315 miles from Madras, 90 SW of Salem, and 100 S of Seringapatam : inhab. upward of 20,000, chiefly Hindoos : above the level of the Sea, 1483 feet—1830—W. Bawn Addis : 12 Nat. As.—A Chapel, affording accommodation to 300 persons, has been built by subscription ; and is nearly filled with attentive hearers, both Christian and Heathen. The candidates for baptism are more numerous than at any former period. The Native Assistants are assiduous, and meet with general acceptance : one of them departed in the Faith. There are between 600 and 700 Scholars. The Out-stations are regularly visited ; and extensive tours are made through other parts of the country—Pp. 153, 154.

On the state of the people, the Directors say—

A spirit of religious inquiry extensively prevails throughout the province ; and the bearing of the people, toward those engaged in propagating the Truth, is marked by increasing courtesy and kindness : they are found generally disposed to listen to the preaching of the Gospel. Numbers have renounced Idolatry, and desire to be instructed in Christian Doctrine : others profess Christianity ; but fear to renounce Hindooism, lest they should incur the displeasure of their relatives and friends : many declare that the dread of losing caste alone prevents them from avowing themselves as disciples of Christ. But there is reason to hope that even the restraints of caste are gradually wearing away.

In July last, Mr. Addis states, a considerable excitement was produced in the town, in consequence of the principal pandaram of the Weavers, a numerous and respectable body there, having refused to officiate any longer in their temple : he relinquished its emoluments—threw off his robes—and placed himself under the instruction of the Missionary. His worldly prospects have materially suffered by this change : his family have forsaken him ; and he has voluntarily given up the honours usually paid to such "sacred personages" as the pandarams, for no ostensible worldly good.

Notwithstanding the occurrence of cases of this description, the inhabitants of Coimbatore are much devoted to idolatrous observances ; and, on a recent occasion, a number of them offered to advance 4000*l.* for the repair of a pagoda, if Government would grant 2000*l.* more.

The following comparative statement by Mr. Addis affords a satisfactory view of the progress of the Mission :—

When the Mission was commenced, there were 2 Native Assistants employed—the

London Missionary Society—

number is now increased to 12: there is, also, a class of promising Young Men preparing for the work of Native Teachers. At the commencement, no Schoolmasters could be found who would teach Christian Books; and, for some time, only one ventured to do so—now, there are 12 Boys' Schools established on decidedly Christian Principles, in an efficient state, and well attended; and the advantage of Christian Instruction is openly acknowledged. The prejudices against Female Education were then so strong, that the mere mention of it produced offence—now, we have a Female Boarding-School on the Mission Premises, which only requires the necessary funds to be greatly increased in number; and a Girls' Day-School has recently been commenced, with a fair prospect of success. Tracts, which on our arrival were, when distributed one day, frequently brought back through ignorance or fear the next, are now sought for by people from all parts: when it is known that a new supply has been received, great numbers eagerly apply for them; and scarcely a day passes without persons coming to the Mission House for Tracts and Portions of Scripture. The number of respectable people who have applied during the past year has been greater than at any previous time; and a single copy of the New Testament has been joyfully received for the use of a whole village, the head man pledging his word for its careful preservation. In this respect, prejudice and timidity have surprisingly declined, and the distribution of books could now be carried to almost any extent.

Quilon: on the Malabar Coast: 88 miles NW of Cape Comorin, and 80 W of Nagercoil: inhab. 40,000, of whom half are Hindoos; and the other half Mahomedans, Syrians, Parsees, and Romanists: prevalent language, Malayalim; but Tamul is very generally understood—1821—J. C. Thompson, James T. Pattison: 14 Nat. Readers, who continue to afford much satisfaction in their various departments of labour—P. 154.

The progress of this Station has been considerably checked during the past year, by a combination of evils, in the forms of pestilence, drought, and famine. These have not only occasioned a more than ordinary amount of physical suffering, but have also tended to impede the communication of the Gospel to the people; by confining almost their whole attention and that of their children to the means necessary for procuring even the commonest food to appease the cravings of nature.

Mr. Thompson has baptized 3 persons in the course of the year. The Seminary has been reduced to 21 pupils, 5 having left it to enter

on the duties for which they had been preparing: some of the pupils, being orphans, are entirely supported in this Institution. The Female School contains 26 children. Several children have been withdrawn from these schools, without any explanation being given as to the cause of such procedure. Those who have gone out into active service appear to advance in knowledge and piety. The attendance on the schools, 11 in number, is about 220.

About 4500 books have been distributed among the people during the past year.

Considerable progress has been made in the preparations for printing in Malayalim. [*Report.*]

The subject of SLAVERY in India has been hitherto but little noticed. Referring to this, the Missionaries observe—

Until the English Government is roused to terminate the slavery of these lands—and it can easily do it—multitudes must remain for ever excluded from the possibility of hearing the Gospel; and be deprived of life, through starvation and oppression, ere they have numbered half their days. Surely East-India Slavery cannot be known to British Christians, or they would not rest while one little province, with 908,000 people, contains 98,000 acknowledged Slaves—condemned to live in the rice-grounds, on the banks of canals, or the borders of the wilderness. The price of each of these, on the average, is not ten shillings; and the yearly hire of one does not often reach a shilling. All classes, and people of all religions, keep them; and they are not allowed to come near the other castes. When not required for work, being excluded from contact with other people, they are left to starve, dive for shell-fish, or dig up roots for their subsistence.

Trevandrum: the capital of Travancore, and residence of the Rajah—1838—John Cox: 4 Nat. Readers—P. 154.

Mr. Cox arrived, with Mrs. Cox, in April 1838; and was cordially received both by the British and Native Authorities: the Rajah promptly granted him a piece of land on which to erect Mission Premises. Mr. Cox immediately commenced preaching, through the medium of an interpreter; and, a short time after his arrival, succeeded in establishing 4 schools, which contain 115 children. At the request of the European residents, he has also undertaken, for the present, the English Services in a Church recently erected.

Mr. Cox describes the native inhabitants of Trevandrum as a people buried in spiritual ignorance and sin. A few persons of the higher ranks seem, however, to possess a speculative knowledge of the Gospel, and a spirit of inquiry has begun to be indicated. [*Report.*]

Nagercoil: Head-quarters of the Mission in the Eastern Division of south

TRAVANCORE: 14 miles from Cape Comorin: prevalent language, Tamul—1806—Charles Mault, James Russell, Charles Miller: Archibald Ramsay, Medical Missionary: 53 Nat. Readers—Pp. 154, 155. No Report from the Mission.

Mr. C. Miller has removed from Neyoor to Nagercoil; and the Seminary which had been under his superintendence at Neyoor has been removed to Nagercoil, where he still continues to bestow upon it the unremitting attention which it requires. In this Seminary, a Medical Class has been formed by Mr. Ramsay, who has changed his residence to Nagercoil, chiefly for the purpose of assisting and directing the studies of the pupils in medical science.

[Report.

Neyoor: Head-quarters of the Western Division of the Mission in SOUTH TRAVANCORE: prevalent language, Tamul—1828—Charles Mead, John Abba, W. Ashton: 85 Nat. Readers. The removal of Mr. C. Miller and Mr. Ramsay to Nagercoil has been just stated—P. 155.

This branch of the Travancore Mission underwent a severe season of affliction, in the earlier part of the year, by the ravages of the cholera; and these were followed by a visitation of famine scarcely less afflictive. In the midst of these trials, it is cheering to learn, that Divine Worship has been well attended—the scholars, who had been for the most part dispersed in consequence of the dismay and confusion produced by the fearful mortality in the former part of the year, have been again collected—and the work of the Mission has, by the blessing of God, been restored to a state of regularity and efficiency. During the prevalence of the destructive malady, several of the people who fell victims to its fatal power gave proofs of being favoured with the Divine Presence in the hour of death; and their peace of mind, as manifested at that trying season, produced most happy effects among their surviving friends. The Natives who have joined the Mission have increased, not only in numbers, but in knowledge; and many of them, it is hoped, in vital godliness.

[Report.

Combaconum: 20 miles NE of Tanjore: inhab. 42,000; with many large and populous villages—1825—John Emanuel Nimmo, John Lumb: 6 Nat. As.—P. 156.

Increased efforts have been made in preaching the Gospel among the Heathen: serious attention to the invitations of Divine Mercy have been manifested by many of the people. At the great festival of the Mahamahum, held in this town once in twelve years, several thousands of the Heathen from the surrounding country heard the glad tidings of Salvation;

and every opportunity has been taken to preach the Word of Life in the streets and bazaars. Although much opposition has been occasionally experienced, the belief is cherished that impressions in favour of Christianity are decidedly increasing among the Native Population.

Mr. Nimmo and his Assistants have also made extensive itinerant tours in the surrounding country.

The whole number of scholars in the Mission Schools is reported to be 419.

Some Tamul and Telooogo Tracts, and a number of small works in the same languages, have been prepared for publication.

There have been distributed 200 Gospels, 1000 Tracts, and a few complete copies of the Old and New Testaments.

[Report.

Chittore: 80 miles W of Madras: inhab. 10,000, chiefly Hindoos—1826—John Bilderbeck, Alexander Leitch, Isaac David: 7 Nat. As. Mr. and Mrs. Leitch arrived at Madras on the 7th of January last—23 Services have been held every week, besides those at the Out-stations: the attendance, though occasionally affected by other Places of Worship being opened in the neighbourhood, has, on the whole, undergone no sensible diminution: Communicants, 17—In 10 Schools, there are 348 boys and 13 girls—637 Portions of Scripture, 29 New Testaments, 5354 Tracts, and 140 Elementary Works have been distributed—In visits to the Out-stations and in various journeys, many have heard the Word with apparent concern—Pp. 156, 438; and p. 175 of the present Volume.

The following notices of the Out-stations occur in the Report:—

Walajahpettah—The proposal of Mr. Bilderbeck to make this his Head Station, instead of Chittore, was mentioned in the last Report; and the requisite preparations have since been nearly completed. The New Mission Premises are advantageously situated: the buildings are so constructed, as to afford every facility for the public preaching of the Gospel, in a manner adapted to attract the attention of passengers, and for the reception of visitors and inquirers.

Arnee—The blessing of the Lord has been vouchsafed on the exertions of the Native Teacher; and he has had the privilege of rejoicing over some whose hearts have been turned, through the riches of Divine Grace, from dumb idols to serve the Living and True God. One aged Tamul man, a chetty or merchant, has renounced heathenism, and with 2 Roman-Catholic Families, consisting of 6 individuals, has been baptized. Some members of these families, with the merchant and others, have been formed into a Christian Church, of 6

London Missionary Society—members. The Gospel is steadily preached at this Station: Scriptures and Tracts are constantly distributed at more than 30 of the neighbouring villages; and a deep impression in favour of Divine Truth has been produced among the people. A Book Depository has been opened at Arnee.

On the view of his expanding labours, Mr. Bilberbeck writes—

It is easy to say, that Missionaries ought to confine themselves within the sphere to which they are appointed, and not to extend their boundaries too far. But things open themselves practically in a different way; and indeed the elements which constitute Missionary Character are of such an expansive nature, that they will almost involuntarily force the Missionary out, beyond what is called "his boundary," to preach the Gospel to every creature, thus "making manifest the savour of the Name of Christ in every place." And particularly when he is surrounded by numerous native heathen towns, and with a vast population who know not God, is it possible, then, that he can gaze and be quiet? Suffer no cold water to be thrown on this precious fuel that grace has kindled in our breasts; but rather tell the churches of England and America, that your Missionaries, while in the discharge of their usual callings, have explored and discovered spots and fields which promise an abundant harvest, if they will but send out more Missionaries, to occupy them, and strengthen our feeble hands.

Madras—1805—W. Hoyles Drew, Rob. Caldwell, E. Lewis: J. A. Regel, Henry Bower, W. Dawson: 6 Nat. As. Rev. John Smith and his family arrived in London in September. Mr. and Mrs. Lewis reached Madras on the 7th of January last—English Communicants, 90; of whom, 27 were added in the year, which increase is partly attributable, under the Divine Blessing, to the awakening produced by the prevalence of cholera. The Native Congregations at Pursewawum have much increased: an attentive auditory attends twice every Sabbath, and also on the Thursday Evening: communicants 32—Average attendance in the Free Schools for the children of the poorer Europeans and Eurasians has been unusually good, being seldom below 150: that in the Native Schools has been 564. The Girls' School contains 22: the 6 who form the first class possess a very superior knowledge of the Scriptures—Under a strong conviction of the facilities which it would afford for more effective labour among the Heathen Population, Mr. Drew proposes to erect a Mission

House among the Natives in Black Town: a considerable sum has been contributed by friends at Madras—At *Poonamallee*, *Tripassore*, and *Pulicat*, labours are continued with varied success—Pp. 157, 438; and p. 175 of our last Number.

Cuddapah: 153 miles NE of Madras: inhab. 60,000; of whom about two-thirds are Hindoos, and the rest chiefly Mahomedans and Eurasians: prevalent language, Telooگوو—1822—Wm. Howell: John Shrieves, As.; 5 Nat. As. Mr. Shrieves removed hither from Bellary—English Service is maintained: the Native Congregation averages about 160. The reader, George Lambert, labours in the village of Boodiapully, an out-station about three miles east of Cuddapah: another reader, Antrim Webb, is fully employed in the Christian Village: the reader, Chattari, occupies the village of Chintacomadinna, four miles south of the head station; and an Assistant Reader, named Ramadoo, is receiving instruction from Mr. Howell, to qualify him, under the blessing of God, for active duty as a Native Teacher—The whole number of the baptized is 120; and that of communicants 28—In 1 Tamul and 2 Telooگوو Schools, there are 94 boys and 14 girls—P. 157.

Visagapatam: a sea-port, 438 miles NE of Madras, and 557 SW of Calcutta: inhab. between 30,000 and 40,000, chiefly Hindoos: prevalent language, Telooگوو—1805—James Williams Gordon, Edward Porter, John Hay: 2 Nat. As. Mr. Hay arrived at Madras, on his way hither, on the 7th of January last—Pp. 157, 438; and p. 175 of our last Number.

MINISTRY—English Services are continued: the number of Members has increased to 45. Six Native Services are held every week in Tamul and Telooگوو. During the year, the Brethren have paid more than ordinary attention to the Tamul Population, having obtained from Madras a pious, intelligent, and active Preacher and Catechist, acquainted with Tamul, by whom a Weekly Service has been held, which has been well attended: he also preaches once a fortnight in the Mission Chapel, and his ministrations have been favoured by some remarkable tokens of the Divine Blessing. The attention of the Brethren, however, has been principally directed to the Telooگوو People, who form the larger part of the population, and of whom there has been an increasing attendance on the Public Means of Grace: about 70 individuals of the congregation profess a belief in Christianity. The preaching of the

Gospel is also vigorously sustained in the bazaars and villages. The number of Communicants is 9: besides these, two Roman Catholics and one Heathen, having, it is hoped, undergone a saving change, have made a public profession of faith in the Saviour.

SCHOOLS—There are 11 Day Schools, containing about 300 children. Besides these, two Orphan Schools contain about 50 girls and 20 boys, some of whom evince tokens of good impressions on their minds: nearly the whole of these children have been rescued from the deepest misery, and brought into a situation where they enjoy the Means of Grace and the prospect of temporal comfort. The Infant School contains about 40 children. The Native English School has about 60 boys, who are instructed in the elements of English Education and European Science and Literature: the Holy Scriptures are regularly read by them: it is partly supported by European Gentlemen, but principally by native Zemindars; and the Rajah of Vizianagram has assisted it by a donation of 35*l*., and a contribution of more than 40*l*. to be continued annually.

WESLEYAN MISSIONARY SOCIETY.

STATIONS and LABOURERS—*Bangalore*: 1821: Peter Batchelor, John Garrett: Philip Webber, *As.*—*Goobee*: 5000 inhab.: in the centre of the Mysore Country: 48 miles NW of Bangalore: 1837: John Jenkins, Wm. Arthur: Charles Franklin, *As.*—*Mysore*: Thomas Hodson, Edward G. Squarebridge: *Fraserpett*: Matt. T. Male: H. O'Sullivan, *As.*—*Melnattam*: a large Village of Romanists and Heathens: 40 miles S of Negapatam: Rob. Carver, W. S. Fox—*Manaar-goody*: a town of 30,000 inhabitants: J. K. Best: Chrn. Aroolappen, *As.*—*Negapatam*: a sea-port, 48 miles E of Tanjore: inhab. 15,000 to 20,000: 1821: Sam. Hardey, Rich. D. Griffith: *Abr.* Ambrose, *As.*—*Madras*: 1817: Jonathan Crowther, Superint. of the whole Mission: Thomas Haswell, George U. Pope: John Guest, *As.* Mr. Cryer is returned home. Messrs. Squarebridge, Garrett, Arthur, and Pope embarked on the 15th of April, and arrived at Madras on the 1st of August—Pp. 158—160, 224.

The Report furnishes the following survey of the Stations:—

The Missions on the Continent of India have prospered, during the year, under the judicious superintendence of the Rev. Jonathan Crowther. The additional Missionaries who accompanied him have been employed in extending the operations of the Mission, so far as was consistent with their diligent and persevering application to the study of the native languages.

OUT-STATIONS—In addition to Chicacole, Messrs. Gordon and Porter have been enabled to extend their labours in the Gospel to several neighbouring towns and villages. At *Chicacole*, there are two schools; one of which contains a number of Khoond Children, rescued from the sacrificial knife in Goomsur: the town itself presents a most inviting field for the labours of a Missionary. At *Ankapilly*, about 20 miles from Vizagapatam, a school has been established: it is superintended by the Missionaries, and entirely supported by the native residents. Places of Worship have been opened at *Mulku-poor* and *Madrepollam*, two villages in the immediate vicinity of Vizagapatam.

ITINERANCIES—Messrs. Gordon and Porter have made frequent visits to the Out-Stations and to other parts of the surrounding country, particularly to the northward. They have attended some of the festivals; and, on several other occasions, have addressed large assemblies of the Natives. During these tours, and at other times, they have distributed about 4000 Tracts and 500 Portions of Scripture.

In *Bangalore*, the increase in the congregations rendered an enlargement of the Chapel necessary. It has been effected at the cost of more than 2000 rupees, which have all been contributed by the friends of the Mission in India; and an additional New Chapel has been erected near the Fort, by a congregation of artificers connected with the army. The demand for Christian Books having increased beyond the power of the Missionaries to supply it with their present means, the Committee have resolved to send a printing-press to Bangalore, to be employed in the printing of Canarese Books—*Goobee*, in the Mysore Country, has had two Missionaries; and a house for their residence has been erected, and other buildings for Public Worship and for the Schools. Some difficulty has presented itself in the way of the occupation of the Coorg Country, arising chiefly out of political circumstances; which have delayed for the present the establishment of the proposed Mission there. Mr. Hodson has proceeded to the city of *Mysore*; at which capital, in connection with Seringapatam, it is hoped an important Mission will be permanently established. On the arrival in India of the four Missionaries who recently sailed for that country, a second Missionary will be appointed to *Mysore*; and another station will be commenced in the Mysore Country, probably at Coonghull. The prospects of usefulness at these new Stations are very cheering: there is found a great readiness among the people to listen to the truths of the Gospel, and some regular congregations have been formed—*Melnattam*, which was only partially occupied previously, has had

Wesleyan Missionary Society—

two Missionaries during the year; much to the advantage of the newly-formed Christian Society and congregation in that village—*Manargoody* has had one Missionary, who has been diligently employed among the numerous Heathen Population of that place and neighbourhood—In *Negapatam*, a new building has been erected in a populous part of the town, for Native Worship, and for the purpose of a School; and the Institution which has been commenced for the instruction of promising Native Youths, who are intended for Schoolmasters and Catechists, has been efficiently conducted—The Congregations in *Madras* have greatly improved; and the Ministry of Mr. Crowther (although interrupted in the early part of the year by sickness, and toward the close of the year by journeys to Bangalore and to *Negapatam*) has been highly valued by the English Congregations, and rendered a great blessing.

On a review of the whole, the Committee are satisfied that the Missions of the Society in India are as efficient and useful as they can be made by the labours of zealous and able men. At the same time, they must repeat their deep sense of their total inadequacy, when compared with the vast extent of country in which they are situated; and above all, in the Missions to the East more especially, they acknowledge the absolute necessity of a large measure of Divine Influence, in order to success in their undertaking: and they call on the Society to unite with them in fervent supplication that the Spirit may be poured out from on High, and this vast wilderness become a fruitful field.

The number of Missionaries on the Continent of India, including those who have recently sailed, is 21: the Members of Society are 346: and the children in the Schools, 281.

On Mr. Malcom's statement respecting *Madras*, in his late "Travels in South-Eastern Asia," the Committee remark—

A late writer on Missions, whose work has obtained some celebrity, appears to have been under some misleading influence during his recent visit to *Madras*. He says, "As regards Christianity among the Natives, *Madras* is behind *Calcutta*. I inquired of several Ministers, and of most of the Missionaries, but no one knew the state or number of Native Converts. The Nominal Christians are few. As to real Converts, one Missionary thought there were but two or three in the whole city and suburbs! Another thought there were not half-a-dozen, at the utmost. No one supposed there were more than that number."

No one doubts, that, among the many THOUSANDS of native ROMISH converts in *Madras*, there is but little knowledge and practice of Christianity. Connected, however, with the

two Church Missions and the Missions of the London Society, there are many HUNDREDS of Natives professing Christianity; and it is scarcely credible, that, among Teachers and flocks, there should not be many more than the number mentioned, who *worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh*. And we have it on good authority, that, for more than twenty years, there have been spiritually-minded and Christian Natives connected with the Wesleyan Mission in *Madras*. Many of these have closed their consistent and useful lives, and in death they have borne a glorious testimony to the power of Divine Grace.

Of the Eight Stations, the first four are in the Mysore Country, and are chiefly connected with those Natives who speak Canarese: while the last four are among such as speak Tamul. Of the Mysore Mission the Committee say—

The Kingdom of Mysore has had the especial attention of the Committee, in their plans for the extension of their operations in the East. The Mission in that country was commenced by Messrs. Mowat and Hoole, at Bangalore, in 1821. Mr. Hoole spent some weeks in Mysore, the present capital, in 1822; and in Seringapatam, which was the chief fortress of Hyder Ali, who usurped the government; and of his son and successor, Tippoo Sultan. At both places, Congregations of English and of Natives assembled daily during his stay, and several Natives were baptized. The Abbé Dubois, a Romish Missionary who had spent thirty years in India, sent for his perusal some Manuscript Letters which have since been published in this country, the object of which was to shew that it was hopeless to attempt to propagate Christianity among the Hindoos. The Romish Mission, by his own account, had entirely failed: those Natives who professed Christianity were less moral than the Hindoos! This is too generally the case with the Converts of the Romish Church; and what wonder? for they are kept in ignorance of the Scriptures, and are taught to worship idols! The Protestant Missionaries have found the Gospel to be *the power of God to salvation*, to Hindoos as well as Europeans; and, of this, Mr. Hoole had pleasing testimony, during his residence in the Kingdom of Mysore, and at a subsequent visit in 1824. Bangalore continued to be the residence of the Missionaries in the Mysore Country, until the formation of a new Mission at Goobee.

Mr. Hardey, in reference to pleasing intercourse with the Bishop, writes, in February of last year:—

We have just had the Bishop of *Madras*, on his official tour, at *Negapatam*; being the first

Bishop of the Church of England who ever visited this place. The result of his Lordship's visit has been highly gratifying to us.

His Lordship called upon us at the Mission House, and inquired about our Mission; assuring us of his most friendly co-operation in all that

is good; and desiring our prayers for his guidance and support in his high and holy calling. The kindness and affection of the Bishop toward us will correct the false notions of many people.

GENERAL-BAPTIST MISSIONS.

Cuttack: the chief town of Orissa: 251 miles SW of Calcutta: inhab. 70,000—1822—Amos Sutton, Charles Lacey: Miss Kirkman—Twenty were baptized in the year. The Chapel has been enlarged to double its former size. Mr. Lacey and Mr. Sutton preached at the re-opening: these two Missionaries laid the foundation of this Chapel twelve years ago: then they had not one Native Convert, but now there were more than one hundred listening to the Divine Word, and many in tears. In March, there were 35 Orpah Girls under the care of Miss Kirkman.

Khundila: 34 miles N of Cuttack: surrounded with populous villages, and a short distance from the large town of Jageepore—1839—Nat. Teachers—Two Native Converts proceeded to the Station early in August of last year. A little Christian Village has been formed. The Native Assistants Gungadhur and Doitaree have laboured there. It is stated—

Three persons have already been baptized, who, with their families, making a number of eight persons, have come over and joined the Native-Christian Community. A few days ago, another man came in. He has a wife and family of four children, and makes, in the whole, a number of 14. We have received intelligence of toward 100 others, connected with 12 or 14 persons, head of families, who are on the eve of renouncing idolatry, and coming over to the Christian Community.

Midnapore: 70 miles SW of Calcutta: inhab. 30,000, with a large surrounding population: prevalent language, Bengalee—1836—John Brooks—A New Chapel has been opened. English Service is held therein, but not Native: the Bazaar Congregations are generally good; but few Natives would attend in the Chapel, lest they should be called Christians. There are several Inquirers and two Candidates for Baptism. The demand for the Scriptures and Tracts is very great.

Balasore: 100 miles NE of Cuttack, and 8 miles from the Sea: inhab. 14,000. The Missionaries state—

The American Brethren are labouring at Balasore, and in the adjacent parts of the district, with some tokens of the Divine Blessing.

They have lately baptized several persons, Native and European, and have recently erected and opened a Chapel for the regular administration of the Divine Word in English and Oriya.

Pooree: near the Great Temple, on the coast, 8 of Cuttack—1823—No resident Missionary; but visited regularly at the Festivals: at that held in 1838, six or seven of the Society's Agents were present: it was computed that there were at least 200,000 pilgrims: many were made to hear the Gospel, and great numbers of Tracts were distributed: repeatedly, during the Festival, the Government support of Idolatry was urged in its favour.

Berhampore: 360 miles from Calcutta—Isaac Stubbins—Mr. Stubbins has laboured here for some time, and with success. Mr. Henry Wilkinson and his Wife arrived at Cuttack on the 30th of March, and at Berhampore on the 12th of May. He was to be stationed at Ganjam. It is stated—

If Ganjam and Piplee could be occupied by our Missionaries, we should then have a line of Stations completely intersecting the Province of Orissa; Berhampore and Midnapore being at the two extremities.

Mr. Sutton adds—

We are extremely desirous of seeing a brother stationed at Piplee and Pooree, half his time at each, to cultivate the field in which Br. Bampton so diligently laboured, and which has ever since been suffered to run waste. We have nearly 400 rupees, conditionally, toward bringing out one of these Labourers. Br. Stubbins is anxious that we should pledge ourselves to raise 800 rupees for every Missionary whom you will send. I do not see my way quite clear to go thus far; but I am willing to unite in incurring the responsibility of providing 800 rupees for the first, and hope to procure something considerable for the next.

To the Female Labourers the Missionaries bear good testimony:—

Family cares, anxieties, and afflictions occupy much of the time of some of them, and they have less strength and opportunity for direct efforts in the Cause: others, who have less of family cares, are assiduously employing themselves in the instruction of the young, or the general management of the affairs of the

General Baptist Missions—

schools. Miss Kirkman, after much patient and persevering toil, is happily succeeding in effecting good among the children of the female department of the school; and she has recently commenced visiting the houses of neighbouring Natives, where she holds conversation with the female inmates on subjects connected with their eternal salvation: her field of labour, and prospects of usefulness, are opening with increasing interest before her.

Of the Native Labourers, they add—

Our Brethren, the Native Preachers, are thankful for your remembrance of them; and when your Letter was read and explained to them, the tears of gratitude and love glistened in their eyes. We trust that they are pious and useful in an increasing degree.

Their following notice of Juggernaut will be read with pleasure:—

We rejoice in being able to inform you, that the providence of God still continues to concur with the designs of His grace. We are delighted to tell you, that it appears the Supreme Government have sent orders to the Local Authorities in this province for the immediate and entire abolition of the odious Pilgrim Tax, the collection of which brought the Government of our country into close and disgraceful collision with the idolatry of the people, and actually led to a participation in its support and profits. Before you get this epistle, the probability is, that some of us shall be proclaiming the Gospel at Pooree, at the large Annual Car Festival, without having it said to us any more, "If Jagganath be not true, why does your Government collect a tax from his pilgrims, and support him in all his glory?"

We are sure that you will hail this event with feelings of exultation. It will strike a doubt into the minds of the people respecting the truth of this popular idol, and the doctrines of his worship; and, at the same time, disarm the advocates of idolatry of many of their most powerful and plausible arguments for idol worship.

Some of our fellow-labourers lie at Pooree, their dust mingling with the dust and ashes of wretched pilgrims, who have, through successive ages, whitened with their bones the sandy plains of that horrid Golgotha. But before our companions fell, they laboured to bring about the measure just alluded to; and from the coming festival, when the pilgrims will most probably be admitted free, may be dated the rapid decline of that temple and establishment, which have for ages made the Province of Orissa a place of bones and skulls.

We feel encouraged by the consideration that our labours are forming the foundation of the Church of Christ in Orissa, which shall fill the land, and rise, through succeeding ages of time, in magnificence and beauty, to the praise of God; affording a spiritual home, shelter, and nourishment for myriads of immortal beings—that they are conducting those rays of light, which will increase to a noon-day of celestial glory—that they are opening the channels, which shall conduct the streams of living water to fertilize this wilderness, till it blossoms as the rose, and flourishes like the garden of the Lord.

Pp. 157, 158, 173, 352.

CHURCH-OF-SCOTLAND MISSIONS.

Calcutta — 1330 — W. S. Mackay, David Ewart, John Macdonald, Thomas Smith: Clift, As. Dr. and Mrs. Duff left, on their return to India, overland, on the 14th of November, and reached Alexandria on the 14th of December. Mr. Mackay's health failing, he visited Van Diemen's Land: in December he was about to return, very greatly restored — Pp. 177, 178, 518; and p. 120 of the present Volume.

A Youth, Mahendra Lal Basack, brought up at the Institution, was baptized on the 8th of March; and another, Kollash Chunder Mookjee, on the 15th of August—both under circumstances of peculiar interest: a third, Chandra Kumer Roy, was, in November, preparing for baptism. We quote some testimonies to the efficiency of the Institution:—

The School of the Scottish General Assembly numbers 634 pupils; boys, mostly under 14

years of age. They are all Bengalees and Hindoos, generally of the higher castes, and many of them Brahmins. They purchase their own school-books, and receive no support from the school; but the tuition is gratis. There are five Ushers, besides 12 or 15 of the more advanced scholars, who act as Assistant Teachers. The instruction is wholly in English. I examined several classes in Ancient and Modern History, Mathematics, Astronomy, and Christianity; and have never met classes shewing a more thorough knowledge of the books which they had studied. Nearly all of the two upper classes are convinced of the truth of the Gospel; and went over the leading evidences in a manner which, I am sure, few professors of Religion in our country can do. Six or seven pupils have given evidence of a Work of Grace in their heart; a few of which have made a profession of Religion.

A few weeks after, I had the pleasure of attending the Public Annual Examination of this School, held in the Town-hall—a truly noble

building. I never witnessed a better Examination. The pupils were often led away from the direct subject, by Gentlemen present; and, in every case, shewed a good insight into the subjects which they had studied. Several excellent essays were read in English, wholly composed by the scholars, two of which were of special cleverness; one in favour of caste, the other against it: that in favour of caste received some tokens of applause from the Europeans, for the talent which it displayed; but not a Native clapped: on the conclusion of that against caste, the whole mass of pupils burst out into thundering applause! This incident is worthy of note, as shewing the waning influence of Brahma. [Malcom.]

If there are any of the Ministers and Elders of our beloved native land who still have doubts of the importance or propriety of the Educational Branch of our labours, I feel assured, that could they but spend one day in the General Assembly's Institution, they would return home quite satisfied that we could not be better employed than we now are. They would not only witness hundreds of Youth receiving as much of the science of this world as is quite sufficient to emancipate their minds from the debasing doctrines of the popular theology; but they would perceive, that multitudes, born under all the disadvantages under which a deep-rooted superstition and the dogmas of an ignorant and self-interested priesthood place them, are readily perusing that Record of Eternal Life, to which we owe all our hopes for time and for eternity; and studying carefully the evidences, both internal and external, by which its truth and authority may be so readily and fully established. If we cannot do every thing at once, let us not neglect that which is already going on with so much hope of good. This has been my maxim hitherto; and now God seems about to enable us to carry on effectively what has been begun; and also to enable us to enlarge the sphere of the Mission, without overthrowing the fabric already commenced.

There is not now, with perhaps a very few exceptions, any difference of opinion among Missionaries, as to the value and importance of Education, as a branch of Missionary Labour. Even those, who, four years ago, were telling us that we could not be regarded as Missionaries at all, have, of late, become the most earnest advocates of education, on a plan exactly similar to ours: I allude to some of the members of the London Missionary Society's Mission in Calcutta. They have always had a School connected with the Mission since I came to Calcutta; but, for a time, it consisted of scarcely any others besides the Children of the Converts attached to a Native Church at some distance from Calcutta. Now, I rejoice to say, they have a flourishing school in the southern

April, 1840.

suburbs of Calcutta; and the Missionaries have, I understand, united, some time ago, in making a strong representation on the subject to the Directors at home, soliciting their approval and support of the scheme which has been commenced; and asking, that at least one of the Missionaries may be allowed to devote his whole time to the school.

The practice of the Church Missionary Society, and of the Baptist Missionary Society, is quite conformable to this mode of operation. Let us, then, go on. Let us be strengthened and sympathized with at home; and, under Divine Guidance, and with the accompanying work of the Spirit of all Grace and Truth, we may be able to do something for the building up of a Church to our Lord and Saviour in this moral wilderness. [Rev. David Ewart.]

The Young Men seem so attentive, and withal seem to have such an affection for the Missionaries, that it must be delightful to teach them. To Mr. Ewart's class I put some questions on the Evidences of Christianity, which were answered quite as intelligently as they could have been by the generality of Students in Dr. Chalmers's first class; at least, I am sure, as much so as I should have been able to answer them when I attended that class. I also heard Mr. Macdonald examine a class on the Platonic Philosophy, with which they shewed themselves well conversant; and the defects of which, as compared with the Christian Philosophy, they pointed out with all the acuteness by which the Asiatic Mind seems to be distinguished above the European.

He must have an undue distrust in the promises of God, who can see so many hundreds of Heathens listening with earnest attention to the instructions of Christian Ministers, and joining with at least apparent sincerity in the prayers which these Ministers offer for divine illumination to give efficacy to the divinely-appointed means of human teaching, and yet not feel that such an Institution is to be an eternal blessing to millions of India's degraded children. For my own part, I looked on it as the centre, from which incalculable good is destined to emanate; or rather as the channel, through which that good coming down from Heaven is destined to flow. And if the promises of God do stand sure, and if His people, both here and in our native land, be not wanting to their duty in fervent persevering prayer, the blessing will descend; and India will yet be a Christian and a happy land. [Rev. T. Smith.]

Bombay: 1828, founded by the Scottish Missionary Society; transferred, in 1835, to the General Assembly: John Wilson, D.D., Rob. Nesbit, John Murray Mitchell. — *Poonah*: James Mitchell. Mr. Aitken has sailed for this Station—Pp. 178, 179; and see, at pp. 382—384, an account of the Baptism of Two Parsee Youths, and

Church-of-Scotland Missions—

of the Great Excitement among the Parsees in consequence, with Notice of the Peculiar Circumstances of the Parsees.

From the communications of Dr. Wilson chiefly we collect the following view of the Mission :—

MINISTRY—Five adults have been admitted into the Church during the year—two Parsees, two young Armenians, and one Roman Catholic: the Communicants are 35: there are 9 Catechumens. The two Parsee Converts conduct themselves with singular propriety, and prove themselves to be intelligent and faithful, and are diligently preparing for admission to the Ministry. "To the extent of our means and capacity," the Missionaries report, "we minister, both publicly and privately, by conversation, discussion, and preaching, to all classes to whom we find access." At Ambrolie and Chaupati, the two Stations of the Society, Divine Worship is conducted every morning for the benefit of the domestics and visitors. The Lord's-Day Ministrations begin with an English Service: the attendance at Public Worship in Mahratta has in no degree diminished: that at Goozerattee Worship fell off greatly, in consequence of the opposition of the Parsees, but it had begun to recover. Much attention is paid to the religious instruction of the scholars. Dr. Wilson commenced, in April, his Third Course of Theological Lectures: for some weeks after the baptism of the Parsee Converts, a considerable number of that community still attended; but few had courage to continue, under the prohibitions of some of the powerful men of their tribe. A Meeting for Prayer is held on Thursdays: a class of Natural History connected with the Scriptures meets on Fridays; and on Saturdays the Mahratta Teachers are examined. "We are all," Dr. Wilson reports, "generally accessible to the Natives, when not engaged in active duty." The state of his health had prevented his preaching at several places of public concourse, where for many years he was accustomed to labour. Mr. Nesbit had taken two Missionary Journeys; and Dr. Wilson, with Mr. Mitchell, of Poonah, had visited the Northern Concan, of which he says—

The notes which I myself kept, and which principally refer to the situation, and circumstances, and prospects of the evangelization of the Waralis, Katharias, Kolis, and other jungle tribes, among whom we principally laboured, after leaving the coast, remain yet to be dis-

posed of. I reflect, I trust, with gratitude to God, on the signal opportunities of usefulness which were presented to us; and on the effects which appeared to follow our ministrations, in the forests and wilds which have been trodden by few sons of civilization, and, previously, as far as we can learn, not by any Heralds of the Cross. We trust that no long period will pass away, before a systematic attempt is made to continue among them the preaching of the Gospel by some duly-qualified Native.

EDUCATION—The Vernacular Schools continue to flourish: they have about 1100 scholars, male and female. The Institution continued to improve, till the excitement caused by some of the Parsees, in May, reduced the scholars from 284 to 50. At the end of the year they amounted to 120, with every prospect of gradual increase. Dr. Wilson writes—

Our accessions have principally been from among the Natives who speak Mahratta, and from our vernacular schools. The Parsees, though they have not forsaken the lecture-room, avoid the school. Many of them profess their willingness again to receive our systematic instructions; but they fear the hand of persecution and violence, which is still suspended over them. It appears to me very plain, that the Mahratta Population of Bombay and its neighbourhood is not, in general, prepared to join in any combination for the purpose of opposing the spread of the Gospel. There is much Scriptural Knowledge pervading it; and, if the Lord be entreated to shed down upon us the gracious influences of His Holy Spirit, the most glorious results may be speedily apparent.

JEWS—The Jewish Society of Edinburgh and Glasgow having furnished Dr. Wilson, on his suggestion, with the means of educating some of the children of the Jews, or "Beni Israel," in the neighbourhood of Bombay, 86 boys and 30 girls have been collected at three Stations. He reports of these children—

Their knowledge of Divine Truth, including the doctrines and narratives of the New Testament, is most respectable; and no indisposition is shewn by their Teachers, who, as Israelites, are remarkably free from prejudice, most earnestly and faithfully to labour for its increase. We received from them the most cordial welcome which you can imagine; and I had great delight in pointing them to the Lamb of God who taketh away the sin of the world. It would give me great pleasure to extend the blessing of education which they enjoy to others of the seed of Abraham, in circumstances similar to their own; and if the Assembly's Committee for the Jews, or the Edinburgh and Glasgow Societies, will give me the means of doing this, they may count on the services of our establish-

ment till such time as a Jewish Missionary make Bombay his head-quarters. The expense of education, including every charge, is exactly at the rate of one guinea a month for every 24 children; and there are now openings for the profitable employment of an additional sum equal to what I now receive. If this can be procured for us, without interfering with the immediate appointment of a Jewish Missionary for this most interesting field, we shall be most grateful. There are many Israelites, who anxiously await the result of this simple statement.

It will have been seen at p. 130, that the Committee have their eye on this community.

PRESS—At the Lithographic Press, 25,500 copies of 13 Tracts have been printed; varying from 8 to 80 pages each.

POONAH—Three converts were baptized on the 10th of November. Nimbajee, a Native, departed in the Faith. The Parsee Boys of the English School withdrew from it: only one of them had returned.

The Committee remark—

The Institution, strictly so called, in its two departments, the School and the College, has been severely tried, by the recent excitement which followed the conversion of the Parsee Youths. That influential portion of the community—the Parsees—are still full of resentment on account of the victory gained over their faith. The firm and temperate conduct of our Missionaries, however, has hitherto proved successful in defeating all their efforts: and though there are still many difficulties in their way, our Brethren are making progress, in disarming opposition, removing prejudices, and obtaining more and more the confidence of those to whom they address themselves. The prosperity of the Institution is again on the increase; and the general discussion which has arisen, drawing public attention to the work which they are carrying on, cannot fail, under God, to turn out to the furtherance of the Gospel.

Madras—1836—John Anderson, Rob. Johnstone—The Institution steadily advances, under the care of these two fellow-students, who are now become fellow-workmen. In November, there were 240 scholars on the books, and nearly 200 in daily attendance—P. 179.

GERMAN MISSIONARY SOCIETY.

Mangalore: a town on the coast of Canara—1834—Mögling, Lehner, Greiner, Loesch—Mr. Mögling removed from Dharwar, and his place there has been taken by Mr. Hebich. An Institution has been formed in Mangalore, with the view of training up Native Youth for the service of the Mission, by a course of instruction, as enlarged as practicable, but

I love these poor Hindoos, the longer I live among them, and the more I know about them. The young generation is ours, as we are very popular with them. And the Bible, the Word of Life, is the very book which they want, to be like the young Israelites who came up from the Wilderness: were it not for designing Brahmins, and other knowing people, who poison their young minds, they would read and study it gladly, with quite a delightful simplicity. They translate every word which they read into Tamul or Telooogo, under the eye of their teachers. Our success is a wonder to many, and a wonder to myself; our little flock being as it were in the wolf's mouth. God has been on our side!

On the 27th of May last, in the midst of their Great Annual Festival, I opened the school in the Cutchery, with eight or nine scholars. Then, for the first time, I saw the strength of idolatry among 15,000 people, from every part of India. But, instead of being dismayed, I was never so fully convinced that *the stone cut without hands* would break their idols in pieces, and scatter them to the winds. In the midst of seeming strength, they are becoming weaker and weaker. Our method, though slow, is sure; and will sap the very foundation of every one of their strong-holds. [Mr. Anderson.]

The caste-question is here one of great difficulty: in no other Presidency is the feeling so strong. A fierce storm from this quarter assailed the Institution: it was firmly resisted, and has passed away. The Committee remark—

We expected good to arise out of it, and our expectation seems to be realized. We may be very sure, that, by calmly and firmly adhering to the two great fundamental rules of our Missionary Institutions—the thorough teaching of Christianity, and the equal admission of all castes—though we may at first seem to suffer, by provoking the resentment of those whose prejudices may be wounded or whose craft may be endangered, we shall in the end rise in the estimation of the Natives themselves; who cannot fail to recognise and reverence the principle on which we act, while their eyes will be opened to the unsound character of that expediency which would concede truth and justice for the sake of conciliating error and pride. May the Lord enable us to stand fast in our integrity! and with Himself we leave His own cause.

sound and scriptural. Twenty-one young persons were received, to be gratuitously boarded and instructed; and Mr. Mögling was placed in charge, as being specially qualified for this service. A Female Institution has also been formed; and is under the charge of Mrs. Lehner, an English Woman, who had lately been married to Mr. Lehner. The Missiona-

German Missionary Society—

ries had an eye, in the formation of the Female Seminary, to the preparation, under the Divine Blessing, of future wives for such Native Christian Assistants as it might please God to raise up, as no proper connections could be formed by them among their Heathen Countrywomen.

The Missionaries continue to be liberally assisted by the English residents. The Collector, Mr. Anderson, has been their warm friend.

In 1837 and 1838, a few Converts were baptized; and, at the last dates, there were five candidates, who had stood firmly, in the midst of many trials already brought on them for Christ's sake.

Dharwar: 280 miles N of Mangalore—1837—Layer, Frey, Heibich—Here, also, the English residents continue to favour the Mission. A site has been granted, convenient for the erection of all needful buildings, and for the formation of a Village of 600 inhabitants. The English Authorities have entrusted to the Missionaries the organization of all the Schools in the District of Dharwar—A Sermon by Mr. Mögling produced 3700 francs: contributions were also made to the Mission, and this liberality in the rulers led the Natives to open a subscrip-

tion for the support of the Schools, which soon amounted to 1600 francs. "Oh!" says Mr. Mögling on this occasion, "if you could but send us a dozen Missionaries, we should surely not be embarrassed for their means of subsistence. If we had but faith, the Lord would grant us victory on victory."

It is stated, that the whole Mission had 6357 persons under its care, a third of whom are children. These scholars are dispersed in 189 Villages and attend 63 Schools.

The five Missionaries mentioned in the last Survey, after spending three months in England, sailed in July 1838, and arrived at Bombay, in the same vessel with the Rev. J. S. S. Robertson, of the Church Missionary Society, on the 28th of January of last year: see p. 384 of our Volume for 1838, and p. 271 of our last Volume.

In the course of 1838, the Mission was strengthened by the arrival of a Young Minister of Wuerttemberg, named Gundert, who had already laboured some time in India.

Two New Stations were to be occupied on the arrival of the five Brethren—*Hoobly*, a town in the vicinity of Dharwar, and *Onore*, a sea-port between the two present Stations.—Pp. 179, 180.

AMERICAN BOARD OF MISSIONS.

MAHRATTA MISSION.

STATIONS AND LABOURERS — *Bombay*: 1812: D. O. Allen: Elijah A. Webster, Printer; 1 Nat. As. — *Ahmednuggur*: 175 miles E of Bombay: 2000 feet above the level of the Sea: inhab. 50,000; with English Cantonments of about 1000 Soldiers: 1831: G. W. Boggs, Henry Ballantine: Amos Abbott, As.; 1 Nat. As. — *Mahabuleshwar*, in the Ghauts: Allen Graves — *Jalna*: in the dominions of the Nizam, 120 miles NE of Ahmednuggur: 15,000 inhab.: 1837: Sendol B. Munger — Mr. and Mrs. Hubbard have returned to America. Rev. Ebenezer Burgess, Rev. Ozro French, and Rev. Rob. W. Hume, with their Wives, embarked at Salem, on the 1st of April: Miss Cynthia Farrar, who had been some time at home for the recovery of her health, returned with them.

MINISTRY—In February last, the Missionaries at Ahmednuggur write—

For the two years past, we have had Public Worship in our New Chapel every Sabbath. Our congregations are large, although made up principally of persons connected in some way with us or our operations. For several months, we have noticed a growing attention in our

hearers; and, since the close of the year, we have been permitted to see encouragements which we by no means expected.

The Native Church consists of 10 members, who have in general exhibited a very proper walk.

Two Young Brahmins, brothers, in the service of the Mission, and another young man of high caste, have professedly embraced the Christian Religion in face of much opposition, and were in a very hopeful state of mind. One had been baptized. Great excitement took place among the Brahmins: they strongly objected to the books used in the Schools: the Missionaries say—

When asked to point out objectionable parts, they said that they disliked them altogether, because they were so full of the Name of Jesus Christ! If we would only take out the Name of Jesus Christ wherever it occurred, and insert the Name of God, they would have no objections.

EDUCATION—At Ahmednuggur, the Seminary was reduced to 45 Boys, but was about to be restored to 60: some of them appear deeply impressed at times on the subject of Religion. There are 5 Free Schools in the town, 2 for Girls: those

in the villages have undergone various changes; partly in consequence of the want of funds, and partly from the excitement occasioned by the awakening of the two Young Brahmins. The Missionaries write, in February—

Had it not been for the liberality of English residents here, we could not have sustained even one of our Village Schools through our recent difficulties. With their assistance, however, four of these were preserved, besides all the schools in Ahmednuggur itself. A Gentleman, residing here at the time, sent us a donation of 100 rupees; and, in a Note accompanying it, makes this remark: "I have contributed 100 rupees toward the support of the Schools; but should you find, when the subscription paper has circulated through the Station, that there is still a deficiency, I trust you will allow me to add to that; for I consider the maintenance of the Schools to be a matter of vital importance to the country." This remark, made by a Gentleman holding as high a station as any in Ahmednuggur, and anxious to promote as far as possible the welfare of the Nations of India, is calculated to encourage us much with regard to our efforts in this department.

Pp. 180, 181, 392.

The returns on this Mission are imperfect.

SUMMARY: Stations, 4—Missionaries, 8—Assistant, 1—Printer, 1—Wives of the same, 10—Female Teacher, 1—Native Assistants, 2.

MADURA DIVISION OF TAMIL MISSION.

STATIONS AND LABOURERS—*Madura*: in the Carnatic, 75 miles from the coast, and 120 W of Jaffna: a strong-hold of Idolatry: many Romanists: prevalent language, Tamil: 1834: Daniel Poor, F. D. W. Ward: 10 Nat. As.—*Dindigul*: 40 miles NW of Madura: inhab. 15,000: many Romanists and Mahomedans: 1836: Rob. O. Dwight, J. J. Lawrence: Francis Ashbury, Nat. Preacher; 7 Nat. As.—*Shevavunga*: Edward Cope: 2 Nat. As.—*Teroopooanum*: Nathaniel M. Crane: 1 Nat. As.—*Teroomungalum*: Clarendon F. Muzzy, Wm. Tracy: 2 Nat. As.—These four Stations which follow Madura are situated on as many different great roads, leading from that place as a centre—*Stations not known*: Henry Cherry: John Steele, M.D.

Dr. Steele, being threatened with consumption, made a voyage to Singapore, from which he received benefit. He was accompanied by Mr. Cherry. Mr. Todd's health and spirits had suffered so much, that a visit to his native land became highly desirable. He arrived June 19th,

with his three children; and has since, at his own request, been honourably released from his connection with the Board. [Board.

MINISTRY AND EDUCAT.—The Board give the following condensed view:—

The Brethren of the Mission, who are sufficiently conversant with the language to preach in it, take every opportunity to perform this important duty. What is called Expository Preaching, with a free use of interrogatories, is found to be most useful.

There are two Boarding Schools at Dindigul: one for boys contains 28: one for girls, supported by English Ladies, contains 10. There are 64 Free Schools, with 1828 scholars. Popery, as it exists among the Natives of South India, is more hostile to the true light, than are the Heathen themselves. Many books have been distributed. The prospects of the Mission were never more promising. The whole land is open to the Christian Missionary.

SUMMARY: Stations, 5—Missionaries, 9—Physician, 1—Wives of Labourers, 9—Nat. Preacher, 1—Native Assistants, 12.

MADRAS DIVISION OF TAMIL MISSION.

At *Royapooram*, a suburb of Madras, Miron Winslow, and at *Chintadrepettah*, another suburb, John Scudder, M.D., with 3 Native Assistants, continue to labour. Phineas R. Hunt, Printer, with Mrs. Hunt, sailed on the 30th of July for Madras. Mr. Winslow was married, Sept. 12, 1838, to a daughter of the late A. Spiers, Esq. of the Civil Service.—The average congregation, on the Sabbath, at each Station, is about 250. Dr. Scudder makes itinerating his principal duty: in 1838, he distributed, on his journeys, not less than 18,000 Portions of Scripture and 30,000 Tracts.

At Royapooram, there are, an English School for boys, and a Tamil School for girls, with 8 Village Schools: at a late Examination, upward of 300 scholars attended. At Chintadrepettah, 7 Schools contain 275 scholars, of whom 61 can read the Scriptures: a School for girls contains 8 or 9 children. It is gratefully noticed by the Board—

The expense of one of these primary schools is about one hundred rupees a year. During the year 1838, when the allowance from the treasury of the Board was not sufficient to meet the other wants of this Mission, and also continue the Schools, the Governor of the Presidency and seven other Gentlemen, most of them high in civil office, subscribed each the sum named above, for this object, as an indication of the deep interest which they feel in this department of Missionary Labour.

The Missionaries form the following

American Board of Missions—

estimate of the state and prospect of Missionary Labours at Madras :—

Though another year has passed over our heads, and many thousands of the Heathen around us have gone down to the grave without hope, we seem to have done little for their salvation. Little, indeed, has been done by any or all who are labouring here to build up Zion. The enemy may well say, "What do these feeble Missionaries?" But something is done; and, by the blessing of God, it will increase. At Madras, there is a gradual change for the better, both among the Native and European Community: perhaps there should be an exception in respect to intemperance among the Natives, which it may be feared is on the increase: but even in regard to that, it is encouraging that some alarm is felt. There is an abatement of attachment to caste and custom; and, generally, to the observances of Idolatry

among different classes of the Natives, arising from continued intercourse with Europeans—the progress of education, especially the knowledge of English—the perusal of Christian Books—and the preaching of the Gospel. The Schools in Madras, both for the East Indians and Natives, are increasing in efficiency; except the primary schools in the native language. While we still feel, therefore, the importance of having a High School for Boys and a Boarding School for Girls as soon as possible, we think there is a special call on us to do more than we have done to give the Native Free-Schools efficiency, and, if possible, to increase their number; as other Missionaries are doing nothing proportioned to the magnitude of the object.

SUMMARY: Stations, 2—Missionaries, 2; one of them a Physician—Printer, 1—Wives of Labourers, 3—Native Assistants, 3.—Pp. 181—183, 439.

AMERICAN PRESBYTERIAN MISSION.

Allahabad — 1836 — James Wilson, John H. Morrison: Mr. Wilson removed from Sabathu in January 1838, and was joined by Mr. Morrison on the 31st of May following: Mrs. Morrison had died at Calcutta, three weeks after their arrival there. The Rev. James M'Ewen and his Wife have returned home on account of health. The Missionaries Joseph Warren, James L. Scott, and John E. Freeman, with their Wives, sailed Oct. 12, 1838, for this Station—Communicants, 1 Native and 14 Europeans and East Indians—26 boys and 14 girls, mostly rescued from starvation, are maintained and instructed: in a Day School, 24 boys—P. 184.

May the following mournful reflections of Mr. Morrison stir up such of our Readers as may be conscious that they are in any degree applicable to themselves!—

Language is perfectly inadequate to convey an impression of the feelings with which I write. Here I behold multitudes on multitudes daily treading the certain road to death, without any one to tell them of the Way of Salvation. How often have I felt that kind of horror, which would strike a person on seeing the body of a man occupied by the spirit of a beast! I feel what it is to labour in the midst of discouragements from my own corruptions, the failings of the disciples of Christ, and the enmity, prejudice, and superstition of His enemies: and when I turn, in imagination, to take a view of the churches in my native land, to think how little is said or done or felt there on the subject; how little prayer there exists; how very small and insignificant a proportion of even those who profess to be the purchase of the blood of Christ,

think it worth while to attend the monthly concert; and how many of that small number appear to think that hour, coldly and formally spent there, to be their portion of the prayers to be offered on our behalf—I confess a feeling of deep desolation comes over me, which is utterly indescribable; and would be insupportable, were it not for the promises of Him who says—though we are unfaithful—*He abideth faithful; He cannot deny Himself.* Is it so? Shall we plead in vain for this one gift, which not only cannot impoverish them, but really enriches the prayers of Christians?

Saharunpur: 130 miles from Loodianah, and 105 NE of Delhi: inhab. about 40,000 — 1836 — James R. Campbell, Joseph Caldwell: James Craig, As.—Attendance on Public Worship was improving in numbers and in regularity: much time was devoted to the Bazaar Preaching, and travelling among the people—In an English School of 40 boys, there was an average attendance of 30: in a Bazaar School, 15. A Boarding School was begun with a few orphans—Cholera and famine had fearfully prevailed. Mr. Campbell distributed alms twice a-week, from a fund raised by the European residents, to 500 miserable Natives—P. 184.

Loodianah: near the Sutlej: inhab. 30,000 to 40,000—1833—John Newton, W. S. Rogers, Joseph Porter: Reese Morris, Printer—Mr. Newton conducts the Services, and visits the numerous Villages. Mr. Rogers has charge of an English School, and Mr. Porter superintends the Press: both aid, as they are able, in the Public Services—Nat. Communicants, 2—The English or High School had about 40 scholars: 4 boys

and 5 girls are boarded : a Bazaar School had 50 scholars—17,000 Tracts had been printed—Numbers were dying daily with dysentery and cholera—Doors of usefulness were opening wider and wider—P. 183.

Sabathu : 110 miles NE of Loodianah : in the Protected Hill States : inhab. 12,000, chiefly Hindoos—1836—Jesse M. Jamieson. It was designed to give up this Station ; but the health of Mrs. Jamieson making it desirable that she should live in the Hill States, they removed from Saharunpur in April 1838—Schools in and near Sabathu contain 150 boys and 28 girls : 20 of the boys are studying English : 8 boys and 2 girls are boarded.

The Board write, in reference to the Stations at Allahabad and Loodianah—

It is hoped, that, before long, New Stations will be occupied in the Doab, or country between the Ganges and Jumna, at places between the limits of these two Missions, which will constitute a third Mission. The tract of country in which these Missions will operate, is 700 miles by 400 in extent, embracing many millions of people. These several Missions might properly form Presbyteries, and be connected together as a Synod. The door is open, and the field is now waiting for the profitable employment of at least Sixty Missionaries, beside Printers and Teachers, in the part of India which is included in these limits : there are but four or five Labourers in all its extent, from other Denominations of Christians beside our own.

While the Board were writing thus, the Missionaries had been led to plant a Station at Futteghur, in the country of which the Board speak ; as will appear from what follows.

Futteghur : a small Military and Civil Station, adjoining the city of Furruckabad, supposed to contain a population of 100,000—1838—H. R. Wilson : Gopenath Nundi, Nat. As. Missionary—Mr. Wilson and Mr. Morris, destined to Loodianah, and Mr. Caldwell and Mr. Craig, destined to Saharunpur, arrived at Allahabad in August 1838. Having set forward on the Ganges, they encountered a severe storm, and suffered much from sickness : they were detained by this and other circumstances for some time at Cawnpore. Mr. and Mrs. Wilson at length set forward, and reached Futteghur on the 3d of November ; and their associates soon afterward followed. Futteghur held out such promise of usefulness, that it was determined to occupy it as a Missionary Sta-

tion. One great object in this step was the taking charge of a large number of Orphan Children. Dr. Madden, of the Civil Service at Cawnpore, had collected 50 boys and 50 girls : half of these were given to Mr. and Mrs. Wilson's care, for the formation at Futteghur of an Orphan Asylum and the nucleus of a Christian Colony. Mr. Wilson writes from Futteghur :—

On my arrival here, I found 20 orphans ready to hold out their little hands to me for aid. I could not turn them out to die, and so will add them to those coming by water from Cawnpore.

We have considered it a providential thing, that this school should be thus thrown into our hands. If we had now to commence an Orphan Asylum with new materials, at least two years must elapse, and several hundred rupees be expended, before the school would be in the state of order and forwardness in which these children are now found. They are all clothed, and have blankets, books, &c. ; besides which, Dr. Madden has paid over the balance of subscription money in his hands—the money and articles amounting in value to more than 1000 rupees.

Of Gopenath Nundi, Mr. Wilson's Assistant, the Board thus speak—

He was educated at the Scotch General Assembly's Institution, Calcutta. His thorough knowledge of English as well as of the native languages and learning, his excellent talents, his previous employment and training as a teacher in Dr. Madden's school, his consistent and high character as a Christian, would make his services of great value at any time, but especially at present, when Mr. Wilson has been providentially placed alone at a new station, with an important charge, and without having had time to acquire the language.

The designs and prospects of the Board are thus opened by them :—

Starting from Calcutta, and ascending the Ganges, you will reach Benares. This brings you but to the eastern limits of the great field which you go to occupy. From Benares, in a north-west course, distant 400 miles, is Loodianah. From the southern side of the province of Allahabad, northward to the Himalaya Mountains, the distance is about 400 miles. In this whole region there are but four Missionaries, beside the Brethren sent out by our Board.

Fifty Ordained Ministers, besides Printers and Teachers, are now wanted for this field. With those now there, that number would be small, compared with the population ; but great would be the blessings which they would convey to this part of India.

The wide door for Missionary Purposes opened in North India ; the facility of access to the

American Presbyterian Mission—

interior of Asia, furnished by the pilgrims returning from the great melas or fairs; the opportunity of bringing Divine Truth to bear directly on the large numbers of the Mahomedan Population; the perishing condition of the millions there; and the opening prospects and

favourable condition of the Mission generally, are considered by the Board as loud calls from God, in His Providence, to the Presbyterian Church, to occupy these dark places, and hasten to make known the glorious Gospel to the crowded millions occupying the Upper Ganges and its tributary streams.

Ceylon.

THE Governor, Rt. Hon. James Alex. Stewart Mackenzie, conducts the Government in such way as to conciliate and gratify the various Societies engaged in promoting the religious instruction of the Natives. The Missionaries of the American Board write—

The Governor is extremely favourable to Education and Religion. At a late Meeting of the Baptist Mission in Colombo, His Excellency attended; and made a very interesting and appropriate Address, in which he proclaimed himself an open and devoted Friend of Missionary Institutions. At a Meeting of the Wesleyan Missionary Society, held more recently at the same place, His Excellency attended; and observed, that, in attending the Meeting, he felt that he was but discharging one important part of his duty as a Christian Governor; and that it was his steady determination to patronise and promote, to the utmost extent of his power, the cause of Christian Missions in the Colony; fully aware that he could not more effectually advance the welfare of the whole population of the island. Such an example, in the Highest Authority on the Island, cannot fail to exert an important influence on the Native Mind, and ought to excite a grateful response in every pious heart.

A Missionary of another Society bears a like testimony, and holds out the example to other Rulers:—

The Local Government has manifested its liberality in a most impartial manner, in support of the interests of Christian Missions. It is greatly to be desired, that the Supreme Rulers of our extended Empire should be aware how salutary the influence of Christian Missions is on their Colonial Possessions, and how they contribute to preserve the integrity and permanence of our Foreign Territories. The cementing influence of Christianity tends, at every step, to give solidity to political institutions; and, when viewed in the light of the Gospel, it affords the most ample ground for confidence, that while Great Britain is true to the principle of the Gospel, *Freely ye have received, Freely give*, she will extend her language, her Religion, her arts, her science, and her commerce, not by might nor by power, but by the special blessing of the Almighty. The Colonial Interests of Great Britain are bound up with Missions. The Church at home should be regarded in no other light than as one grand Missionary Institution for the propagation of the Gospel.

Much may be looked for from His Excellency in aid of another Cause, which lies near the hearts of true Christians. A searching inquiry has begun into the connexion of the British Nation with Idolatry as practised by her Heathen Subjects. Facts of such an atrocious nature are disclosed, that the enlightened consciences of all who dread the judgments of God, and desire to promote His glory, will never suffer them to relax their efforts until these abominations shall have been swept away, and with them the time-serving and ungodly pretexts by which they are yet upheld. The Rev. Robert Spence Hardy, of the Wesleyan Mission, has published a pamphlet in Ceylon, in which the most painful disclosures are made on this subject; in reference to which it has been said—

There is some good reason to hope that the most desirable results will follow the publications of these painful disclosures. The Highest Authority in the island is favourable to the Christian Instruction of the Natives; and has spoken, in terms not condemnatory, of the exposure of the connexion which has hitherto subsisted between the British Government and the various systems of Idolatry. Some legislative measures are in progress, which tend to leave Heathenism to its own resources; but it is

to the expression of public opinion that we must look for that effectual and final removal of those complicated and fearful evils, which, by the wickedness or remissness of our Colonial Officers, have become so closely identified with the British Rule.

In the maritime parts of Ceylon, which were first possessed by the British, there is little or no countenance afforded to Idolatry by the Government; but for this we are probably indebted to the system introduced by our predecessors, the Portuguese and the Dutch, rather than to any care on the subject on the part of the British Authorities.

The case is very different in the more-recently acquired Kingdom of Kandy; which now, for the first time, is under European Government; and where the British Government has exerted the same authority in religious matters as was previously exercised by the Kandian King.

Of Kandy itself, Mr. Hardy says—

No person can visit the town of Kandy, the capital of the interior provinces of Ceylon, without being instantly struck by the proud attitude here assumed by Idolatry; the principal temple being guarded at night, the period at which it is most usually visited, by a soldier wearing the uniform of our Most Gracious Queen; and the roll of the tomtom being heard at all hours, from the moment that the morning gun announces the approach of day, until the echo of its evening report has died away amidst the gathering darkness of the night: and a residence in any part of the Interior cannot fail to present a continued series of similar facts, most distressing to the mind of the thoughtful Christian.

After proofs of the various instances in which the Government countenances Idolatry, Mr. Hardy thus recapitulates these instances:—

It has been stated, in the preceding pages, that the British Government of Ceylon appoints the principal Buddhist Priests of the interior province—confirms in their appointments the priests of the palace at Kandy—appoints the lay chiefs of the principal temples dedicated to the worship of the Hindoo Deities—incurs the annual expenses of Heathen Festivals—and sanctions devil-dances, invocation to evil spirits (a ceremony banished from his palace by a Heathen Monarch), in the name of our Sovereign Lady the Queen. Can it be seriously maintained that these are trifles, by those who hold the divine authority of the Word of God? It is true that there are no pecuniary advantages accruing to the British Government from these practices: but they are, doubtless, continued under the supposition that they will tend to consolidate the British Power in Ceylon; and if they are not carried on, as similar evils have been upon the continent of India, to swell the receipts of the British Government, they are intended to increase either the reverence of its name or the stability of its dominion; and where is the difference in the sin?

Mr. Hardy thus closes his powerful appeal:—

It would be out of place were I to notice at large the efforts which have been made to introduce Christianity among the Kandians; but I may be allowed to say, that, in no instance, have the people generally opposed the instruction of their children, or been averse to the commencement of Divine Service in their villages. A few days ago, I addressed a company of men and women in one of the villages of Udunuwara. The man in whose house I stood said, at the close of the Service—"The people are dissatisfied with the temple worship: they are dissatisfied with the dewala worship: they are indifferent to Christianity: they live like the brutes; but if you come again and again, and instruct us in these things, we are willing to hear, and we shall be able to learn." These sentiments are very general in the places which I have recently visited. Even so early as 1819, a Missionary wrote thus:—"On my last journey to Kandy (not the city, but the province) I visited two large Buddhist Temples, and had some interesting conversation with the priests; who do not seem much opposed to us, except from a kind of traditionary prejudice, than which nothing is more natural: but there is a dead inertness about them and their system, which would never stand against the energetic exertions of a Christian Missionary, attended with the blessing of his Divine Master. I fully believe, that, unsupported by the arm of secular power, they would fall before us like dew before the sun. The lower orders of the people, so far from appearing to defend their priests and their temples, seem rather disposed to laugh at their absurdities, when they hear them rationally exposed in their own language."

April, 1840.

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The following appear to be the Government Establishments with reference to the Ecclesiastical and School Departments :—

The Ecclesiastical Department consists of an Archdeacon—5 European Chaplains—1 Portuguese do.—2 Singhalese do.—2 Malabar do.—5 Proponents, or Preachers of the Gospel to the Natives—Registers, Clerks, &c. The Clergyman of the Dutch Church is also supported by the Government. Ecclesiastical Expenditure, 1837 : ordinary, 7924*l.* 1*s.* 2*d.* ; extraordinary, 2240*l.* 12*s.* 9*d.*

There are 36 Government Schools—Expenditure, 1541*l.*—Scholars, 2061, of whom 222 are girls. In addition, the Head Master of the Colombo Academy receives 200*l.* per annum, and his Assistant 100*l.* The incidental expenses for education, including grants to the various Missionary Societies, may be stated at 1100*l.*, making a total expenditure, on the part of Government, of about 3000*l.* per annum for educational purposes.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

The Committee of the *B F Bible Society* have learnt from Colombo, that an edition of 2500 Singhalese Bibles and 5000 Testaments has advanced at press to the end of the Psalms—The *Christian-Knowledge Society* has assisted in publishing Harte's Lectures, in parallel columns, in English and Singhalese, by grants of 55*l.* It has placed at the disposal of the Kandy District Committee, books to the amount of 40*l.*, in addition to purchases by that Committee amounting to 44*l.* 5*s.*, and has granted the sum of 50*l.* A Lending Library, of between 400 and 500 volumes, has been formed at Kandy—Grants of 100 reams of paper and 8649 Tracts have been made to the Colombo Society, by the *Religious-Tract Society* ; beside grants to individuals : 24 reams of paper and 4650 Tracts have been granted to the Cotta Society, which had distributed 12,476 Tracts in the year. To the Jaffna Society, 400 reams of paper and 8537 Tracts have been forwarded: the

Tracts issued by it in the year amount to 409,300, making a total of 1,573,242—The *American Religious-Tract Society* appropriated 2000 dollars to the service of Ceylon—The *Eastern-Fem. Educ. Society* reports—

The willingness and anxiety of the Natives to have their daughters educated afford pleasing evidence, in addition to other testimony, that, in this favoured island, a rich harvest awaits the labourer. Miss Crosthwaite's school contained 24 girls, all of the highest class of Natives, of various ages, from 25 downward. Miss Giberne and Miss Metcalfe arrived in the middle of March. A school for the burgher children, or descendants of Europeans, was opened by Miss Giberne, April 5th ; and at the date of her last Letter, April 23d, she had one boarder and twelve day-boarders, with the expectation of several others, and was already desirous of a Helper. Miss Metcalfe is to assist in the schools established by the Wesleyan Missionaries at Jaffna.

Pp. 185, 186.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

Colombo : with 6 Out-stations—1812—Ebenezer Daniel, Joseph Harris : 5 Nat. As.—Mr. Harris and his family arrived Nov. 2, 1838. Mr. Hendrick Siers died on the 9th of June of last year—In more than 45 places in the island, besides occasional journeys, is the Word of God made known : the communicants are 135—Day Schools, 17 ; with upward of 500 children : exclusive of Sunday Schools—P. 186 ; and see, at p. 64 of our present Volume, a notice of the death of Mr. Siers.

We have still the satisfaction gratefully to report continued progress. The earnest and persevering exertions of our brother Daniel have

been followed by tokens of divine approbation : between 30 and 40 individuals have been baptized. Nor have the labours of the press been neglected : besides his engagement in revising the Singhalese Scriptures, Mr. Daniel has published several Tracts, some of which, designed to expose and refute the errors of Popery, have excited considerable interest.

A new Station has been formed, about five miles from Colombo, where a church of twelve members has been formed, over whom a Native Pastor has been placed, who is continually occupied, in that village, and seven or eight others ; both publicly, and from house to house, preaching and teaching the Lord Jesus.

[Report.

I have been a journey of nearly 50 miles into the interior. I found the people in the most deplorable spiritual condition. For a range of fifty miles in length, and I suppose an equal extent in breadth, not a Singhalese School nor Protestant Place of Worship was to be found. In some places, the people had never heard of God the Creator; nor had the Name of the Saviour been proclaimed from the foundation of the world.

The Governor is disposed to befriend Missionary Operations. I have had two or three interviews with him lately on behalf of the Rodyas and Vedhas—the most despised and neglected castes of the island, who appear to be shut out from any intercourse with other people. His anxious desire is, that instruction should be communicated to them; and I believe he would co-operate with any Missionary in the work.

[*Mr. Daniel.*

Into the village jungles Mr. Daniel is now accustomed to penetrate. Fixing himself in a central place, he is obliged to go from house to house, and, by such means, endeavour to rouse

the lethargic spirits of these half-savages.

I am left here (at Colombo) to preach to the burghers, the soldiers, and, by interpretation, to two congregations of Singhalese. The first of these classes are good English scholars, and, with a portion of the English residents, form a tolerable congregation, morning and evening, on the Sabbath; but their indifference to religion is awful, and their attachment to vanity very obstinate. They require the most argumentative preaching, and the most solemn and penetrating appeals.

Buddhism, when well understood, being a complicated metaphysical system, full of philosophical querulousness, and ending in an erasure of the Divine existence, has, from the very discussions which it has provoked, set the minds even of those who have no connexion with it upon the ferment; and proof is required of what you advance, and sanctions weighty enough to inspire awe and apprehension. When you preach in this way, you are listened to with great attention.

[*Mr. Harris.*

CHURCH MISSIONARY SOCIETY.

It affords the Committee very lively satisfaction to report, that the good feeling with which this Mission has been uniformly characterized still continues to prevail among the Missionaries. The Rev. Joseph Bailey, referring to the Twentieth Annual Meeting of the Missionaries in September 1838, states—"The peace and harmony and brotherly love which we have often had to record, have prevailed, during our past Meeting, to as great an extent as on any former occasion. To the Lord be all the praise!"

His Excellency the Governor has shewn himself very favourable to the Mission ever since his arrival in the Colony; and made a donation to it of 25*l.*, from Government, for the purpose of enabling it to extend its Schools. [*Report.*

Mr. Bailey has since made a similar Report of the Twenty-first Annual Meeting as of the Twentieth; and adds—

A review of the Stations shews a considerable increase, during the past year, in the most important branches of Missionary Labours. *

Cotta: 6 miles SE of Colombo: inhab. 4500—1822—Joseph Bailey, John F. Haslam: J. A. Bulmer, As.; 3 Nat. Cat., 29 Nat. As., and 4 Nat. Schoolmistresses. Mr. and Mrs. Haslam arrived on the 7th of January of last year: she did not long survive, but departed in peace on the 24th of March. Mr. Bulmer reached Cotta on the 20th of May. The Rev. James Selkirk arrived at home, on a visit for health, on the 11th of June. Communicants are 29. There is an increase of attendants, during the year, of nearly

300; making a total of 1040, meeting in 18 Congregations—In 25 Schools there are 703 boys and 240 girls; and in the Seminary, 24 Students—14,226 Books and Tracts, both in English and Singhalese, were distributed in 1837; and, in 1838, the number was 20,668—Pp. 187, 271, 309, 352; and see, at pp. 353, 354, an Obituary of Mrs. Haslam.

It will be seen, from the following communication by Mr. Selkirk, that the Schools have much increased since the Return given above, which is that of the Society's last Report:—

I have much pleasure in reflecting on the flourishing circumstances of the Cotta Station, and particularly on the state of the Schools. On Christmas Day last, when Mr. Bailey preached and made a Collection for the Society, there were present nearly 1200 children. In the Cotta Schools, twelve years ago, when I first came among them, there were about 160 children, of whom not more than 20 were Girls. Now there are nearly 1200, of whom at least 230 are Girls; and some of the elder ones, who were first admitted into the Cotta Schools, are now themselves Teachers, and have hitherto given us the greatest satisfaction. There is nothing that I regret so much as leaving the Cotta Schools; and I believe the regret is mutual, as I have received from the Masters, and others connected with the Station, a proof of their regard and friendly feelings toward me, which I shall highly value as long as I live.

The affectionate tribute of respect, to

Church Missionary Society—

which Mr. Selkirk refers, was signed by 36 Catechists and Schoolmasters, who accompanied their Address with a present of 112 rix-dollars, or eight guineas; as they express themselves—

For purchasing a Watch, which may serve to prevent the recollection of us from ever being entirely obliterated from your mind.

Of the Girls' Schools, Mrs. Bailey gives a very satisfactory account :—

In my last Letter, I gave you rather a gloomy statement of the Native School under my superintendence. I am now thankful to inform you, that it is in a very flourishing state, and has been so for some time. I have 68 day-children and 25 grown-up girls on Lord's Days, making in all 93. The conduct and behaviour of these dear children give me the greatest satisfaction. We have not had a thing stolen during the last two years; and I have every reason to hope that they would feel that they were committing a great sin, in taking what is not their own. Another pleasing feature is, that the parents of the children are now as desirous that their children should be instructed, as they formerly shewed themselves opposed to it.

This may arise, in some measure, from observing that Girls who have been taught in the School are now enabled to support themselves in a respectable manner.

I trust that, by the blessing of God upon our labour, the seed which we have sown has not been altogether in vain. Many of the elder girls appear deeply interested in those things which are able to make them wise unto salvation. A very pleasing instance of this was brought to me, a short time ago, by one of our Catechists, who was informed of it by the mother of the girl. The girl was extremely ill, and the mother sat by her couch, weeping. She said—"O mother, don't cry! I am not afraid to die; for I feel now such love in my heart to the True God and Jesus Christ, that I feel sure, that, if I die, God will take me to heaven."

Of the Institution it is reported—

The Annual Examination of the Institution was attended by the Governor; at the conclusion of which, His Excellency expressed his satisfaction at the progress which the Youths had made in their various studies, and exhorted them to renewed application. The Governor afterward gave a book each to four of the most promising students.

Kandy : 80 miles ENE of Colombo—1818—Wm. Oakley: 4 Nat. Cat., 13 Nat. As., and 1 Country-born and 2 Nat. Schoolmistresses—Communicants, 20—In 11 Schools, there are 262 Boys, 33 Girls, and 6 Seminarists—P. 187.

My duties are continually increasing upon

me, and my health is in a slight degree suffering; but I cannot remain inactive, when so much work is to be done. God has opened a wide door in this place. Almost every family in the town—Mahomedan, Heathen, and Christian—is willing to see me and my Catechists. I hope, by the help and blessing of God, that we shall be enabled to improve the opportunities thus mercifully afforded us. Never, I believe, were appearances so favourable in Kandy as at present. My Catechists labour very diligently, and are a great comfort to me. I have now 11 Congregations, 13 Day Schools, and 3 Sunday Schools. In 6 families in the town, we are accustomed to hold occasional Meetings for prayer and exposition of the Holy Scriptures, to which many of their neighbours are invited. Twice in the week, persons come to my house for instruction—Tamil People on Tuesday Morning; Singhalese People on Friday Morning. There is, I think I may say, a decided change in the town: a gradual improvement is perceptible. [Rev. W. Oakley.

Of a Singhalese admitted to Baptism, it is said—

He brought a very large collection of native books on Astrology, Devil-worship, &c.; saying that he had fully determined to give up all his old practices, and wished to have his books destroyed, lest they should prove temptations to him or his children. His knowledge of the Christian Religion is very correct, and he appears to be very serious. The testimony borne to his character by his neighbours, some of whom are very angry with him for having forsaken his old religion, is very satisfactory. "Before he embraced your religion," said they, "he was a very bad man—a conjurer—devil-worshipper—and almost every thing else that is bad, and we were all very much afraid of him; but now he is kind and gentle, and injures no one; and he often speaks to us about your Religion." This testimony was privately given to two of the Catechists, who visited his village about a fortnight before his baptism.

Baddagame : a village 12 or 13 miles from Galle—1819—Henry Powell: 1 Nat. Teacher; with 19 Nat. As., and 3 Nat. Schoolmistresses. Mr. and Mrs. Trimmell left in November 1838, on account of ill health, and reached home on the 23d of April. Mr. and Mrs. Powell landed, with Mr. and Mrs. Haslam, at Colombo, on the 7th of January—Communicants, 5. Average Morning Congregation, about 400; of whom 70 are adults, and the rest children—The Seminary has 12 Students: there are 11 Boys' Schools, with 527 scholars; and 1 Girls', with 132—Pp. 188, 270, 271.

Of the state of the people, the following painful notices occur :—

The apathy which prevails, and the utter unconcern about Religion in our neighbours generally, is truly distressing.

It is awful to consider that we are surrounded by a nominally Christian Population, of which there is not probably one family, unless connected with us, which abstains, on religious principles, from the practice of devil-worship.

Of the Girls' School, Mr. Trimnell remarks—

Their attendance has been regular, their behaviour orderly, and their progress in knowledge very satisfactory. The chief thing which we have to lament respecting them, is the want of decided conversion of heart to God. They gain a knowledge of the Truth, and, we doubt not, are convinced—such of them, at least, as have been at School for some years—of the falsehood of Heathenism. But when they leave the School, and become married, as many of them do, to Heathen Men—not by choice, for the marriage contract is always made by the parents—they cease coming to Church; perhaps go to distant villages, and become indifferent to all religions. This is not, however, always the case; for we have been pleased to find some, who have married and gone to live in other villages, continue to read the Scriptures and Tracts, with which they have been furnished when leaving the School.

Nellore: near Jaffna: inhab. 5000 or 6000—1818—Joseph Knight, W. Adley, F. W. Taylor: 3 Nat. Cat., 1 School Inspector, and 15 Nat. As. Mrs. Adley died on the 29th of June. Mr. and Mrs. Taylor arrived on the 1st of July. Mr. Knight, on his return overland to Nellore, left London, with Mrs. Knight, on the 17th of January last: they reached Malta on the 5th of February—Communicants, 79—In 12 Schools, there are 556 Boys and 21 Girls—The distribution of Tracts amounted, in the year, to 409,300: the Scriptures have also been widely circulated. “Both Tracts and Scriptures,” the Missionaries remark, “are willingly received; and, to a large extent, read”—Pp. 188, 480; and pp. 63, 175 of the

present Volume.

Not a few are the proofs that Heathenism is losing its hold on the affections and the interests of the people. Though, from various causes, there has been a considerable increase of expenditure in the district, chiefly arising from extensive works of Government and evident growing prosperity among the people, yet the temple revenues have greatly failed; and the holders of these, in two of the largest and most celebrated temples in the district, are both, with their families, reduced from affluence to comparative poverty. [*Missionaries.*]

The hopeful death of a Youth trained in the Seminary at this Station, and subsequently in the Cotta Institution, is thus related:—

He was an orphan, having lost both his parents. His relations were Romanists, and they used every persuasion to induce him to see the priest: but he was firm in refusing their repeated solicitations, and begged them to send for me; which they delayed to do, and I thus lost the opportunity of an interview with him. His last expressions intimated his hope of being saved entirely through the merits and intercession of Christ, and he requested his relations to send for me, that he might have Protestant burial. His request was attended to; and the impression made by his conduct on some of his friends was such as to call forth the rebuke of the Roman Priest. Thus another has, I would hope, been taken from the prey of the spoiler; and safely housed, where death and the curse, and sin and sorrow and pain, are no more for ever.

Summary of the Mission.

Stations, 4—Missionaries, 7: at home, 2—Lay Agent, 1—Native Catechists and Teachers: male, 89; female, 9—Communicants, 133—Attendants on Public Worship, 2418—Schools, 60: Seminaries, 3—Scholars, 2773; being 42 youths, 2315 boys, and 416 girls.

The Bishop of Madras, on returning from his Visitation in Ceylon, has conveyed to the Committee his full satisfaction with the state of the Mission.

WESLEYAN MISSIONARY SOCIETY.

SINGHALESE DIVISION.

Colombo: Dan. J. Gogerly: John Anthoniez, As. Miss.; Salaried Teachers, 10: Members, 89: Scholars, 590—*Negombo*, 20 miles N of Colombo: W. Bridgnell: C. Wijesingha, Daniel D. Pereira, As. Miss.; Salaried Teachers, 30: Members, 222: Scholars, 847—*Kandy*: Rob. Spence Hardy: John A. Poulier, As. Miss.: Members, 23: Scholars, 65—*Caltura*, 27 miles S of Colombo: Thomas Kilner: John Parys, As. Miss.; Salaried Teachers, 16: Members, 122: Scholars, 918—*Galle*,

75 miles S of Colombo: Elijah Toyne: D. L. A. Bartholomeuz, As. Miss.; Salaried Teachers, 14: Members, 77: Scholars 678—*Matura*, 100 miles SSE of Colombo: W. A. Lalmon, As. Miss.: Salaried Teachers, 15: Members, 108: Scholars, 582—*Dondra*, *Goddapitya*, and *Moruwa-Korle*: Charles de Hoedt, P. G. de Silva, As. Miss.; Salaried Teachers, 3: Members, 23: Scholars, 55—Pp. 189, 190.

Buddhism in Ceylon is on the wane. Respect for the priests is very considerably diminished.

Chambers Missionary Society—

nished, and is daily diminishing: formerly the "attuwawes," or expository parts of their sacred books, were regarded as of equal authority with the text; but now, when the innumerable and glaring absurdities contained in these "attuwawes" are pointed out and exposed, the priests give up their former pretensions, and maintain that nothing is an authority with respect to Buddhu and his doctrines but the "three pitakas," containing the discourses of Buddhu. The people have, in many instances, conceded yet more; and gone so far as to say that there is an infinite unoriginated Being—GOD—but that he has transferred his authority to Buddhu. [Mr. Gogervly.

SUMMARY: Stations, 9—Missionaries, 5—Assistant Missionaries, 9—Salaried Teachers, 88—Members, 669—Scholars, adults and children, 3735.

TAMUL DIVISION.

Batticaloa, on the east coast, N of Matura: George Hole: Sol. A. Valloppullee, As. Miss.: Salaried Teachers, 12: Members, 28: Scholars, 497—*Trincomalee*, 75 miles N of Batticaloa: Ralph Scott: John Mattheiz, As. Miss.; Salaried Teachers, 6: Members, 25: Scholars, 223—*Point Pedro*, at the northern extremity of the Island: John Katts, As. Miss.; Salaried Teachers, 11: Members, 15: Scholars, 375—*Jaffna*: Peter Percival: John Hunter, John Philips Sanmuggam, As. Miss.; Salaried Teachers, 18: Members, 66: Scholars, 750—P. 190; and see, at pp. 384, 385, a notice of the Influence of Heathen Mothers.

AMERICAN BOARD OF MISSIONS.

STATIONS AND LABOURERS—*Tillipally*: 1816: Benj. C. Meigs: 10 Nat. As.—*Batticotta*: 1817: James Read Eckard, Henry R. Hoisington: Nathan Ward, M.D.: Henry Martyn, Seth Payson, Nat. Preachers: 16 Nat. As.—*Oodooville*: 1820: Levi Spaulding: Nath. Niles, Nat. Preacher; 7 Nat. As.—*Panditeripo*: 1820: 2 Nat. As.—*Manepy*: 1821: Eastman Strong Minor, Printer; 4 Nat. As.—*Chavagachery*: 1833: Sam. Hutchings: C. A. Goodrich, Nat. Preacher; 5 Nat. As.—*Varany*: George H. Aphorp: 4 Nat. As.—6 Out-Stations—Eliza Agnew, Sarah F. Brown, and Jane E. Lathrop embarked at Boston, on the 30th of July, in the same vessel as Mr. and Mrs. Hunt of the Madras Mission—Pp. 191—193; and p. 64 of this Volume.

SUMMARY—Stations, 7—Out-stations, 6—Missionaries, 6—Physician, 1—Printer, 1—Female Assistant Missionaries, 10—Native Preachers, 4—Native Assistants, 48.

SUMMARY: Stations, 4—Missionaries, 3—Assistant Missionaries, 5—Salaried Teachers, 47—Members 134—Scholars, adults and children, 1845.

The Schools conducted by Mr. Percival, in Jaffna, are of a character superior to Native Schools in general, and have the approbation and praise of all classes of the inhabitants. To assist Mr. Percival in carrying out his extensive plans of Female Education, the Ladies' Society for Promoting Female Education in China and the East have sent out a Young Lady, qualified to take charge of the higher classes in the Female Schools. A Boarding School for Hindoo Girls, intended for Teachers, has been commenced in Jaffna, and another in Trincomalee.

[Report.

The Rev. Daniel Poor, American Missionary, bears the following testimony to the School:—

On looking into the state of your School-Establishment, after an absence of nearly three years and a half, I see ample reason to rejoice, 1. That a reproach has been rolled away from the Wesleyan Mission in Jaffna. 2. That the only unfavourable bearing of our [the American Mission's] School Operations, namely, the mental elevation of the Country to the detriment of the Town, is now removed. 3. That you are laying a firm, not to say the only, foundation for the successful preaching of the Gospel to the Heathen. And, finally, 4. That the inhabitants of Jaffna, but more especially the descendants of Europeans, of every grade, (whose condition demands peculiar commiseration,) are now so amply furnished with the means of Christian and Scientific Education.

PROCEEDINGS—The following view of the proceedings in the Mission is collected from the communications of the Missionaries at the beginning of last year:—

There has been, on the part of some members, a more than usual growth in grace and knowledge. Some instances of decision of Christian character, and steadfast adherence to the faith of the Gospel, have occurred, which have given us much satisfaction. Several instances have also come to our knowledge of our church members being more than usually engaged in conversing with their friends, and urging on their attention the subject of Christianity: and we have been pleased to learn, that, in some cases, their influence was successful in subduing the opposition and removing the prejudice which had been manifested against the truths of the Gospel.

Ten persons were lately admitted to the church at Oodooville: nine of these were members of the Boarding-School for Girls. There is a considerable number of inquirers, chiefly at Batticotta, Oodooville, and Manepy, for whose eventual conversion we have much reason to

hope. The number of Native Members in the Mission Churches is 319.

The Schools have been as yet only partially renewed. So much ruin could not be repaired at once. There are 51 Free Schools, containing 1824 scholars: before the reduction, there were 187 schools, and about 7000 scholars: 19 of the Schoolmasters are members of the church. The number of Boarding Scholars in the Mission is 260: 95 of these are females, in the schools at Oodoville and Varany: 148 are youths in the Seminary at Batticotta, and 17 in the School preparatory to the Seminary. A class of 44 boys was received into the Seminary in October. Twenty-eight pupils in the Female Boarding-Schools and Fifty-eight in the Seminary are members of the church. Forty-four who have been educated in the Mission Boarding-Schools have been married to Christian Husbands, and all but four are still living.

The printing establishment at Manepy has four presses in use, and employs 70 Natives. The volumes printed in the year 1838 were 39,000—the Tracts, 493,000—the pages in Tamul, 17,649,200—the pages from the beginning, 45,440,600. The volumes bound were 25,463.

There is, probably, no instance of the employment of the press in connection with Mission Operations, which has afforded better evidence of its importance and utility. It is now the leading establishment, in respect to the amount, missionary character, and variety of its publications, in Southern India: and there is no prospect that the demand upon it will be at all lessened, by the operation of the large establishment at Madras. By its workmen, the establishment affords an interesting field for moral culture, and one nearly as hopeful in respect to conversion as any other in the district. The workmen are daily assembled for reading the Scriptures and prayer; and they are required, by the regulations of the establishment, to give close attention to their work during the day, which is a situation favourable for the silent operation of truth. There are among them twenty church members, and about the same number of professed inquirers. Among the remainder there is probably not one who has a sincere belief in idolatry, or who would heartily undertake its defence; and probably three-fourths of them have a prevailing conviction that Christianity offers the only means of salvation.

Indian Archipelago.

Religious-Tract Soc.—To *Batavia*, grants have been made of 72 reams of paper with publications, in value 96*l*. There had been printed 13,684 Tracts in Malay or Javanese, and 1000 Ten Commandments in Chinese: 11,493 Tracts had been distributed in *Batavia*, and others sent to various islands—P. 193.

Eastern-Fem. Educ. Soc.—Miss Thornton, assisted by Miss Hulk, continues her

labours at *Batavia*: there were 19 Boarders and 10 Day Scholars under their care: applications for admission were very numerous: she expected immediately to fill three new rooms which were to be built. The arrival of Miss Combe will enable her to accomplish a long-cherished plan of establishing a Chinese Boarding-School, for which preparations were already in progress—Pp. 193, 194.

Baptist Miss. Soc.—At *Samarang*, in Java, the Rev. Gottlob Bruckner is still constantly employed, so far as his strength will permit, in efforts to promote the spiritual benefit of the Native Population, by familiar conversation, and by circulating Tracts and Portions of the Holy Scriptures. A copy of the Javanese N. T., sent by him to the Interior, had fallen into the hands of one of the Native Princes, who perused it with great diligence, and professed to feel much admiration for the character of the Saviour—P. 194.

Few, if any, of the Missionaries of our Society have had to bear up, for a series of years, under more heart-sinking discouragement than Mr. Bruckner, who has long been our only agent in this fertile and populous island. With

the prophet, he has reason to cry, *I have spread out my hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts.* How far the peculiar circumstances under which the indigenous population of the island are placed, in relation to their European Governors, may operate in strengthening the natural aversion of the heart from the doctrines of the Gospel, we pretend not to determine: undoubtedly, the state of things is far less encouraging than at the time when our Missionary Brethren enjoyed the friendly protection and encouragement of the truly estimable British Governor, the enlightened and amiable Sir Thomas Stamford Raffles.

[*Committee.*]

London Miss. Soc.—The Rev. W. H. Medhurst and Mrs. Medhurst arrived on the 5th of November 1838, from their visit home. Mr. Young proceeded to

China in the same vessel, in order to recruit his health—The English and Malay Services had been continued: 4 Malays had been baptized; and one died in peace. Mr. Lucas Monton has laboured among the Portuguese—The Chinese Scholars have been reduced from 40 to 30; the Malay Scholars, 8 in number, and from 30 to 40 English Sunday-Scholars, afford much encouragement—16,806 Chinese and Malay Publications have been printed, and 11,493 put into circulation—P. 194.

American Board—The Missionaries now in these seas are Elihu Doty, Jacob Ennis, Elbert Nevius, Wm. Youngblood, Fred. B. Thomson, and William J. Pohlman; with their Wives, and Miss Azula C. Condit—The Missionaries, stated in the last Survey to have embarked in May 1838, arrived at Singapore about the middle of September. Mr. Ball and Mr. Wood settled there. Mr. Thomson and Mr. Pohlman were to join the Mission in the Archipelago—Mr. Doty, who was at Singapore at the time of their arrival, proceeded to Borneo, accompanied by Mr. Pohlman, to examine the district between the Sambas and Pontiana Rivers, which it was proposed to make the sphere of labour for the Mission. They were absent about seven weeks, four of which they spent in Borneo. During this time, they travelled on foot about 170 miles, from Sambas River in the north-west to Pontiana River in the south-west; going about 60 miles into the Interior. They returned to Singapore on the 3d of December—On that day, Mr. Nevius and Mr. Youngblood wrote from Batavia, that they were on the eve of proceeding to Singapore, in order to join Messrs. Doty, Thomson, and Pohlman, and to sail with them for Borneo—Meanwhile, Mr. and Mrs. Ennis had visited a part of the Archipelago, not subject to the Dutch Government, and lying eastward of Java. The month of September and part of October they spent on Bali, near the eastern extremity of Java: there they were most hospitably entertained by the rulers of the several Principalities which they visited; and found a comparatively well-cultivated and well-governed country, with a manly, energetic, and apparently inquisitive and docile population. As the population is dense, amounting to from 700,000 to 1,000,000, and the climate salubrious, it was thought by Mr. Ennis to present an important and inviting field for Missionary Labour. Mr. and Mrs.

Ennis were to follow their Brethren to Borneo; which is the only island in these seas under the authority of the Dutch, where permission is allowed to Missionaries, except Dutch, to settle—P. 195.

At length there is a prospect, through the gracious favour of our Lord and Saviour, that this Mission will find a home and a permanent field of labour in Netherlands India: and, so far as yet appears, the field is one of the more promising in that part of the world; though still of such a nature, that our faith and patience may be long tried before we are allowed the joy of putting in the sickle. But the promise of reaping, if we faint not, is sure. [Board.

American Episcopal Missions—The Rev. Henry Lockwood left Batavia, in May 1838, on a visit to Macao and Canton, chiefly for the restoration of his health: he returned early in November, but with no permanent improvement, as he was compelled with the same view to revisit America: he left on the 6th of April; and arrived at New York, by way of London, on the 5th of September—Dr. and Mrs. Boone have continued in Batavia, prosecuting, with the help of a Chinese Teacher, the objects of the Mission—P. 195.

The Chinese School has 30 boys and 7 girls: the time given to their instruction has been felt to be among the most profitably-spent hours of the year. The Girls, under Mrs. Boone's care, have just begun to read the Testament in Malay; and one class of the Boys have been reading it about half the year, and another has commenced. We have much reason to believe that the blessing of God has attended the instruction which these children have received.

There is one circumstance especially unfavourable. All the elder scholars are invariably taken away just at the time when they have become prepared to receive the most benefit from our instructions—the Girls, to be shut up at home, after a Chinese custom with the young females, and are not permitted to go out any more till after their marriage—the Boys, to assist their fathers, or otherwise to obtain money, which is the engrossing object of estimation in the mind of a Chinese. A remedy for this evil, to a partial extent, might be in our power, provided we were in circumstances to take these children, on their leaving the Native School, entirely under our own care, until prepared to become useful assistants in the Missionary Work, or, at least, till they become so far advanced in Christian Knowledge, as to give greater security of being permanently influenced by it. The annual expense for each child would be about 30 dollars.

[Missionaries, Jan. 1839.

The liberal assistance of Ladies in

South Carolina has led to the beginning of this plan: 13 or 14 children, boys and girls, have been received, the parents surrendering them for five years. to be

educated in the Chinese and English Languages, and in the knowledge of the Christian Faith.

(The few remaining Divisions of the Survey will appear in the next Number.)

Biography.

OBITUARIES OF TWO SEMINARISTS IN CEYLON.

JONATHAN MAGEE;

Of the American Seminary, at Batticotta.

Nov. 12, 1836. Jonathan Magee, a member of the fourth class, died this morning very suddenly. Circumstances attendant on this death are worthy of notice, as furnishing illustrations of some of the predominant superstitions of the country.

He died in the class-room; and, as the people say, in "pancham," that is, on one of five inauspicious days; which circumstances are sufficient, in many cases, to cause the house where the death occurs to be vacated for a season, and sometimes to be entirely destroyed. The "panchami" are divided into three parts, denominated the first, middle, and last. A death on the first is the most inauspicious: on the second, it is somewhat less so; and a death on the last, in a house, would only cause a temporary vacation of it. A death in the first division is a sure indication of dreadful mortality in that house or place, should it continue to be inhabited; the class-room, in the present case, was not vacated, even for a night: as no other death has occurred in the class, a blow has undoubtedly been struck at this superstition.

A variety of other reasons are given by the people for these sudden deaths. A devil formerly occupied these premises; but when the Missionaries came and refitted the buildings, he was driven from place to place, till the only refuge left for him was a cotton-tree which grew in the dining-room, passing up through the roof. As our numbers increased, we were obliged to cut down this tree: the devil being thus unceremoniously dislodged, entered the seminary rooms, and begun his own work.

Again it is said, that this sudden mortality is the result of an evil omen, manifested some months since in the upper room of Otley Hall. An owl took refuge there for some days, which was at length killed. The character of the omen, in such a case, depends on the position of this prognostic bird, and on the manner of its flight. It is wisely supposed that there must have been evil in the present

case. Hence the calamitous death.

The western part of the quadrangular inclosure of a native house is held sacred, and does not form a part of the proper residence of the family: it is usually nothing more than a verandah, opening into the court in the centre. The household offerings to the gods are made in the south-west corner. To sleep in these parts is death. The south-west part of the Seminary inclosure was formerly a chapel, afterward the school-room; and at the commencement of this term, the large room was divided into two, which became class-rooms, where the fourth and fifth classes sleep, recite, &c. This also accounts for the mortality in these two classes.

Other equally wise sayings are current among the people; but these are sufficient to illustrate the variety and nature of the superstitious notions with which we have to contend at every step.

Magee was a very interesting boy. He was converted about one year since, and was active and consistent as a Christian to the time of his death, being much beloved by his teachers and class-mates. The following account of him was furnished in Tamul, by a member of the Seminary who is from the same village. It has been fully confirmed by the testimony of others. Before he entered the Seminary, he was an opposer of Christ, and His religion. He entered in October 1835. His mind was soon changed; so that, during his first vacation, he talked with his parents, and told them, "The gods whom we have worshipped to this time are false, and it is dangerous to believe in them." He spake many words against the religion of his parents: "If you," he added, "continue in this state, you cannot get to heaven, but must go to hell." To prove this, he read a portion of Scripture, and then entreated them, saying, "Believe Christ: follow Him. If you do so, you may enjoy heaven." His parents replied, "Son, it is not lawful for you to revile our gods, whom, till this time, we have worshipped and believe." Magee said, "Whatever things you tell me, I will not believe."

I am going to join the church of Christ."

At this his father was displeased, and forbade him doing it for the present; saying, "If you leave the worship of Siva, and embrace this New Religion, our relations will forsake us, and the people will mock us. If you wish to become a Christian, you may do it after you have left the Seminary and become older. You are a little boy: you need not join the church now. With these things in mind, Magee returned to the Seminary, having no further argument with his father. He soon after joined the church, of which he informed his father by a Letter. The father read the Letter, and reported the same to his mother.

The next vacation, Magee feared to go home, and took refuge with a schoolmaster near by. The master took him to his father's house. His parents would not, at first, speak to him. The boy seeing this, fled to the schoolmaster, who still remained there. The schoolmaster seized the stick, and prevented the beating of the boy. Magee spoke to them so mildly, as to assuage their anger. His parents then told him, that henceforth he should live with the Missionaries, and should never see their faces. According to their word, he never returned to them, but, before another vacation, went to dwell with Jesus Christ, whom the Missionaries preach. After his death, his father came and carried the corpse to his house. His friends requested him to call a Brahmin, to perform appropriate funeral ceremonies, and to burn the body. To this the father did not consent, but buried the body without ceremony. [Rev. H. R. Holington.

DIONIS;

Church Miss. Seminarist, at Baddagame.

March 6, 1839—It is my painful office this day to record the death of one of our Seminary Boys. He was attacked with dysentery on the 20th ult., and on the 22d was removed by his friends to his native village, about two miles and a half distant from Baddagame. Here his disease assumed a more virulent character. A Singhalese Doctor having been called, and his remedies having rather increased than mitigated the disease, his friends applied to me for assistance, and I attended him afterward. By the blessing of God on the means which I employed, nearly all the dysenteric symptoms were removed, and I began to hope for his recovery; but an extensive exulceration of the bowels having previously taken

place, mortification at length ensued, which terminated his existence at half-past five yesterday afternoon. Dionis was a boy who had very much recommended himself to my attention. He was about thirteen years of age; and was elected into the Seminary, by Br. Selkirk and myself, a few days after my arrival at Baddagame. At the examination previous to that election, Dionis particularly distinguished himself, both as to general and religious knowledge. He had been educated from his infancy in one of our Schools, and bore the character of a very obedient and promising child. From his residence in the Seminary, which was only about six weeks, I could not of course know much of him; yet I found him, in that brief space of time, to be a boy of very superior abilities, and of patient and unwearied application, joined with a course of blameless and exemplary behaviour. There was an amiableness and sincerity about the lad, which at once secured my regard, and which made me love him the more as my knowledge of him increased. During his illness, I visited him once or twice a-day; which, though I had to walk the whole distance, and it interfered now and then with other engagements, I felt it my duty to do. In these visits I had several conversations with him, which convinced me that he had not been taught by us in vain; and that he had not only imbibed clear views of the doctrines of Christianity, but also knew something of the comfort and happiness to be derived from them. In one of my visits, I asked him how his thoughts were chiefly occupied during his affliction. He said, "In praying to God"—that he had been praying to Him all the day, and he hoped that he should continue to pray to Him while life was granted. I encouraged him in this; and exhorted him to resign himself to God's will, whatever that might be. He said, he tried to feel resigned, and he hoped he was so. On the morning of his death, I asked him "Dionis, now, supposing you were to die, what are your hopes respecting your condition after death, and on what are they founded?" The following was his reply: "I hope that God, of His mercy, will take me to His everlasting kingdom, through Jesus Christ."—About five minutes before his death, as I have been informed, he seemed sensible of his approaching dissolution; and called his mother and friends around him, to bid them farewell. He then told them

—addressing himself particularly to his mother—not to weep for him; that he felt very happy, and was sure he should be happy for ever; and he thought it was very wrong to mourn for him, under such circumstances. And then, knowing that I felt anxious about his soul, his last words were a message to me: “Tell Master, tell Master, that I die happy,

and feel sure that I shall go to heaven.” Thus a hopeful Youth has been removed from us, and the one which, to human wisdom, could least be spared; but it pleased God, whose ways are not as our ways, to take him to Himself: and our Master’s prayer should therefore be ours, *Not our will, but Thine be done.* [Rev. Henry Powell.

Proceedings and Intelligence.

Inland Seas.

CHURCH MISSIONARY SOCIETY.

Government Schools in Syra.

MR. HILDNER describes the desire for education as being manifestly on the increase at Syra. The Public Government, “the Community,” zealously prosecute this object. He thus sums up the results of these efforts, in October 1839:—

The examination of the Schools of the community are now finished. A great deal of activity for the melloration of these Schools is manifested on the part of the Governor and the School Committee: they try to raise them in every possible way. The number of Schools in Syra, sanctioned by Government, is fifteen; viz. four Infant Schools, Six middle Schools, four Grammar of Hellenic Schools, and one Gymnasium. These Schools have 1607 scholars, among whom are more than 600 girls. Besides these regular Schools, there are twelve smaller ones, not sanctioned by Government, and most miserably conducted, with about 410 scholars, among whom may be 150 girls. The whole number of children under instruction in Syra is therefore 2017, from a population of about 18,000 souls.

A mournful counterpart to Religious Education is seen in the efforts making in Greece, as well as in other places, to promote merely Secular Education, to the exclusion of Religion. The following statement, by Mr. Hildner, exemplifies this fact:—

Education infected by Infidelity.

Nov. 16, 1839—A great cry is now raised in Syra against the School in Andros, and its founder, Theophilus Kairis. Mr. Kairis is accused of being a Deist, or rather Atheist, and of having taught a new system of religion to his scholars. Inquiries have been made as to the truth of these

accusations; and it is melancholy to say, that they are not without foundation. He is a priest; and was consequently invited to Athens, to appear before the Synod, to answer some questions in reference to his creed. However, as he did not give satisfactory answers, but rather betrayed his infidel principles, they banished him for six months to a Monastery in the Island of Scioto, in order to bring him to repentance. With this manner of proceeding a great many of the Greeks are not contented, and speak openly against it. It is a fact, that infidelity is gaining ground in Greece, and also the infidel system of education. How to counteract the spread of infidelity has been several times the earnest subject of conversation in our Missionary Meetings. Tracts on the Evidences of Christianity, and against infidelity, are being printed, or have been already printed and distributed, in order that we may do something toward stopping the infernal stream of infidelity.

Having arrived at the close of the tenth year of his labours in the Mission, Mr. Hildner makes the following

Reflections on the Mission in Syra, at the end of 1839.

At the close of ten years of my Missionary labours at Syra, I feel it to be a sweet duty to raise my voice in thanksgivings to the Lord for all the benefits which He has vouchsafed to me, His unworthy servant; and especially for all the opportunities which He has afforded me and my co-adjutors in teaching and preaching His holy Gospel to the young and grown-up people of this place. It is true, that I might have improved these opportunities with greater faithfulness; and I always feel humbled when I consider that no more fruit to the glory of my Lord and Master has appeared from my labours: yet it equally appears to me, that I must neither be ungrateful nor discouraged, but endeavour to redeem the

time yet given to me, and go on in the strength of my Redeemer, trusting that He will bless my feeble efforts and imperfect services to the salvation of sinners. The last year has been distinguished more than any of the former, by sickness and sufferings in my family; but also more than any of the former by uninterrupted peace and tranquillity in our work. No hostility whatever has been manifested against us or our work during the year, though it may have been existing and working in the dark; and the Government and Local Authorities have not only favoured us and our Schools with their protection, but even expressed by letter their satisfaction and thanks with respect to our labours for the education of the Greek Youths, on occasion of the last Public Examinations. Our chief attention and strength is still directed to the schools, which continue indeed to afford a most important and precious field of labour; which, when duly cultivated, will not fail, in the end, to yield, under the blessing of God, an ample harvest of glorious fruit.

The number of scholars in our Schools has varied from 550 to 533. The highest number they had in the month of October. We wonder that the number has not diminished more since the new Boys' and Girls' Schools of the community have been opened. Our establishment will always have this advantage, that it is situated just in the centre of the town. Three scholars from our Seminaries, or Hellenic Schools, have been apprenticed as Teachers this year; two in the Female Schools of the Community, and one in our Boys' Infant School. It must be observed, however, that one of the Female Teachers has not pursued all her studies in our Seminary, but has frequented the lessons in it only for about two years, and shortly before her appointment entered the Seminary of Government in Athens. There has been some progress made in the study of the English Language; though we observe that the girls have not that zeal for learning the English which they have for the French: but we hope, when they further advance, that they will like it better. At present, the English is confined to the girls; but we hope to introduce it ere long to the boys also. As to Religious Instruction, we enjoy the privilege of teaching as much of the Word of God as we choose; and besides, the Teachers, Mr. Sanderski, and myself, endeavour to make the children thoroughly acquainted with

the Old and New Testaments, and to bring the word of grace and truth effectually home to their hearts. May we and the children long enjoy such privileges, and see the effects in their lives!

The Greek Service, which I have in the evening of the Lord's Day, has been encouraging; and I can confidently state that it is attended with a blessing from on high. Mr. Wolters has returned from his journey for the distribution of Bibles and good books, highly encouraged. He intends to repeat these journeys; and will ere long visit some of the Greek Islands. The disposal of books and Bibles is considerable. Several thousands of copies have been distributed and sold to the people; the greater part through the schools. Of the Magazine of Useful Knowledge, published in Smyrna, by Mr. Temple, every month, about 70 copies of the third volume have found their way to the people. About fifty have subscribed, and paid for it. We have just received, from the press in Malta, Scott's Commentary on the Four Gospels, revised by Dr. Korck; which proves to be a very acceptable and valuable book to the Greeks. Other useful and suitable works for translation and revision are now in hand, and will ere long be forwarded to the Press.

*Summary of the Schools for the Year ending
Dec. 31, 1839.*

	No. on List.	Average Attend.
Boys: Hellenic School and Seminary.....	32 ..	28
Middle School.....	156 ..	137
Infant School.....	117 ..	95
	— 305	— 260
Girls: High School and Seminary.....	57 ..	49
Middle School.....	134 ..	103
Infant School.....	121 ..	93
	— 312	— 245
	617	505

EASTERN-FEMALE EDUCATION SOCIETY.

MRS. LIEDER, in a Letter of the 18th of February, thus notices the

*Reception, by the Pasha, of Queen
Victoria's Portrait.*

You will be glad to hear of the arrival of Her Britannic Majesty's gift; and that the Pasha ordered it to be received in the most honourable manner, commanding that every possible respect should be shewn to the Queen's likeness. It is now suspended in the grand saloon of the Palace, by the side of that of Mahommed Ali himself. On the day that it was presented, the Royal carriages were sent to convey to the Harem the following English Ladies, at that time in Cairo—

Mrs. Duff, Mrs. W. Kennaway, Mrs. Briggs, of Alexandria, Mrs. Green, of Constantinople, with Mrs. Krusé, and myself. The picture was borne by our servants, shoulder high; and guarded by Janissaries, each bearing his silver stick of office; and further, to shew our respect and loyalty, the box was covered with our national flags. Thus escorted, it was attended by Mr. Lieder and Mr. Briggs, on horseback. The carriages preceded the picture just in time for me to present it in form to the chief Aga of the Eunuchs, who, with his officers, was stationed for that purpose at the State entrance of the Harem. It is highly valued by all the Royal Females in the Harem.—What hath time wrought! A few years ago, the likeness of the human figure would have been deemed sacrilege in Egypt, although it had been, as in this case, that of a young and beautiful Queen.

We notice this as indicative of the change in sentiment and manners which is rapidly taking place among Mahomedans. Evidences of this change will be still further seen in Mrs. Lieder's account of the

Formation of an Egyptian Society for Promoting Female Education.

Enclosed you will find some interesting papers on Egypt's future hopes. They will bear their own testimony to your efforts and example. It is pleasing to find the very name of your Society adopted by your imitating sisters of the East. The Egyptian Society for Promoting Female Education in the East consists of all the principal Turkish and Arab Ladies in Cairo; its patrons being the Royal Sisters themselves. It is, perhaps, at this time the greatest wonder in this land of wonders. A few years back, who among you, even the most sanguine, would have anticipated such a result; and although it is not exactly the thing which we would have chosen, yet I feel thankful for this. But it is *not unto us, but unto the Name of the Lord*, that we must give the glory.

I cannot sufficiently thank the Committee, or express how useful the valuable scientific instruments which they sent out have proved to me. They have attracted the highest interest and admiration. Mr. Lieder has shewn them to all the Beys connected with Public Instruction. They clearly saw the value of them, as a means of disseminating knowledge, especially the astronomical and bo-

tanical plates. We are to have an exhibition of the Phantasmagoria, at which they are anxious to attend. Edheem Bey was here seeing the Schools, and with him those Gentlemen whom he had brought from France and England. He is desirous that I should help him in forming an Infant School, which is to commence with 150 children. One of his ideas is, that such a plan will be an effectual blow to the Harem System. You had providentially sent me out several Infant-School Plans, all of which I have lent him; with many other elementary works, for translation. It is pleasing, that, in the midst of political agitation, the old Pasha still seeks the civilization of the country; and, with civilization, he is assuredly preparing, however unintentionally, a way for the Gospel.

Hekekyan Bey writes to Mr. Lieder:—

I send you the Original Letter of the Secretary of the Society in Egypt for the Encouragement of Female Education, together with its Version in English. A strict translation would be incomprehensible; and therefore I have confined myself to render the sense of the composition. I congratulate Mrs. Lieder on the success of her labours in the Harem; and it must be highly gratifying to the Ladies in England, that the quiet and persevering and unpretending efforts of Mrs. Lieder have had so good an effect. Now that the seeds are sown, we must wait with patience the vivifying effects of time and "*laissez faire*" to see them germinate, grow up, and bear fruit.

The following is the free translation of the Secretary's Letter to Mrs. Lieder, to which Hekekyan Bey refers:—

A Letter purporting the favourable reception of the trifling presents of work done by Egyptian Ladies, and which were sent through your medium to the Ladies of the Society for the Encouragement of Female Education in the East, as also the gracious permission of Her Majesty the Queen, that a copy of her Portrait should be sent, having given the Society deep-felt satisfaction, as well as encouragement for their future labours, I am commanded to request, in a special manner, that you will kindly submit to the Ladies of your Society the sense of gratitude which animates her Highness in particular, as well as the high degree of edification which her Highness derives

from the example of the charitable endeavours of the Ladies of your Society to better the general condition of humanity, by the diffusion of moral and scientific instruction.

I am also commanded to make it known to you, for the information of your Society, that the male children of our Lord, together with those of the Noble Families of Egypt, Arabia, Syria, and Darfour, are now receiving education in a College expressly founded for them, under European Governors and Teachers; and that the young pupils, to whom you taught needlework last year, are at present occupied in learning the Turkish, Persian, and Arabic Languages; and that, availing themselves of the assistance of the translated works which you introduced, they are studying Geography, and the rudiments of Arithmetic, and of the practice of Drawing; and that, in fine, fully persuaded that the diffusion of the blessings and advantages of morals and education among mankind is one of the sources of the purest temporal gratification and future bliss, flowing from the precepts of religion, we are resolved to persevere toward the development of a course so replete with honourable contentment.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

NASSUCK.

Intercourse with the Families of Scholars.

Mrs. STONE thus describes the intercourse of a religious nature, ensuing on the introduction of Schools among the Natives. The benefits resulting from the system are manifest:—

I called on a poor blind girl who attends the Mahratta School, and who has been ill for several days past. As soon as they saw my palanquin, the women came out of their houses; and one of them said, "The other Madam came here formerly."—I received a cordial welcome to their abodes; and was invited to sit down on a stone in an open space between their houses, over which they threw a coarse blanket, it being the best seat that their neighbourhood could afford me. I found the blind girl better than I had anticipated. She, of course, cannot learn to read; but she has treasured up in her mind some of the Christian lessons taught

in the school, which she has learned by hearing the other children repeat them. While conversing with her, more than thirty persons, men, women, and children, had collected about me. Among the group was a woman who said she formerly attended Mrs. Farrar's School, and was in the first class. I asked her to read, that I might see she had not forgotten what she had learned. She took a book, and commenced spelling out her words like a child who had just learned her letters. I asked her if she never read at home. She replied, that her mother-in-law told her she would not have any reading in her house, so that she had forgotten what she had learned in school. I then questioned her upon the Christian lessons which she had committed to memory in school; and she answered quite correctly, shewing, that though she was not allowed to read, she had not forgotten all the Christian Instruction she had received while attending school. This, among many other instances of a similar nature, shews the necessity of committing to memory Christian lessons, while the children are taught to read and write.

Solemn Remonstrance with a Tract Destroyer.

I accompanied Messrs. Farrar and Valentine to a preaching-place in the Brahminical part of the city. The Readers read part of Capt. F. Candy's Tract, "In whom shall we trust?" and Mr. Farrar addressed a pretty large collection of Natives. He was greatly annoyed and interrupted by a half-drunken or crazy man. As soon as he had ceased speaking, a rush was made by boys and some others for the books; not to obtain them to read, but to sell them for waste paper in the shops, or to tear to pieces: two or three were torn to pieces on the spot, and given to the winds. After the tumult had a little subsided, I spoke to a Brahmin who had torn one of the Tracts, on the impropriety of his conduct. I said, "Friend, why did you destroy that book? We have come from a far country, not to rule over you, not to get your money, not to do you any wrong or injury; no, but to do you good: we have come to announce to you and your children glad tidings of great joy; to teach you the only way of salvation from sin and hell; how you can obtain remission of your sins, the favour of God, and eternal life; how you and your children may be happy in this world and the eternal world. For this purpose we establish Schools, and

supply them with books for the instruction of your children: for this purpose we come into your streets and bazaars, and to your houses, to preach to you who have no time to attend the schools, and to give books to those who can read and wish for them. We do not force our books on any person; we wish to give them only to those who can read, and will receive them for this purpose. Now here are persons who would be glad to

receive and read the Tract which you have destroyed. By this wanton act you have encouraged the boys and others to tear up the books which they have obtained. Do you not think that you have done wrong?" He seemed much agitated by the solemn manner of my address to him, and remained silent. It evidently had a good effect on the people who heard it.

[Rev. Cyrus Stone.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Gospel-Propagation Soc.—A Meeting was held at the Mansion House, on the 8th of April, the Lord Mayor in the Chair, in compliance with a requisition signed by 400 Merchants, Bankers, and Traders, "to consider the insufficient provision now made for Divine Worship and Religious Instruction in the Colonies, and to take measures for enabling the Society to supply this lamentable deficiency." Upward of One Thousand Pounds were contributed; and it was Resolved that Sub-Committees should be named for each Ward or Parish, with the view of obtaining for the Society a regular and permanent support among all classes of the inhabitants.

Church Miss. Soc.—Rev. C. F. Schlienz and Mrs. Schlienz left London, on board the Packet, for Malta, on the 23d of April.

Jews' Society—Three adult Israelites were baptized, on the 15th of March, at the Episcopal Jews' Chapel. They were all inmates of the Jewish Converts' Operative Institution.

Wesleyan Miss. Soc.—Rev. Wm. Fox, with his Wife and child, embarked, on the 25th of January, on his return to the Gambia; after a residence of a few months in this country for the establishment of his health, which has suffered by his labours in Western Africa since the year 1833. He is accompanied by Rev. Wm. James and Rev. Wm. English and their Wives, Mr. Walter Crowley a Schoolmaster, and three Natives. They were detained at Portsmouth, by contrary winds, till the 18th of February.—Rev. Wm. Ingram embarked for Nevis on the 12th of February; and Rev. W. H. Hann, at Falmouth, on the 4th of March, for Jamaica.—At Liverpool, on the 16th of March, Rev. G. Barnley, Wm. Mason, and R. T. Rundle embarked for New York, on their way to the Territory of the Hudson's-Bay Company, to enter on Missionary Operations among the Settlers and Native Tribes, under the protection and chiefly at the expense of that Company.

Home and Col. Inf. Sch. Soc.—From the Report read at the Annual Meeting, held on the 31st of March, in the Model School Room, in Gray's Inn Road, General M'Innes in the Chair, it appeared that upward of 120 Teachers had been trained in the last year, and recommended to Schools: seven Missionaries had been instructed for Foreign Stations, and a considerable number of Nursery Governesses recommended to situations. The Receipts of the Year were 1410*l.*, and the Expenditure 1570*l.*

Additional-Curates' Soc.—From a Circular

dated in April, we extract the following report of the state of the Society:—

In July 1839, it was stated that the Society was pledged for the ensuing year, to the immediate payment of a sum which amounted to within 100*l.* of its whole annual income; that income being then 67*000*l.**, and the aggregate of grants 66*000*l.**. With two exceptions, all the grants then enumerated are still in force; and renewable, should the cases deserve it, at Easter: and, consequently, none of the income so appropriated had again become at the disposal of the Committee. Nevertheless, by means of an increase in their Annual Subscriptions and of the interest arising from their funded property, the Society has lately found itself in a condition to make further annual grants to the extent of 1000*l.*

The Committee have to state, that their offer to the Eleven places enumerated in their last Report, of a grant for three years, at the end of which period the sum available for those cases will be exhausted, has, in each instance, been thankfully accepted. The acceptance of a grant for so limited a period affords a satisfactory indication of the expectation of the parties, that by the time when the Society's aid must be withdrawn, its place will have been supplied by local exertions: and it also sets an example, which it is much to be desired may be followed in other quarters; as it would enable the Society, from time to time, to transfer the benefit of their grants from one locality to another, and thus greatly to extend the sphere of their usefulness.

The total number of Parishes and Districts aided by the Society is 112, and their aggregate population 1,956,000.

Meeting for a Cathedral in Calcutta—The Bishop of Calcutta having proposed the erection of a Cathedral in Calcutta, the first stone of which was laid by His Lordship on Tuesday the 8th of October, a Meeting in support of the design was held at Lambeth, when the following Minute and Resolution were adopted:—

At a Meeting held at Lambeth Palace, on Monday, March 9th, 1840, His Grace the Archbishop of Canterbury in the Chair, a statement having been made, from which it appeared, that it had been determined to erect at Calcutta a Church which should be the Metropolitan Church of British India—that a site had been granted for it by the Government—that the whole cost of the edifice and endowment was estimated at 60,000*l.*—and that, of this sum, the Lord Bishop of Calcutta had munificently contributed 10,000*l.*, and promised 10,000*l.* more toward the endowment; the Honourable East-India Company had granted 15,000*l.* and two additional Chaplains; the residents at Calcutta had subscribed upward of 6000*l.*; the Society for Promoting Christian Knowledge 5000*l.*; and that the Society for the Propagation of the Gospel had offered to provide an endowment for one of the four Prebends—the following Resolution was unanimously adopted:—

That this Meeting greatly approves of the intended work, and earnestly recommends it to the support of the friends of the Church of England.

A liberal Subscription was immediately entered into; the Archbishop of Canterbury heading it by a donation of Two Hundred Pounds, and the Bishop of London by another of One Hundred.

Meeting on New-Zealand Colonization.—The views of Government with relation to New Zealand were briefly stated at p. 392 of our last Volume. In a series of Papers, printed by Order of the House of Commons, these views are further developed; and have been acted on, as it appears, in such way as will possibly issue in the establishment, with just modifications and for salutary ends, of *British Sovereignty in New Zealand*. The parties, who are attempting or wishing to colonize and settle in those Islands, appear to acquiesce in the necessity of such measure. At a Meeting, held on the 15th of April, in Guildhall, the Lord Mayor in the Chair, which was called on the requisition of a great number of Merchants, Bankers, Ship-owners, and others, the following Resolutions were passed:—

—That it is an object of high national importance to maintain inviolate the Rights of the British Crown in the Islands of New Zealand, subject to those of the Native Inhabitants.

—That deeply impressed with the pernicious results of Convict Colonization, this Meeting earnestly deprecates the establishment of a Penal Settlement, whether British or Foreign, in any part of New Zealand.

—That as the settlement of New Zealand by British Subjects is rapidly progressing without law or order, it is indispensable to the well-being of Her Majesty's Subjects already established in New Zealand, and of the many others preparing to emigrate thither, as well as of the Native Inhabitants, that provision be made, without further delay, for the regular administration of British Law in New Zealand; for securing to all the means of moral and religious instruction; and for substituting a judicious system of colonization for the present lawless practices of individuals.

WESTERN AFRICA.

Gospel-Propag. Soc.—The Society has resolved to grant 100*l.* per annum toward the stipend of a Clergyman to be stationed at the Island of Fernando Po.

SOUTH AFRICA.

Wesleyan Miss. Soc.—The "Triton" Missionary Ship (pp. 438, 479 of our last Volume) arrived at the Cape on the 22d of January.

MEDITERRANEAN.

American Board.—Rev. Lorenzo W. Pease, of the Cyprus Mission, was called away from his labours, by death, after three weeks' illness, on the 28th of August—Messrs. Beadle, Sherman, and Jones (see pp. 91, 94 of the present Volume) arrived safely at Smyrna. On the 18th of September, Mr. and Mrs. Sherman went on board a steam-packet for Beyrout, whither they would soon be followed by Mr. and Mrs. Beadle. Mr. and Mrs. Jones had previously proceeded to Trebizond, on their way to join the Mission to the Nestorians at Ooroomiah.

INDIA WITHIN THE GANGES.

Gospel-Propag. Soc.—On the 6th of January (Epiphany), Rev. C. S. Kohlhoff and Rev. G. Y. Heyne were admitted to Priest's Orders, and Catechists W. A. Godfrey and Abishaganaden

to Deacon's. Mr. Godfrey will take charge of Trichinopoly, it having pleased God to remove the Rev. Daniel Schreivogel, who departed this life on the 16th of January last, at the age of 63. Mr. McLeod, from Bishop's College, has been admitted on the list of the Society's Catechists. See p. 155 of our last Number.

American Board.—The Missionaries Burgess, French, and Hume, with their Wives and Miss Farrar, who embarked at Salem, in the "Waverly," Capt. Ward, on the 1st of April of last year, arrived at Bombay on the 10th of August.

POLYNESIA.

London Miss. Soc.—We deeply regret to report the *Melancholy Death, by the violence of Savage Islanders, of the Rev. John Williams*, who so lately returned to the sphere of his long-continued labours in the South Seas. Mr. Harris, about to be engaged as a Missionary, fell with Mr. Williams. The particulars are thus stated by a correspondent of the "Australasian," a Sydney Paper, of the 3d of December:—

On the 19th of November, we had communication with the Natives of Tanna, one of the New Hebrides. Finding them favourable to receive instruction from our teachers, we proceeded to the Island of Arramanga: the whole of the island is, without one exception, a complete iron-bound coast, without the least appearance of culture: the Natives are a barbarous race, quite different from those of other Islands.

On the 20th, we sent the ship's boat ashore, containing Mr. Williams—Mr. Cunningham, Vice-Consul for the South-sea Islands—Captain Morgan—and Mr. Harris. Mr. Harris joined the "Camden" at Otahette, for the purpose of proceeding to Sydney to take his passage to England, with the view of arranging his affairs there previously to returning to the Marquesas as a Missionary.

On the boat approaching the beach, we could distinctly see that the Natives were averse to holding any communication with us. Mr. Williams attempted to make them presents of cloth, trinkets, &c., for the purpose of gaining their esteem, but without effect. He now proposed giving up the idea of having any intercourse with the island; and Mr. Harris asked permission to leave the boat for the purpose of making another attempt. He was followed at a short distance by Captain Morgan, Mr. Cunningham, and Mr. Williams. When Mr. Cunningham reached the summit of the beach, he perceived Mr. Harris running down toward the boat, followed by a large party of Natives, armed with spears, clubs, bows and arrows, and he fell the first victim: as soon as one knocked him down, the remainder of the party speared him through. When Mr. Cunningham came running to Mr. Williams, Mr. Williams turned and made for the boat; but unhappily stopped a moment to look for Mr. Harris: he then made for the boat, and reached the water, but in the hurry stumbled and fell; when one of the Natives immediately took advantage of the circumstance, and struck him four blows on the head with a club. By this time Captain Morgan and Mr. Cunningham had gained the boat, and pushed off. After Mr. Williams had fallen, another party of Natives, numbering between fifteen and twenty, speared him through: the children threw stones and missiles at the corpse. Neither of the bodies could be procured, though every effort was made for that purpose; but the Natives made an attack on the parties remaining in the boat, and part of one of their arrows is to be seen sticking fast in the boat of the "Camden." Captain Morgan finding it useless to remain any longer, as no hopes were entertained of getting an interview with the Natives, or of procuring the bodies of the sufferers, immediately bore for Sydney.

Missionary Register.

MAY, 1840.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

(Concluded from p. 217 of the Number for April.)

Australasia.

THE rejection of a Bill, brought into the House of Commons by the "New-Zealand Association," was noticed at p. 199 of our last Volume. In reference to this rejection, the Committee of the Church Missionary Society report:—

On that event, the Committee addressed a Letter to Lord Glenelg, then Colonial Secretary, explanatory of the measures, which, in the judgment of the Committee, appeared to be called for, on the part of Her Majesty's Government, for remedying the evils inflicted on the Natives of New Zealand, chiefly by British Subjects. The Committee have subsequently been in communication with the Colonial Office, with a view to induce the Government themselves to devise, and carry into execution, measures adapted to the exigencies of the case; which, while they effectually corrected existing evils, might respect the legitimate rights, and tend to the moral and religious improvement, of the Aboriginal Race.

The Committee of the Wesleyan Missionary Society report—

The views of the Committee respecting the case of New Zealand have undergone no change, except so far as they have been strengthened and confirmed by inquiry and reflection. That a remedy is required for the evils inflicted on the Aborigines by lawless British Subjects and others, becomes every day more manifest; but the Committee do not believe that a Colonizing Association would furnish that remedy. To all such schemes as that which the House of Commons rejected last Session, the Committee remain, on principle, unalterably opposed. As it has been simply by the instrumentality of Missionaries that the once savage and cannibal New Zealand has become accessible to the sailor and the merchant, its rising, though as yet half-tutored, race, are thrown by Divine Providence on the Missionary Societies, for protection against European Cupidity; and the Committee would regard themselves as criminally neglectful of the trust devolving on them, in common with the Church Missionary Society, were they not to continue to employ all legitimate means, in opposition to projects, the inevitable tendency of which would be to counteract the beneficial exertions of the Missionaries, and finally to add the New Zealanders to the unhappy list of Aboriginal Tribes and Nations undone by colonization. At the same time it must be admitted, that the evils, which might have been easily removed at an earlier period, have become so aggravated and complicated by delay, that it will now be extremely difficult to devise a measure which would satisfactorily meet the entire case: but this admission only strengthens the conclusion which the Committee have invariably maintained, that it is the Government alone which can deal with the case of New Zealand as effectually as circumstances will now admit. The Committee indulge the earnest hope that Her Majesty's Ministers will shortly introduce a remedy for the evils in question; and are ready most gratefully to employ such influence as they can legitimately and consistently exert, in promoting the beneficial operation of measures calculated to effect the object which religion and philanthropy have so long desired.

It will have appeared, from the notice at p. 392 of our last Volume, that Government have taken up this subject; and, from p. 224 of our last Number, that the Merchants of London feel the necessity of this measure. A Petition to Parliament was presented by them, some extracts from which will throw light on the relations of this country with this Division of our Survey:—

The Humble Petition of the undersigned Merchants, Bankers, and Shipowners of the City of London, and others, Sheweth,

—That the exclusive British possession of the groupe of islands commonly called New Zealand is an object of the deepest importance to Her Majesty's Colonies in Australia, whose great and rapidly-increasing trade with one another and with the mother country would, in case of war, be at the mercy of a foreign power established in their neighbourhood, and in the direct track of homeward-bound vessels; and that the establishment of colonies by more than one sovereign power in a country not so large as Great Britain would, to judge from all experience, have a direct tendency to produce wars between the parent states, by means of intercolonial jealousies and collisions.

—That the said islands comprise a territory nearly as large as Great Britain, rich in natural productions, blessed with the happiest climate, intersected by numerous rivers, abounding in convenient harbours, and thinly inhabited by a race of savage tribes, without any regular form of Government, continually at war with one another, and, as your Petitioners are informed, so destitute of nationality, as to have no name in their language for the country which they inhabit.

—That the said islands (although the northern extremity of one of them may have been seen at a distance by Abel Jansen Tasman in 1642) were, in fact, originally discovered by the illustrious British Navigator, Captain Cook, who circumnavigated them in 1769, touched at numerous places, and, in pursuance of a commission from King George III., took formal possession of them in the name of the Crown, by acts performed in each of the two principal islands.

—That in the year 1787, when the British Government determined to colonize the barbarous lands discovered by Captain Cook, a Royal Commission was granted to Captain Phillip, appointing him, in pursuance of the British Sovereignty in possession, which Captain Cook had established, to be "Captain-General and Governor-in-Chief in and over the territory of New South-Wales and its Dependencies;" which territory was described in the said Commission as "extending from Cape York, lat. 11 deg. 37 min., to the South Cape, lat. 43 deg. 30 min., and inland to the westward as far as 135° east longitude; comprehending all the islands adjacent in the Pacific Ocean, within the latitudes of the above-named capes."

—That the islands of New Zealand form part of the territory described in the said Commission, in the same way as Norfolk Island and Van Diemen's Land, neither of which, any more than New Zealand, was specifically named in the said Commission; and that this Commission, founded on the previous acts of Captain Cook, which was published to the world, and immediately carried into effect without impediment or question from any sovereign power, constitutes, as your petitioners believe, the sole and sufficient title of the British Crown, as against all Foreign Powers, except the Natives, to the territory of New South-Wales, and to the Dependencies thereof, such as New Zealand, Norfolk Island, and Van Diemen's Land.

After noticing various acts of the British Government indicative of the right of Sovereignty, and the evils which prevailed in consequence of the want of an efficient authority, the Petitioners proceed—

—That, in order to put a stop to these evils, an attempt was made, in 1835, to place New Zealand under a kind of National Government; by means of forming a Confederation of Chiefs residing at and near the Bay of Islands, to whom an Officer of the British Crown (who had been appointed to reside there) presented a flag, intended to express New-Zealand Nationality: but that, in point of fact, this attempt to establish a National Government for New Zealand utterly failed, in consequence of the incapacity of the Native Chiefs to act either as a legislative or an executive; and that, accordingly, the only means by which order has been in any degree maintained in

New Zealand, down to the time of the latest accounts, has been the occasional visits of British Ships of war, whose captains have administered a sort of rude justice in the name of the Crown, by determining disputes among the settlers, and now and then inflicting punishment on offenders against the law of England.

—That, notwithstanding the absence of any regular Government in New Zealand, the fine soil and climate of the islands, their valuable natural productions, and their admirable position as a centre of maritime trade, have attracted thither several thousands of Her Majesty's subjects, including about 1200 persons who have emigrated directly from the United Kingdom during the past year, in ten vessels proceeding from the ports of London, Glasgow, and Plymouth; and that other bodies of persons are preparing to emigrate thither from the United Kingdom during the present year.

Captain William Hobson, of the Royal Navy, has proceeded to New Zealand in H. M. Ship *Druid*, as Consul in New Zealand, and, if circumstances shall render it expedient, to assume the office of Lieutenant-Governor. An extract from the Marquis of Normanby's Instructions to Captain Hobson will shew the purposes of Government:—

The acquaintance which your service in Her Majesty's Navy has enabled you to obtain with the state of society in New Zealand relieves me from the necessity of entering on any explanations on that subject: it is sufficient that I should generally notice the fact, that a very considerable body of Her Majesty's Subjects have already established their residence and effected settlements there; and that many persons in this kingdom have formed themselves into a Society, having for its object the acquisition of land and the removal of emigrants to those islands.

Her Majesty's Government have watched these proceedings with attention and solicitude. We have not been insensible to the importance of New Zealand to the interests of Great Britain in Australia; nor unaware of the great natural resources by which that country is distinguished, or that its geographical position must, in seasons either of peace or of war, enable it, in the hands of civilized men, to exercise a paramount influence in that quarter of the globe. There is, probably, no part of the earth in which colonization could be effected with a greater or surer prospect of national advantage.

On the other hand, the Ministers of the Crown have been restrained by still higher motives from engaging in such an enterprise. They have deferred to the advice of the Committee, appointed by the House of Commons, in the year 1836, to inquire into the state of the Aborigines residing in the vicinity of our Colonial Settlements; and have concurred with that Committee in thinking that the increase of national wealth and power, promised by the acquisition of New Zealand, would be a most inadequate compensation for the injury which must be inflicted on this kingdom itself, by embarking in a measure essentially unjust, and but too certainly fraught with calamity to a numerous and inoffensive people, whose title to the soil and to the sovereignty of New Zealand is indisputable, and has been solemnly recognised by the British Government. We retain these opinions in unimpaired force; and though circumstances entirely beyond our controul have at length compelled us to alter our course, I do not scruple to avow that we depart from it with extreme reluctance.

The necessity for the interposition of the Government has, however, become too evident to admit of any further inaction. The reports which have reached this Office within the last few months establish the facts, that about the year 1838 a body of not less than 2000 British Subjects had become permanent inhabitants of New Zealand; that among them were many persons of bad or doubtful character—convicts who had fled from our penal settlements, or seamen who had deserted their ships; and that these people, unrestrained by any law, and amenable to no tribunals, were alternately the authors and the victims of every species of crime and outrage. It further appears, that extensive cessions of land have been obtained from the Natives, and that several hundred persons have recently sailed from this country to occupy and cultivate those lands. The spirit of adventure having thus been effectually roused, it can no longer be doubted that an extensive settlement of British Subjects will be rapidly established in New Zealand; and that, unless protected and restrained by necessary laws and institutions, they will repeat, unchecked, in that quarter of the globe the same process of war and spoliation under which uncivilized tribes have almost invariably disappeared

as often as they have been brought into the immediate vicinity of emigrants from the nations of Christendom. To mitigate, and, if possible, to avert these disasters, and to rescue the emigrants themselves from the evils of a lawless state of society, it has been resolved to adopt the most effective measures for establishing among them a settled form of Civil Government. To accomplish this design is the principal object of your mission.

I have already stated, that we acknowledge New Zealand as a Sovereign and Independent State; so far, at least, as it is possible to make that acknowledgment in favour of a people composed of numerous dispersed and petty tribes, who possess few political relations to one another, and are incompetent to act, or even to deliberate, in concert. But the admission of their rights, though inevitably qualified by this consideration, is binding on the faith of the British Crown. The Queen, in common with Her Majesty's immediate Predecessor, disclaims, for herself and for her subjects, every pretension to seize on the islands of New Zealand, or to govern them as a part of the dominion of Great Britain, unless the free and intelligent consent of the Natives, expressed according to their established usages, shall be first obtained. Believing, however, that their own welfare would, under the circumstances which I have mentioned, be best promoted by the surrender to Her Majesty of a right now so precarious and little more than nominal, and persuaded that the benefits of British Protection, and of laws administered by British Judges, would far more than compensate for the sacrifice by the Natives of a national independence, which they are no longer able to maintain, Her Majesty's Government have resolved to authorise you to treat with the Aborigines of New Zealand for the recognition of Her Majesty's Sovereign Authority over the whole or any part of those islands which they may be willing to place under Her Majesty's dominion. I am not unaware of the difficulty by which such a Treaty may be encountered: the motives by which it is recommended are, of course, open to suspicion: the Natives may, probably, regard with distrust a proposal which may carry on the face of it the appearance of humiliation on their side, and of a formidable encroachment on ours; and their ignorance even of the technical terms in which that proposal must be conveyed may enhance their aversion to an arrangement, of which they may be unable to comprehend the exact meaning or the probable results: these, however, are impediments to be gradually overcome by the exercise, on your part, of mildness, justice, and perfect sincerity in your intercourse with them. You will, I trust, find powerful auxiliaries among the Missionaries, who have won and deserved their confidence; and among the older British residents, who have studied their character, and acquired their language.

In reference to the Sovereignty to be sought by Captain Hobson, he wrote to his Lordship—

Under this head I perceive that no distinction is made between the Northern and Southern Islands of New Zealand; although their relations with this country, and their respective advancement toward civilization, are essentially different.

The Declaration of the Independence of New Zealand was signed by the United Chiefs of the Northern Island only (in fact, only of the northern part of that island); and it was to them alone that His late Majesty's Letter was addressed on the presentation of their flag; and neither of these instruments had any application whatsoever to the Southern Island. It may be of vast importance to keep this distinction in view; not as regards the Natives, toward whom the same measure of justice must be dispensed, however their allegiance may have been obtained, but as it may apply to British Settlers, who claim a title to property in New Zealand, as in a free and independent state.

I need not exemplify here the uses which may hereafter be made of this difference in their condition; but it is obvious that the power of the Crown may be exercised with much greater freedom in a country over which it possesses all the rights which are usually assumed by first discoverers, than in an adjoining State, which has been recognised as free and independent. In the course of my negotiations, too, my proceedings may be greatly facilitated by availing myself of this disparity; for with the wild savages in the Southern Island it appears scarcely possible to observe even the form of a treaty; and there I might be permitted to plant the British Flag in virtue of those rights of the Crown to which I have alluded.

Lord Normanby said in reply—

The remarks, which I have made respecting the independence of the people of New Zealand relate, as you correctly suppose, to the Tribes inhabiting the Northern Island only. Our information respecting the Southern Island is too imperfect to allow me to address to you any definite instructions as to the course to be pursued there. If the country is really, as you suppose, uninhabited, except by a very small number of persons in a savage state, incapable from their ignorance of entering intelligently into any treaties with the Crown, I agree with you that the ceremonial of making such engagements with them would be a mere illusion and pretence, which ought to be avoided. The circumstances noticed in my instructions may, perhaps, render the occupation of the Southern Island a matter of necessity, or of duty to the Natives. The only chance of an effective protection will probably be found in the establishment by treaty, if that be possible; or if not, then in the assertion, on the ground of discovery, of Her Majesty's sovereign rights over the island.

Australia.

Mr. Justice Burton, from New South-Wales, in a Volume lately published on the State of Religion and Education in the Colony, gives this summary view:—

The proportion of the population at any one time attending Divine Worship will not be found such as to warrant any high estimate being at present formed of the religious condition of the Colony. Nor is this to be wondered at, that, from a field so long neglected, the harvest should be so small: rather is the mercy of our God to be praised, who hath *left himself a very small remnant*, else had we been like to those cities which in His justice he destroyed. What is doing, however, in the Colony, and by the inhabitants themselves, to produce a better state of things, may be adduced as evidence of the working of that leaven on the community, which will end, it is trusted, in the whole lump being leavened; and warrants the assertion, that New South-Wales possesses many faithful servants of God, whose good report is honourable to their country.

The N. S. Wales Auxiliary of the *B F Bible Society* has remitted 225*l.*, and that of Van Diemen's Land 200*l.*: 2140 copies of the Scriptures have been forwarded. The Issues at Sydney, in the year, were 415 Bibles and 370 Testaments, making a total of 5647 Bibles and 5465 Testaments. The Receipts of the year had been 257*l.* 13*s.* 9*d.*—The *Christian-Knowledge Society* issued, in the year, 486 Bibles, 135 Testaments, 472 Prayer-Books, and 2989 Books and Tracts. Books were sent out by the Society to the value of 112*l.* 18*s.* 8*d.*, and 930*l.* 11*s.* 9*d.* in grants for Churches. Six District Branches had been formed. "In visiting the various districts," the Board say, in speaking of the Bishop of Australia, "he has laboured successfully to increase the provision for the maintenance of Religion and Education. New Churches and Schools

have arisen in spots before destitute of the opportunities of Christian Instruction: and, as has been proved to be the case elsewhere, civilization and comfort have, in most instances, rapidly followed the establishment of means for Religious Ordinances"—The *Gospel-Propagation Society* has sent out, in the last three years, and in part supports, 28 Clergymen—The *Religious-Tract Society* has granted for circulation 153,308 of its Publications, and has sent consignments for sale exceeding in value 700*l.*; being a large increase on the preceding year, to meet the increasing demand.

CHURCH MISSIONARY SOCIETY.

Wellington Valley: 240 miles NW of Sydney: 1832: Wm. Watson, James Günther: Wm. Porter, Agriculturist—*Moreton Bay*, on the coast, from 400 to 500 miles N of Sydney: 1837: J. C. S. Handt—P. 196; and see, at pp. 385—390, details of Proceedings in the Mission, and of the Vagrant and Fierce Habits of the Natives, with some Promising Indications among them.

On the Station in Wellington Valley the Committee remark—

The difficulties with which this Mission has to contend are exceedingly great; arising not more out of the deeply-degraded condition of the Aborigines by nature, than out of the demoralizing influence upon them of the convict population on the outskirts of the Colony. The labours of the Missionaries are, in consequence, rendered peculiarly difficult, afflictive, and discouraging. The Missionaries, however, are not left without tokens of the Divine Blessing on their labours.

On the Moreton-Bay Station they say—

The Rev. J. C. S. Handt has been appointed, by the Government of New South-Wales, to the Ministerial charge of the Penal Settlement at Moreton Bay, with the concurrence of the Corresponding Committee. It was intended that

Church Missionary Society—

he should attend to the Aboriginal Population of the neighbourhood, as circumstances may permit. A more unhopeful charge of ministerial duty cannot be imagined than that in which Mr. Handt is here engaged; yet even here there are not wanting indications of the influence of Divine Truth on the minds of some of these outcasts of human society. "The prisoners often visit me," Mr. Handt says, "particularly on Lord's Days, in the afternoon; and, in a respectful manner, request the loan of some Tracts, or the gift of a Testament or Bible."

WESLEYAN MISSIONARY SOCIETY.

Geelong, a township near Port Philip, in South Australia: 1838: Francis Tuckfield, Benj. Hurst: Mr. and Mrs. Tuckfield arrived in July 1838. Mr. Hurst has since joined them. They have fixed their residence, at present, at Geelong, 30 miles westward from Melbourne, across the Port. The Rev. Joseph Orton, to whose zeal, under Divine Providence, this Mission owes its origin, visited it in the Spring of last year, and reports favourably of its prospects. Charles Joseph La Trobe, Esq., Civil Superintendent of the Settlement, landed at Melbourne on the 1st of October: the Name which he inherits, and his proceedings as Inspector of Schools in the West Indies, furnish sufficient assurance that Missions among the Aborigines will find in him a steadfast friend—*Perth*, on the Swan River, in Western Australia. Communications from Adelaide, which place the Rev. Wm. Longbottom had reached after his shipwreck, mentioned in the last Survey, render it probable that he will remain in South Australia, to embrace the favourable opening which is presented among the Aborigines, and that another Missionary will be sent to Swan River—P. 196.

GERMAN MISSION TO THE ABORIGINES.

Zion Hill, at Moreton Bay—1838—Karl Wilhelm Schmidt, Christopher Eipper, and 4 Catechists, all married, with 4 unmarried Catechists. These Labourers proceeded to Moreton Bay in the months of April and June 1838. The Station was chosen under the advice of Major Cotton, the Military Commandant at Moreton Bay, who has taken a deep interest in the Mission: it is about 7 miles from a Government Station called "Eagle Farm." The Missionaries had, at the date of their last advices in January of last year, been enabled to hold such inter-

course with the Natives, as rather to encourage hope than to excite apprehension.

The Society formed in Sydney in aid of the Mission has been enabled, with the assistance of Government, to meet the expenses incurred within the Colony. More Missionaries are already asked for. The Rev. Rudolf Krause, from the Berlin Missionary Institution, has been engaged—P. 196.

It is stated in a late Circular—

The character of the Aborigines to the northward of Moreton Bay, where it is dangerous for any European to be found alone by the Natives at any distance from a European Settlement, renders it absolutely necessary that Missions in that part of the territory should be formed and conducted, like the one already established in that vicinity, on the Moravian Plan; each consisting of one or more Ministers of Religion, with a considerable number of Catechists or Lay Missionaries. The Missionaries would thus be strong enough for their mutual protection and defence, till they had conciliated the Natives, on the one hand; while the labours of the Lay Brethren would tend greatly to lessen the expense of the Mission to the Christian Public, on the other. The Lay Missionaries at Moreton Bay are all either handicraftsmen or agriculturists; and they can thus do much for their own support and comfort in a fertile semi-tropical district, like the one in which they are settled. The vast importance both to the Colonists and the Natives, even in a temporal point of view, of a series of such Settlements, in advance of the stream of colonization, is too evident to require to be noticed more particularly.

As there are upward of twenty pious families in the neighbourhood of Berlin, under the pastoral superintendence of the Rev. Mr. Goesner, who have devoted themselves as Lay Missionaries to the Heathen, besides several Candidates of Theology, or Young Clergymen of the Lutheran Church, who would all willingly go out to New South-Wales to labour in the same extensive field with their brethren, one or more Mission Settlements, similar to the one already formed, could be formed forthwith at a suitable distance to the northward, and would also be supported by the Colonial Presbyterian Church; provided the necessary funds for getting the Missionaries out and the Missions fairly established (for this is all that would be required) were supplied from the Mother Country.

*New Zealand.**CHURCH MISSIONARY SOCIETY.**Station and Labourers.*

NORTHERN DISTRICT—*Tepuna*: 1815: John King, Cat.—*Kerikeri*, with an Out-Station at *Wangaroa*: 1819: James

Kemp, James Shepherd, Cat.; John Edmonds, As.; 1 Nat. As.—*Paihia*: 1823: Henry Williams: Charles Baker, B. Y. Ashwell, Cat.; Marianne Williams, Teacher; 11 Nat. As.—*Waimate*: 1831: Wm. Williams, Rich. Taylor: George Clarke, Rich. Davis, Cat.; Wm. Rich. Wade, Superint. of Press; Wm. Colenso, Printer; Wm. King, Serena Davis, John Bedggood, James Davis, As.; 11 Nat. As., of whom 2 are Females—*Kaitia*: 1834: Wm. Puckey, Joseph Matthews, Rich. Matthews, Cat. In the SOUTHERN DISTRICT there are about Six Stations. There has been some derangement among them from the turbulence of the Natives. The following Labourers occupy this District: Alfred N. Brown, Rob. Maunsell, Octavius Hadfield, John Mason: Wm. Fairburn, James Hamlin, John Morgan, Thomas Chapman, John A. Wilson, James Preece, James Stack, Philip King, Cat.; Samuel Hayward Ford, Surgeon. The Catechists Henry H. Pilley and Sam. M. Knight, mentioned last year, are not in the present Return. Mr. Hadfield was admitted to Deacon's Orders at Sydney Sept. 23, 1838. Mrs. Wilson departed in peace Nov. 23, 1838. The Rev. Rich. Taylor arrived at *Paihia* on the 10th of March of last year. Mr. and Mrs. Mason arrived at Sydney on the 25th of July: on the 22d of September, he was admitted there to Deacon's Orders. The Rev. Rob. Burrows and Mrs. Burrows embarked for the Mission on the 19th of July—Pp. 196—198, 351, 352, 392, 439; and pp. 64, 175 of the present Volume: at pp. 266—270, 347—349, 390, 391, and at pp. 52—60 of the present Volume, are many Details of Proceedings in the Mission: at pp. 354—357, see an Obituary of Mrs. Wilson, Wife of Mr. J. A. Wilson; at pp. 395, 396, an Account of the Deaths of several Natives; and at pp. 443, 444, a Brief Notice and Obituary of Ripi Broughton, a pious Chief: and, at pp. 310, 478, 479, 542—545, see Notices of the Visit of the Bishop of Australia to New Zealand, with a Report of the Visit by his Lordship himself. An Engraving of a Chief and his two Sons is given at p. 176 of the last Number.

Summary of the Mission.

Labourers in or near the field, 81; being 7 Missionaries, 1 Medical Practitioner, 18 Catechists, 2 Printers, 4 European and 21 Native male and 2 Native female Assistants, and 24 Married and 2 Unmarried Females—Attendants on

Public Worship, 2203—Communicants 202—Schools, 53—Scholars: boys, 108; girls, 201; sex not specified, 749; youths and adults, 293: Total, 1351.

In a Petition presented to the House of Commons, the following brief sketch of the History and Labours of the Mission appears:—

In the year 1814, your Petitioners commenced a Mission to the Natives of the Northern Island of New Zealand; the object of which was, under the Divine Blessing, their Conversion to Christianity, and their participation, thereby, in Eternal Salvation, and the temporal benefits and comforts which the civilizing influence of the Gospel imparts.

At the period when the formation of this Mission was first contemplated, such was the barbarous state of the Natives, and so powerful was the impression of the danger of intercourse with them, that the Rev. Samuel Marsden, then and now Senior Chaplain of New South-Wales, and the Correspondent and Agent of the Church Missionary Society in prosecuting its designs in that part of the world, found that no Master of a vessel would venture to New Zealand, for fear of his ship and crew being cut off by the Natives.

Since the formation of the Mission in 1814, your Petitioners have steadily prosecuted it; gradually enlarging their operations, until it at present consists of four Ordained Missionaries, Clergymen of the Church of England, one Surgeon, one Farmer, one Printer, and twenty-five Catechists and Artisans: its Schools contain about 1500 Scholars: its Congregations comprise 2500 persons, of whom 180 are Communicants: the Lord's Day is not only religiously observed at the Mission Stations, but, by many of the Natives, far beyond their limits. From materials supplied by the Missionaries of the Society, the Language of New Zealand was fixed, in a Grammar prepared by the Rev. Samuel Lee, Professor of Hebrew in the University of Cambridge, in 1820. Portions of the Old Testament, and the whole of the New Testament, have been translated into the Native Language. A Printing Press has been established in the Mission, at which the Scriptures translated, the Liturgy of the Church of England, the Catechism, and other Religious and Educational Books, have been printed; copies of which are eagerly sought and highly prized by the Natives. A Farming Establishment has been formed, intended to provide supplies for the Mission, and at the same time stimulate and encourage the Natives to engage in Agriculture; and which has been attended with considerable success, in both these respects: a Water Mill, for grinding Corn, has been erected; and a Thrashing Machine sent out, which is now worked on the Farm: through the means of the Missionaries,

Church Missionary Society—cattle, sheep, and horses have been introduced into New Zealand, and also the most useful European fruits, seeds, and plants; whereby the production of good and wholesome food is increased; and the depopulating tendency of a scarcity of such food, to which the Natives were previously exposed, and from which they frequently suffered severely, is counteracted. Besides the Schools at the Mission Stations, other Schools are established, and Religious Instruction is given at places distant from the Mission Stations, by Natives who had themselves received instruction from the Missionaries. The influence of the Missionaries has repeatedly been successfully employed in preventing and in terminating wars between the different Tribes: in the wars which lately prevailed in the Islands, that in the Northern part, where Missionaries have long been labouring, was of a mitigated character, and of short continuance, compared with that in the Southern part, where Missionaries have only recently been established. The entire result of the labours of the Missionaries has been, under the Blessing of Almighty God, to diffuse, to a considerable extent, the influence of Christianity, and the advantages of Civilization, among the Natives of New Zealand; and, by the well-directed and unimpeded application of the same means, especially if aided by the judicious exercise of the fostering influence and friendly offices of Her Majesty's Government, your Petitioners are persuaded, that, at no distant period, the Chiefs and their people may be reasonably expected to assume the form of settled and well-regulated communities, enjoying at once the blessings of true Religion, and of a suitably-adapted civil polity, government, order, and the multiplied benefits which flow from these beneficent institutions.

The Society has been brought into some difficulty, in reference to the provision to be made for the children of the Missionaries. These children amounted, in February of last year, to 122 in number. The Committee state—

The circumstances of the Society's Missionaries are peculiar; and, in certain respects, distinguish their case from that of other Missionaries labouring in New Zealand. The distinction lies especially in this. The Missionaries of the Wesleyan Society go to New Zealand only to sojourn there for a limited period, intending ultimately to return, with their families, to their native country: hence all their views for the education and settlement of their children in life have reference to their fatherland. The Society's Missionaries, on the contrary, look forward to terminating their earthly course in New Zealand, and to see their children settling around them in their adopted country:

as parents, they not only considered themselves warranted in making prospective arrangements for the welfare of their children in New Zealand, when grown up, but bound to this course by the strongest obligations as Men and Christians.

In July 1830, the Committee resolved, that, under the peculiar circumstances of the Mission, purchases of land from the Natives, to "a moderate extent," should be authorised, as a provision for the children after they are 15 years of age. Under a general regulation, the Committee grant 50*l.* to the son of a Missionary on completing his fifteenth year, and 40*l.* for the daughter of a Missionary at that age, from which time all claim on the Society in behalf of a Missionary's child ceases. In the case of New Zealand, agriculture being almost the only pursuit open to the child of a Missionary, the purchase of land to "a moderate extent" was thus sanctioned, and the Resolution of the 30th of July 1830 still forms the authorised rule of conduct for the Missionaries.

The Missionaries have been charged with making large purchases of land, and often at inadequate prices; and with having had their minds diverted from their proper pursuits, by the attention given to the cultivation of the land which they had purchased. These accusations received the prompt and searching investigations of the Committee. Circulars, entering at large into the subject, were issued under dates of Nov. 29, 1839, and March 31, 1840. Testimonies were brought forward decisively rebutting or satisfactorily explaining most of the charges. The investigation is yet proceeding, and is carried on with all the despatch which the great distance will allow.

In January of last year, the Rev. Henry Williams thus speaks of the number of the White Population at that time: they were greatly increased by the arrival of settlers during the year:—

Of the number of White Persons residing on the Northern Island it is difficult to determine; but I should think there are not fewer than 1100—men, women, and children; not to mention those children born of Native Women to European Fathers. In this number I do not include any of the Mission Families. Those of the Church Missionary Society are, at this date, including Mr. Taylor and Mr. Hadfield, 169. Those of the Wesleyans, 37. Of the 1100 Whites, there are a few French, probably 20. Of Americans, say 50: the remainder are British Subjects. Of those not connected with

the Mission there are, I believe, 26 families in the Bay of Islands, as traders. At Hokianga there are about 18 families, and at Wangaroa about 6 families, who may be regarded as fair-traders. The number of seamen running away from the shipping fluctuates. The grog-sellers in the Bay of Islands number about 50. The whole White Population is free from any constraint of the law; which must evidently point out the fearful position of affairs here, and the necessity of some immediate steps to check those evils to which we are continually subject.

The Religious-Tract Society has granted 24 reams of paper. On the completion of the New Testament, the Report states—

It affords peculiar satisfaction to the Committee to report, that the printing of an edition of 5000 copies of the New Testament in the New-Zealand Language has been completed. Many copies have been circulated; and great avidity is manifested, by the Natives who can read, to possess it.

The Rev. W. Williams adds—

The difficulty of meeting the wants of the Natives, who are exceedingly anxious to possess this book, renders it necessary to send a number of copies to New South-Wales to be bound. Many copies of this edition of the New Testament have also been circulated by the Wesleyan Missionaries. Thus, through the blessing of God on the labours of the Missionaries, do the savages of New Zealand hear, in their own tongue, the wonderful works of God. Were this the only fruit of the Mission, it would be esteemed by the Committee an abundant compensation for all the labour and cost bestowed upon it.

In reference to the Introduction of Popery into New Zealand, the Committee remark—

One of the most striking signs of the times, is the activity of the Papacy to regain its pernicious ascendancy. In prosecution of this design, it is avowedly engaged in an extensive plan, skilfully laid, and energetically executed, to counteract the operations of Protestant Missions. In December 1837, a Roman-Catholic Bishop, and two Priests, landed in New Zealand. They located themselves on the Hokianga, on the coast opposite to the Bay of Islands, in the midst of the Wesleyan Mission. The following passage, from a Letter of the Rev. H. Williams, June 1838, shews, that at that time they had extended their influence and operations into the Society's Mission:—"The French Roman-Catholic Bishop from Hokianga has paid two visits to this place. He has baptized some European Children; and it is proposed to erect a Chapel for him at Kororarika."

What a call on Protestants—on the members of the chief of the Protestant Churches—for May, 1840.

prayer, faith, zeal, love, labour—the most prompt, earnest, and persevering use of all the means providentially placed so largely at their disposal, to counteract deadly error, and to propagate, throughout the length and breadth of the earth, the truth as it is in Jesus!

From the following extract of a Letter from the Rev. W. Williams, dated the 28th of August, it will be seen, with gratitude to the God of all Grace, that the Divine Blessing continues to rest on the labours of the Mission:—

I learnt to-day, that at Opotiki, where no Missionary has yet been, the Natives assemble for Christian Worship in a regular and orderly manner. The whole line of coast from Wakatane, a little to the east of Tauranga, round the East Cape to Table Cape, requires immediate occupation. The way is, I trust, opening for a movement shortly. I hope to take twenty Native Teachers from among our most hopeful Christians; and may it please the Lord, by means of them, to carry on His work!

The Papists are on the alert. Their establishment now is, one Bishop, eight Priests, and two Catechists; and a French Ship-of-war is expected to bring, it is said, ten more. They have not, as yet, done much mischief. The Natives who have received instruction from us remain steadfast; and many who hitherto have kept aloof, seeming now to think that they must join one or the other, have declared themselves in favour of us. The Testaments and Prayer-Books are eagerly sought after, and the truth will be rooted deeply.

There are those here who think that the Mission is in a most unhealthy state; and that, with the want of faith which has been manifested, particularly in seeking a provision for the children, we cannot prosper. I think, however, the Mission Body was never in so healthy a state. There may be excrescences and tumors, which require the knife; and where is the body which is not subject to these? But whether I look at the work in our old Stations—not superficial work, but sound and solid, based on the Word of God; or whether I look at the more recent Stations of the Northern District, and the regular increase in the Congregations and Schools; or again, I look still further, beyond our labours, where Natives will have Christianity whether we will give it or no; I am constrained to say, that the body was never in so healthy a state—that we in New Zealand never had greater cause for encouragement, nor the Church at home stronger ground for thankfulness. I, therefore, will thank God, and take courage.

WESLEYAN MISSIONARY SOCIETY.

Mangungu: 1826: John H. Bumby, John Hobbs, John Warren—Waima:

2 H

Wesleyan Missionary Society—

Henry H. Turton—*Newark*: Wm. Woon—*Orongatta*: Gideon Smales—*Kaipara*: James Buller—*Heads of Kaipara*: Charles Creed—*Kawia*: John Whiteley, George Buddle—*Waingarua*: James Wallis, Thomas Buddle—*Taranake*: Sam. Ironside, John Aldred—*Kaipiti*: James Watkin, John Skevington—These Missionaries were all to occupy their appointed Stations as soon as practicable: some of them had not arrived at the end of August, when the Rev. Nathaniel Turner left in order to proceed to Van Diemen's Land: after many years' service in the Mission, he relinquished it with deep regret, but the circumstances of his family required the change. The Rev. J. H. Bumby, and his associates Warren, Ironside, and Creed, arrived at Hobart Town, on their way to their destination, on the 31st of January of last year. Under the peculiar circumstances of the Mission, the Committee determined to send six other Labourers; and the Missionaries Aldred, G. Buddle, T. Buddle, Skevington, Smales, and Turton, sailed accordingly, in the "*Triton*," on the 14th of September—Pp. 198, 199, 310, 438; and see, at p. 482, Obituary Notices of the Chief Moetara and his Wife.

The Missionaries continue to enjoy manifest tokens of the Divine Sanction. A gracious influence accompanies their ministry, making it instrumental in the conversion of many of the Natives, and in diffusing so extensively the light of Revealed Truth, as greatly to check, among the people generally, the immorality and barbarity which, at no distant period, universally prevailed. The accounts from Mangungu (at which Station alone 691 Natives are meeting in class) are very satisfactory; and equally so are the communications from the Waikato District, in the South. When Mr. Wallis returned to this part of the island, he found the Societies and Congregations, although they had been left to themselves for a considerable period, in a comparatively prosperous state. They had regularly assembled for Worship, as when the Missionaries were with them: new chapels had been built; and the Gospel had spread to other places by means of Native Teachers. At one village, containing about 220 inhabitants, upward of 100 persons had been induced, by the instructions and exhortations of a Young Christian Chief, to unite together in religious fellowship, and were earnestly seeking to be made wise unto salvation.

[*Report.*]

Mr. Wallis's journey, mentioned in this

extract, was noticed at p. 198 of the last Survey.

We subjoin a few notices:—

The Missionaries in New Zealand will henceforth need a peculiar interest in the prayers of their friends, that they may be enabled, with all vigilance and fidelity, and yet in the spirit of Christian meekness, to protect their flock from the machinations and artifices of the emissaries of the Romish Church; who have placed themselves at the principal Station of the Society, in the midst of a people who have already received the pure and unadulterated Gospel of Christ. [*Report.*]

At Mangungu, within the last two years nearly 400 adults have been baptized; and, including probationers, there are now between 600 and 700 meeting in Class. Of these, generally, it may be safely said, that a decided change has passed upon them. [*Mr. Buller: Aug. 1838.*]

Never did I witness such a scene as was exhibited at Mangungu last Sabbath, when full one thousand Natives, from all quarters in Hokianga and elsewhere, heard the life-giving Word; one hundred and eighty-two persons were baptized, males and females, adults and children (chiefly adults); and twenty-eight couples were married. A most laudable desire is manifested by the people for the salvation of their countrymen! I have this day made up a large lot of printed books, to meet the calls of the Natives at the southward, who are literally thirsting for instruction; and I need be employed every moment, to meet the demands of the people in this part, who are inquiring for books. [*Mr. Woon: Nov. 1838.*]

I will not attempt to describe my feelings on the first Sunday after our arrival, when I witnessed seven or eight hundred Natives crowded together at the Mission Chapel, listening with deep attention to the Preacher, and joining most feelingly in the responses of the Morning Service. It was truly affecting to hear them cry, as with one voice, *E Ihowa, watearongo mai ra pea ki a malou!* ("O Lord, hear us, we beseech thee!")

[*Mr. Ironside: Aug. 1839.*]

In the Petition to Parliament presented by the Society, the following view of its proceedings is given:—

Your Petitioners, impressed with the representations of the demoralized and wretched condition of the Natives of New Zealand, made by the Rev. Samuel Leigh, one of the Missionaries of the Society, who visited that country in the year 1819, resolved to attempt the formation of a Mission for the benefit of the inhabitants.

After an unsuccessful endeavour to establish a Mission on the eastern coast, in which the Missionaries of the Society endured much hard-

ship, and were exposed to great personal danger, a Mission was at length founded by them at the Hokianga, on the western coast of New Zealand.

Your Petitioners have since extended the sphere of the Society's operations; and have now successful Missions also at Kaipara, Wain-garoa, Kawia, and other places along the western coast: they have sent out a press and formed a printing establishment at the Hokianga, to promote the instruction of the Natives; and five European Missionaries, besides many unsalaried Native Teachers, are now regularly employed at the several Stations: through the Divine Blessing attending the exertions of the Missionaries and their Assistants, many thousands of the Natives are brought under regular Christian Instruction, and one thousand at least have become communicants: efforts are made to instruct both children and adults in reading, writing, and other branches of useful knowledge; and, so great is the desire manifested by the people for Missionary Instruction, that your Petitioners have resolved to send out to New Zealand five additional Missionaries without delay.

The influence of Missionary Teaching is very manifest, in its humanizing effect upon the Natives, in their conduct toward strangers, and

to one another. The Missionaries of the Society have not unfrequently persuaded the Natives to give up English Vessels which they had seized, and have thus saved the crew from destruction; and the change in the character of the people has become so decided, that commerce with the western coast of New Zealand, as well as with the eastern coast, where the Missionaries of the Church Society are placed, can now be carried on with safety. The influence of the Missionaries has further been beneficially felt, in either restraining altogether the Natives from war with one another, or in mitigating the character of their wars, when they have taken place, and bringing them to a speedy termination.

From the beneficial change already effected in the character and pursuits of the native inhabitants of New Zealand by means of Missionary Teaching, and from the eager desire manifested by the people in the most distant places to have Missionaries stationed among them, your Petitioners are led to cherish the persuasion, that, at no very remote period, the native population of New Zealand might generally be raised, by the continued application of the same means, to the condition of a Christian, civilized, and well-ordered community.

Polynesia.

We have already noticed, at p. 224 of our last Number, the melancholy death of one who had long sustained the office of an active Missionary in this Division of our Survey. The Rev. John Williams, by his late visit home and by the publication of his valuable volume on the Mission in these Seas, has awakened an interest in the Cause, which will be greatly deepened by the affecting manner in which it pleased God to bring his labours to a close.

The *B F Bible Society* granted 500 reams of paper for printing the Scriptures at the Tahitian and Barotonga Presses—Mission-Family Libraries, sent by the *Religious-Tract Society*, have reached their respective destinations, and prove highly

useful; and 22,000 Tracts have been forwarded to the Navigators' Islands, for circulation among English and American Seamen—The *American-Tract Society* appropriated 2800 dollars to these Islands.

WESLEYAN MISSIONARY SOCIETY.

Notices relative to the "Triton," a ship purchased for the use of the Missions in these Seas, appear at pp. 292, 293, 438, and 479 of our last Volume.

FRIENDLY ISLANDS.

Tonga, 1822: *Haabai*, 1830: *Vavou*, 1831: W. A. Brooks, George Kevern, Stephen Rabone, James Sutch, John Thomas, Charles Tucker, Peter Turner, Wm. Webb, Francis Wilson, Matt. Wilson. Mr. Kevern and Mr. F. Wilson, with their Wives, sailed in the "Triton,"

on the 14th of September; and Mr. and Mrs. Webb, on the 3d of October, in the "Union"—Pp. 200—202, 438, 518: and see, at pp. 349, 350, various notices relative to the Mission; and, at p. 352, notice of a Fire in the Mission Premises at *Tonga*.

In *Tonga*, a considerable number of the Heathen have embraced Christianity during the year. At *Haabai* and *Vavou*, the people have generally renounced idolatry, and the Missionaries are laboriously employed in teaching them more fully the doctrines and precepts of

Wesleyan Missionary Society—

the Gospel. In this important work of building up the Church of Christ, additional help is greatly needed; more especially as these recent converts from heathenism are in danger of being deceived by the Missionaries of the Church of Rome, and led to substitute for the saving truth of Heaven the corrupt and soul-destroying traditions of men. Although the Romish Bishop and Priests have been defeated in their first attempts upon the Missions in the Friendly Islands, the danger is not entirely past.

In the Friendly Islands there are 7716 members in Society: 7555 are pupils taught in the Mission Schools; and upward of 1200 of the Converted Natives are employed (for the most part gratuitously) Teachers in the Schools, amongst whom are some of the most influential Chiefs and their wives, who, having themselves learned to value the privilege of searching the written Word of God, are anxious to extend its benefits, and have become nursing-fathers and nursing-mothers to the infant church. [*Report.*]

The Members were increased, at the last dates, to 8364, and the Scholars to 8217.

A Code of Laws has been recently promulgated by King George, of Vavou; of which the Committee say—

We have lately received from our Missionaries a Document, which must, we think, present a subject of grateful and instructive meditation to every true philanthropist. It shews the sure connection between Christianity and Civilization—between the influence which the Gospel exerts on a people who receive it as the Truth in the love of the Truth, and the ultimate establishment of Order and Law in the place of barbarous anarchy or misrule. This is one more instance of the triumph of Evangelical Missions, in promoting the secular, as well as spiritual and eternal improvement of our race.

FEEJEE ISLANDS.

Lakemba, 1835: *Rewa*, 1838: *Bau*, 1839: *Somosomo*, 1839: James Calvert, David Cargill, Wm. Cross, John Hunt, T. James Jaggar, Richard B. Lyth, John Spinney, Thomas Williams. Mr. and Mrs. Williams sailed in the "Triton"—*Pp.* 200, 202, 438.

Had the Society adequate funds, the number of Missionaries might be indefinitely increased, as doors of usefulness providentially open in every direction. Already the labours of the Missionaries have resulted in the conversion to the Christian Faith of 213 of the Natives, and 84 others are meeting in class on trial. [*Report.*]

From the latest communications, it appears that the Members were increased

to 273; and that, in 77 Schools, there were 720 Scholars.

In the course of the year the Committee have been enabled to carry into effect an important measure, affecting all the Society's Missions in Australasia and Polynesia. They have long been convinced of the desirableness of making such a provision for those Missions as has been secured for India in the appointment of the Rev. Jonathan Crowther, and for South Africa by the return of the Rev. William Shaw; and have gratefully availed themselves of the offer of the Rev. John Waterhouse, to send him out as the General Superintendent of the Society's Missions in these distant parts of the world. Divine Providence, which prevented Mr. Waterhouse from entering on the Missionary Work at an earlier period of his life, has at length made plain his path; and he now goes forth in mature life, to employ the wisdom and experience acquired in the ministry at home, in the oversight of the Infant Societies, raised instrumentally by the zeal and energy of his junior Brethren, who have not enjoyed the advantages resulting from a practical acquaintance with the work in this country.

[*Report.*]

Mr. and Mrs. Waterhouse sailed with Mr. Bumby, Sept. 20, 1838; and arrived at Hobart Town, Jan. 31, 1839: see p. 429 of our Volume for 1838, and p. 310 of our last Volume.

LONDON MISSIONARY SOCIETY.

Islands and Labourers.

Samoa, or Navigators': 1831: C. Hardie, Alex. Macdonald, T. Heath, W. Mills, S. Wilson, Archibald Wright Murray, W. Day, John Bettridge Stair, W. Howe, G. Pratt. Messrs. Howe and Pratt arrived at Sydney, on their way, in the beginning of April. Mr. Barnden lost his life, by drowning, on the 31st of Jan.—*Harvey*: 1825: C. Pitman, Aaron Buzacott, W. Gill, Henry Royle; 13 Nat. As.—*Society*: 1820: C. Barff, G. Platt, G. Charter, John Rodgersson, Ebenezer Buchanan; 3 Nat. As. The death of the head of this Mission, the Rev. John Williams, has been already stated. Mr. Buchanan joined Mr. Williams, on his return voyage, at Cape Town, with the view of introducing the Infant-School System into the Islands—*Austral*: 5 Islands: 9 Nat. Teachers—*Georgian*: 1797: Henry Nott, C. Wilson, David Darling, John Davies, J. M. Ormond, C. Green Stevens, T. Joseph, Joseph Johnston, W. Henry, Alex. Simpson; T. Blossom, As.; 20 Nat. As.—*Paumotu*:

Nat. Teachers—*Marquesas*: begun, 1797; relinquished, 1798; resumed, 1834: G. Stallworthy, Robert Thomson—On the 3d of August, G. Drummond, W. Harbutt, T. Slatyer, and Henry Dickson, with their Wives, embarked for the Mission—Pp. 202, 203, 224, 392, 439: and see, at p. 352, notice of an Outrage by a French Frigate on the Government at Tahiti; and, at p. 542, a Testimony to the Civilized State of the People of that Island.

General View of the Mission.

The measure of prosperity which continues to attend the Society's Missions in this part of the world, calls for the most grateful acknowledgments to the Most High. Long and dreary was the night of toil sustained by the Missionaries who first planted the Cross on the shores of Tahiti: yet, scarcely had Divine Truth become effectual among the people, when from them sounded out the same Word to other islands, until, having entered many a heart amidst the vales of Rarotonga, it reached the Samoas, where multitudes, not long since enveloped in spiritual darkness, are now gladly hailing the rising of the Sun of Righteousness.

The native agents are numerous; and, through their instrumentality, the Brethren have been enabled to establish a system of instruction embracing the whole population.

In the Society Islands, where the people had for some time exhibited considerable apathy in reference to their eternal interests, there has been a partial revival of spiritual religion. If, unhappily, a portion of these semi-civilized islanders, bearing the Christian Name, still live below the standard of the Gospel, so small amount of the evil originates in the conduct of those misguided foreigners, who, in frequenting the islands for purposes of traffic, impede, by their corrupt practices, example, and influence, the advancement of sobriety, social order, and religion. It is, however, cheering to know, that the Islands have, within a recent period, enjoyed a succession of visitors of a far different character; among whom may be mentioned, Captains Fitzroy, Bruce, Bethune, and Lord Edward Russell: these Gentlemen and their Officers have treated the Missionaries with marked urbanity and respect; and made it their uniform object to recommend and encourage such measures, as are calculated to cement the ties between the Missionaries and the Natives, and to promote the general welfare of the islands.

On the part of Protestant Christians, much vigilance and much effort are now demanded on behalf of these scenes of evangelical labours, in consequence of the establishment of a Roman-Catholic Seminary at Valparaiso; and the

attempts made to introduce Roman-Catholic Missionaries, not, indeed, among the extensive groupes as yet unvisited by European Instructors, but at Tahiti, the Sandwich Islands, and other fields of labour where Protestant Missions are already established.

But, in a season when some apprehension might be entertained as to the pure maintenance in these islands of the *faith once delivered to the saints*, it is peculiarly reviving to recollect that our venerable Brother, the Rev. H. Nott, has taken with him, for circulation on his return to Tahiti, 3000 copies of the Tahitian Bible, munificently granted by the British and Foreign Bible Society, to aid the furtherance of Divine Truth in this part of the world.

The Directors cannot, in justice to their esteem for the Queen, the Government, and the Christian Community of Tahiti, omit expressing their extreme surprise and regret, that measures of an unjust and oppressive character should have been adopted by the Government of France against that island, in consequence of the ejection of two Roman-Catholic Missionaries from its shores, simply in the exercise of a national right, by a free and independent people, and their preference of Protestant Christianity to the corrupted faith of the Romish Church. The Directors have not failed to make prompt communications on the subject to Her Majesty's Government in this country: these have been met with courteous attention; and it is hoped that measures are in progress, to prevent the recurrence of proceedings as unworthy a brave and generous nation as they might be fatal to the peace and prosperity of the Tahitian Community.

[*Report.*]

The Returns of numbers are not complete. By examining the various communications, we have collected, so far as the Returns go, the following

Notices relative to the chief Stations.

Navigators' Islands—Nearly 40,000 people have been brought under Christian Instruction. Great success has been granted: there are 718 adults baptized, upward of 200 communicants, 3210 school children, and 3254 adults scholars: upward of 20,000 can read. Everywhere the glad tidings of Salvation are listened to with serious attention. A captain of a vessel, who met the late Rev. J. Williams at Sydney, stated, that it would be of no avail to take muskets and powder to this groupe, from which he had just returned; as nothing was in demand among the people but books, Missionaries, pens, ink, slates, and paper. The Mission had been supplied from the presses in the other

London Missionary Society—

Missions, with 14,500 Portions of Scripture, Tracts, and School-Books; and, by the Religious-Tract Society, with a Library of 50 volumes.

Harvey Islands—The congregations consist of 6300 persons: communicants, 262; school children, 3160: adult scholars, 900. Mr. Buzacott, at Rarotonga, is diligently engaged with the Press: 14,000 Tracts and Catechisms had been printed. Mr. Pitman has proceeded to the end of the Pentateuch, in translating the Old Testament into Rarotongan: the N.T. has been long since completed. Mr. Pitman and Mr. Buzacott, whose labours in Rarotonga for many years past have borne abundant fruit, have been joined by Mr. Gill and Mr. Royle, who sailed in the "Camden." Mr. Pitman writes, in May of last year—

We have taken down our harps from the willows, and tuned them afresh to the service and honour of the ever-blessed God, who has enabled us, through His abounding mercy, to sing the Lord's song in this once heathen land. Those who were formerly afar off, are now, we humbly hope, through the peace-speaking blood of atonement, brought nigh. Many stout-hearted rebels, who long manifested the most determined opposition to Divine Truth, have been made to surrender to the all-conquering arms of the Prince of Peace; while we, who have witnessed it, are led to say, *Sharp, O Most Mighty! are thine arrows in the heart of the King's enemies, whereby the people fall under Thee.* The proud and self-righteous have been constrained to renounce all their vain pretensions; and, as helpless and sinful creatures, to implore and accept of pardon through Christ alone. The dying, as they have descended the dark valley, have cheered our otherwise drooping spirits, by declaring, that Christ was their rock, their trust, their salvation; that in consequence of His atonement and perfect righteousness, they feared no evil, but were going to be with Him, *who loved them, and gave Himself for them.* Such are the triumphs of the Gospel in this once-benighted land!

Society Islands—At 8 Stations, the congregations contain 4120 persons, and 1299 communicants: at 6 Stations there are 1019 school children; and at 4, there are 814 adult scholars. Mr. Barff had printed, in Samoan, 2000 Gospel of St. Matthew, and 6000 Scripture Selections; with 42,000 Lessons, Catechisms, Hymn-Books, and Alphabets. The Huahine Auxiliary contributed 109 dollars.

Georgian Islands—The imperfect Re-

turns give 2875 worshippers, at 3 Stations; 1319 communicants, at 6; school children 1858, at 7; and adult scholars 256, at 2 Stations.

Marquessas—The manners of the Natives being such as to render these Islands unsuitable at present as a residence for females and children, Mr. Rodgerson removed with his family. Mr. Stallworthy, pursuing the usual plan of labour, in walking round the valleys and visiting the people, they were led to assemble in considerable numbers, until the message of Salvation ceased to be a novelty. The Directors state—

In August last, two French Roman-Catholic Missionaries, from the Popish College at Valparaiso, landed at Santa Christina, having been brought thither by a French Frigate, the "Venus." Mr. Stallworthy made strong objections to their settling in any Station belonging to the Society, but without avail. The Chief, Iotete, received several presents from the captain of the frigate, afforded the priests a cordial reception, and gave them a piece of garden-ground. Iotete and the people, however, still professed an unshaken attachment to our Brethren; and Mr. Stallworthy urges an early reinforcement of the Mission. Under these circumstances, the arrival of Mr. Thomson by the "Camden" will be peculiarly acceptable.

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

Islands, Stations, and Labourers.

HAWAII: 1820; renewed, 1824—*Kailua*: Asa Thurston; Seth L. Andrews, M.D. Physician—*Kaavaloa*: Cochran Forbes; W. S. Van Duzee, As.—*Waimea*: Lorenzo Lyons; Horton O. Knapp, As.—*Hilo*: David B. Lyman, Titus Coan; Abner Wilcox, As.—*Kohala*: Isaac Bliss, Edward Bailey. OAHU: 1820—*Honolulu*: Hiram Bingham, Reuben Tinker, Lowell Smith; Gerrit P. Judd, M.D. Physician; Levi Chamberlain, Secular Superintendent; Sam. N. Castle, As. Sec. Sup.; Amos S. Cooke, As. Teacher; Edwin O. Hall, Printer; Henry Dimond, Bookbinder—*Ewa*: Artemas Bishop—*Waialua*: John S. Emerson; Edwin Locke, As.—*Kaneohe*: Benj. W. Parker; Maria M. Smith, As. KAWAI: 1820—*Waimea*: Sam. Whitney—*Koloa*: Peter J. Gulick; Thomas Lafou, M.D.—*Waiohi*: W. P. Alexander; Edward Johnson, As. MAUI: 1823—*Lahaina*: Dwight Baldwin, M.D.; Charles Mac-

donald. As.—*Lahainaluna* : Lorrin Andrews, Eph. W. Clark ; Edward H. Rogers, Printer — *Wailuku* : Jonath. S. Green, Rich. Armstrong ; Lydia Brown, Maria C. Ogden, As.—*Hana* : Dan. T. Conde, Mark Ives. MOLOKAI : 1832—*Kalua-aha* : Harvey R. Hitchcock ; Bethuel Munn, As.—On the return of the Rev. W. Richards from his visit home, he did not resume his post at Lahaina, but, with the approbation of his Brethren, complied with the request of the King and Chiefs to become their Chaplain, Teacher, and Interpreter. Mr. Richards was desirous that his connection with the Board might continue ; but it appeared to them, that he would best accomplish his object if it should not. The Rev. Sheldon Dibble and his Wife embarked at New York, on the 9th of October, on their return to the Mission—Pp. 203, 204 of the last Volume, and p. 64 of the present.

Summary of the Mission.

Islands, 5—Stations, 17—Missionaries, 23 : Medical Missionaries, 2—Assistant Teachers, 9—Physicians, 2—Secular Superintendants, 2—Printers, 2—Book-binder, 1—Female Assistants, 43 ; being 40 Wives of the Missionaries and Laymen, and 3 Unmarried—Christian Churches, 17—Communicants, 6000—In Schools taught by Natives, from 8000 to 9000 : in the Station Schools taught by Missionaries or Missionary Teachers, aided by Natives, 2300 : in Boarding School at Hilo, 31 boys : in Female Seminary at Wailuku, 33 girls ; and in Seminary at Lahainaluna, 58 boys—Printing, in the year, 1681 pages of distinct matter : from Hononolulu, from 1828 to 1838, there were issued 5253 pages of distinct matter, forming a total of 80,909,687 pages ; and from the second press, at Lahainaluna, from 1834 to 1838, the issues formed 2595 pages of distinct matter, and a total printed of 2,385,170 pages. Of this produce of the Press, the Board say

It includes the whole New Testament, and nearly all the Books of the Old—a series of Elementary School Books, embracing the branches of knowledge usually taught in common schools in the United States—many books

of a higher order, for more advanced pupils in the Boarding Schools and Seminaries—and short treatises on Morals and Religion. These books are scattered abroad among not less than 30,000 Readers ; who, from having no printed books and no written language, and no knowledge of any such method of conveying thoughts, have become readers, within the last seventeen years, through no other human agency than the labours of the Missionaries and such Native Teachers as have been trained by them.

At pp. 113—118, 172—174, details are given of a Religious Awakening in several of the Islands. Similar scenes have been witnessed in all the Islands. Of these Awakenings, the Board say—

This was a year of extraordinary gracious visitation. The apparent effect of the preached Gospel was great among the people to an extent unparalleled, it is believed, in the History of Missions. About 5000 were received into the churches, and about 2400 stood propounded for admission, at the end of the year ; while many more gave some evidence of piety. The standard of piety was raised in the churches, and their purity promoted. There was an increase of moral courage and of moral power among the Members. Religion was revived at every Station. Everywhere there was the hearing ear, and, beyond all former experience, the understanding heart and applying conscience. Many children and youth were hopefully converted. The means employed in this glorious Work of Grace were those commonly used in this land. The Board regret the haste with which converts were, to the number of many hundreds, admitted into a few of the churches ; though, after every abatement, which any who believe in Revivals of Religion will deem reasonable, thousands remain, over whom we may give free course to our joy, as being hopefully the subjects of God's converting grace and the heirs of heaven.

Just such powerful works of grace as that at the Sandwich Islands are to be expected in the progress of Missions ; and they must become frequent, numerous, general in the Heathen World, if the conversion of the world be not yet remote. Even now, though the work at the Sandwich Islands is unparalleled in extent, it is so only in that one respect. There are analogous facts in other parts of the Heathen World.

We have repeatedly noticed the efforts of the Romanists in these Seas. They have established themselves in the Gambier Islands, and have a College at Valparaiso ; and from these places, as head-quarters, they are directing strenuous efforts against the Protestant Missions, wherever they can gain or force admission. The French Government appears to lend itself to this object. At p. 237, we have noticed an Outrage committed

American Board of Missions—

by the Captain of the French frigate "Venus" on the independence of the Government of Tahiti: another has been since perpetrated, by Captain Laplace, of the French frigate "L'Artemise," on the Government of the Sandwich Islands: the avowed object, in both cases, was to force Romish Missionaries, by threats of violence, on the respective Governments, against their will.

Spanish & Portuguese American States.

EVERY opportunity of introducing the Scriptures into these States is still diligently improved by the *B F Bible Society*. To St. Miguel, in Nicaragua, Central America, have been sent 50 Spanish Bibles and 200 Testaments, with Portions of the Old and New Testaments. To Captain Gardiner, formerly among the Zoolahs, but now seeking to establish a Mission among the South-American Indians, a grant of 100 Spanish Bibles and 200 Testaments has been made: he has met with many willing to receive the Scriptures, and has found no obstacle to their circulation. The fear expressed in the last Survey, as to the result of an attempt to promote the circulation of the Scriptures in other parts of South America, have been too fully realized: ecclesiastical influence frustrated the design: the Agent will, however, continue to reside at Carthagena, and watch and embrace any openings which may offer. A remittance of 56*l.* has been received from Rio de Janeiro: 100 New Testaments and select Books of the Old, in Portuguese, have been forwarded thither. To the Honduras Auxiliary at Belize, 150 English Bibles and a further supply of Portions of the Old and New Testaments in Spanish have been sent: a remittance of 80*l.* has been received—The *Prayer-Book and Homily Society* avails itself of Correspondents at Buenos Ayres, Pernambuco, and Carthagena, to put Prayer-Books and Homilies into partial circulation. A Romish Priest at Pernambuco has greatly assisted in the circulation of books in Portuguese. From Carthagena, the Society's Correspondent writes:—"There is a general and eager thirst after knowledge, among the rising generation of this country, particularly after Religious Instruction. I have packed up the best of the Prayer-Books, and 100 others, to distribute on my way to Bogota"—The *Religious-Tract Society* has granted to its Correspondents nearly 20,000 Spanish Publications. A friend, to whom a large assortment of Spanish Publications was

entrusted, has given them an extensive issue: they were "sought after," he writes, "by the poorer orders of the people with avidity; among whom I am constantly distributing small selections, stitched together in the form of books, to serve each family. Many a poor child has thus been induced to attend a school; and others have been enabled to read the contents of those valuable Tracts to their illiterate parents, eagerly thirsting after divine instruction—a peculiar feature among the poor people of this country. Often have I casually taken a Tract out of my pocket, and, while reading and explaining its precious contents to one poor deluded victim of Popery, have found myself surrounded by a dozen, all asking if they could get a copy, and on some occasions actually tendering their little mite of money to purchase "un libro de Dio"—A Correspondent of the *B F School Society* writes of the Mutual System: "It has been generally established throughout New Granada, yet, from want of means and proper information, it is but very imperfectly carried out. Many Directors of Schools complain to me of their inability to acquire the requisite knowledge of the system, for the want of proper books in Spanish, whereby to obtain it. The Governors have had a brief sketch published, but it is too imperfect to answer their purpose: all we want is proper Teachers."

The Church Missionary, Mühlhauser, writing to the *B F Bible Society* from San Fernando, in Trinidad, in June last, thus speaks of the importance of that Island as a medium of intercourse with the Continent, with which a great traffic is carried on:—

Several merchants and shopkeepers were asked to take a few copies of Scriptures into their respective stores; and to sell them, if occasion should offer. One of them lately told me, that some Spaniards from the Main, a few days since, entered his store, to purchase some articles: in looking about, one of them espied some books, which he found to be Spanish

Testaments: "I never saw a Testament," said he, "in all my life, but one with a friend of mine in Angostura; and I am glad to have met with this book:" he purchased four copies, and packed them very carefully up; saying that he should make presents to his friends on the Main. Another Spaniard came to the same store, with three of his comrades; and having found out a Spanish Bible, he purchased it at once, and sat down in the store; and while the three others, who could not read, seated themselves round him, the purchaser read aloud to them, until the doors were to be shut. In short, I consider this island of very great importance with regard to the spread of the Bible: until now, little has been done.

The *American Methodist Missionary Society* began a Mission at Buenos Ayres in 1836: the Rev. John Dempster arrived at Monte Video on the 26th of De-

cember of that year: the house used as a Place of Worship became so crowded, that a subscription was opened for the erection of a suitable building. At Rio de Janeiro, also, the Rev. Justin Spaulding settled in 1836, and was afterward joined by the Rev. D. P. Kidder, Mrs. Kidder, and Mr. R. M'Murdy an Assistant Preacher: of their labours it is reported—

Mr. Spaulding has succeeded in establishing a Society here, consisting of 11 members; and his Day and Sabbath Schools are prosperous. Since, however, he has begun to make an impression on the public mind by his labours, no little opposition has been manifested to him and his colleagues; but the last information from him gives us to understand that even this is likely to be overruled by the providence of God for the furtherance of the Gospel.

Guiana, and the West Indies.

American Bapt. Miss.—At Port-au-Prince, in Hayti, a Mission was formed in 1835: there are 21 communicants.

Baptist Miss. Soc.—The Returns from Jamaica, Dec. 31, 1839, were as follows: 22 Missionaries, 74 Stations and Out-Stations, 24,777 Members, 21,111 Inquirers, 5203 Day Scholars, 645 Evening Scholars, 9156 Sunday Scholars: in the year, there were 3457 Baptisms, 471 received to Communion, 420 restored, 300 Deaths, 162 dismissed, 461 excluded, 61 withdrawn. The increase has been great: in 1838, there were added 2617 Members and 3138 Inquirers: and in 1839, there were added 3440 Members and 192 Inquirers. In 1838 and 1839, there were 3556 Marriages solemnized. No Return appears from the Bahamas—Pp. 205, 271, 310, 391; and pp. 64, 119, 175 of the present Volume.

Repeated and decisive testimony has been borne, by parties whose station afforded the best means of information and secured them from all suspicion of partiality, to the value and success of the efforts made by our Missionaries to inculcate habits of industry and order among all to whom they have access: and not a few Proprietors, sensible of the benefit derived from their exertions, have made liberal offers of assistance to induce them to extend yet more widely the sphere of their operations. [*Report.*]

B F Bible Soc.—The Report enumerates supplies of the Scriptures or Portions, to the number of nearly 10,000 May, 1840.

copies; and remittances to the amount of about 1150*l*. To the Trustees of the Mico Charity, 4000 Bibles and Testaments have been supplied in English and French, to enable them to establish dépôts in connexion with their Schools, for the sale of the Scriptures: eleven dépôts have been accordingly opened in eleven islands—Pp. 205, 206.

The Rev. James Thomson was engaged for six months of the year, in visiting existing Societies in Jamaica, and in forming others. Societies in Jamaica are subject to fluctuation as well as at home; but he found far more reason to be thankful than to complain. He writes—

The circulation of the Word of God is making a steady progress onward; and with every prospect of its increasing, from the increase of schools, from the increase of ministerial labours, and from the real advance of intellectual religion. It would be wrong in me, however, to withhold saying to you, that it seems more than desirable, even necessary, that your friends here should be kept apprised of your existence, and of your NOBLE LINE of operations in the Kingdom of God, by repeated visits of some fit person acting as your agent.

In the last Report, Mr. Joseph Wheeler was left in Trinidad. Thence he visited various islands; and arrived, in the early part of December, at Jamaica, where he is prosecuting his labours. In St. Domingo, he found in the Roman Catholics

an honourable exception to the usual course of conduct pursued by members of that communion in other parts of the world. He says—

As the Book of God prepared the way for the Reformation in former days, both in our own and other lands, so it may please God to raise up from among themselves men who shall turn many to righteousness; and things appear to me in this country far more prepared for such a result than in any other place which I have seen.

B F School Soc.—The Society supplied School materials to Jamaica to the amount of 50%; but is not able, from want of funds, to meet the pressing demands for help made from various quarters—P. 206.

Christian-Knowledge Soc.—The Society continues to supply the Scriptures, the Book of Common Prayer, and School Books, at a comparatively small charge. Books have been granted to the Bermuda Schools, of the value of 25%; and for a School-Teachers' Library in Antigua, to the amount of 20%. A second grant of 500% has been placed at the disposal of the Bishop of Barbadoes; the first grant, made in 1834, having been exhausted: the Barbadoes Diocesan Committee report, that, from 1832 to 1837 inclusively, the Society had granted to the Diocese books or pecuniary aid to the amount of nearly 15,000%. At Bermuda, 234 Publications were issued in the year; at Trinidad, 1619; and in Berbice, 2797.

The Bishop of Barbadoes has recommended the formation of Lending Libraries for the use of School Teachers; most of whom are natives or persons of colour, and require to be regularly trained in order to enable them to convey Scriptural Instruction to the children. One of the Clergy in Antigua assembles the Teachers in his parish weekly; and gives them a plain and particular account of the contents of the Chapter which is to form the subject of the Bible Lessons through the week. Each Teacher is provided with a blank copy-book and pencil, and puts down the heads of instruction to be conveyed to the children in the School—P. 206.

Church Miss. Soc.—The following Returns appear in the last Report, in reference to the Society's three Missions in Guiana, Trinidad, and Jamaica: Stations 28, Missionaries 13, European Catechists and Teachers 23, Country-born Catechists and Teachers 14 male and 4 female, Attendants on Public Worship

5715, Communicants 234, Schools 68, Scholars 6019—Pp. 206, 270, 365, 439, 479, 518; and at pp. 512—517, see a General View of the Mission in Jamaica, with the state of the Normal School, and Encouraging Indications of growing Piety and Industry among the Negroes; at pp. 557, 558, notice of Church Missionary Grove, with an Engraving; and at pp. 60—62 of the present Volume, various notices of the Mission in Trinidad.

A Mission among the Indians is connected with the Stations in Guiana: to this Mission, Mr. La Trobe, in speaking of the Aborigines coming into closer contact with the Races hitherto confined to the coast, bears the following testimony:—

The disorder and dangers resulting from such a contact are too notorious not to point out the necessity of bringing the Indians, as far as practicable, within the pale and protection of the laws; and of furnishing them with instructors and moral guides, whose influence, even if it cannot prevent the intercourse, may at least diminish the dangers of that collision, which the experience of all times and countries has shewn to be attended with so little moral advantage to either party.

The experience made by the Clergy attached to the Church Missionary Society at the present day accords with that of the Moravian Missionaries. The docility of many of the Tribes, and the aptitude of the Indian to receive instruction, are placed beyond a doubt. The great difficulty to be overcome here, as elsewhere, is that strong natural antipathy to fixed abodes and sedentary habits, which is so marked a characteristic of the Indian, both of the Northern and Southern American Continents; but even this, experience has proved, is more easy to be overcome in Southern than in the Northern latitudes.

In reference to the proceedings of the Society in Trinidad, Mr. La Trobe reported to Lord Glenelg—

The details which I have the honour of laying before your Lordship, relative to the proceedings of the Clergy in connection with the Church Missionary Society in this Colony, will, it is trusted, place the importance and the judicious character of their labours among the labouring classes and the American refugees in a proper point of view; and will convince your Lordship, that whatever assistance has been afforded to this Society for the propagation of the Gospel has been well bestowed and applied.

The Bishop of Jamaica has conveyed to the Committee strong expressions of his approbation of the labours of the Society's Missionaries and Catechists within his Lordship's Diocese.

Gospel-Propag. Soc.—Means to a great extent have been supplied to the Clergy, for the maintenance of Schools, and for the erection of Chapels and School-houses: and the Society supports in part 19 Clergymen in the Diocese of Jamaica, and 31 in that of Barbadoes: and supports also, in part, with the aid of the Parliamentary Vote for Negro Education, 41 School Teachers in the Diocese of Jamaica, of whom 7 are females, and 105 in that of Barbadoes, of whom 23 are females.

In reference to the Schools in Jamaica, it is stated—

The Reports afford striking instances both of what is doing and of what remains to be done in order to render the Education of the lower orders effectual. It is evident that the Bishop of Jamaica will not be contented with the mere institution of schools throughout his diocese; but will subject them to a continual inspection, and take measures for ensuring their permanent efficiency. This fact appears to be well known in the Colony, and to have called forth the marked approbation of the Public Authorities.

In proof of this, the sum of 500*l.* has been granted by the Governor in aid of the funds.

The Bishop of Barbadoes, in a Charge delivered to his Clergy, furnished the following statistics of his Diocese:—

The number of its beneficed and officiating Clergy—including the Bishop, the Archdeacons of Barbadoes and Antigua, and, I am happy in being able to add, a third Archdeacon, for the Archdeaconry of British Guiana, the constitution of which has been recently determined on, and awaits only the sign-manual of her Majesty—is 99. It reckons 53 parish-churches; 15 chapels-of-ease; 3 chapels private, yet open to their respective neighbourhoods; 7 chapel-schools; 12 school-houses, used also as temporary places of worship; and 44 school-houses, strictly so called, being situated in towns, or in the vicinity of a church or chapel, besides numerous buildings permanently hired and fitted up, or temporarily granted for the uses of public worship and religious instruction. Its congregations on the Sabbath, and the daily and Sunday attendance of children and adults in its schools, are large and increasing. The number of communicants is—I had almost said everywhere, for I am unwilling to particularize some painful exceptions—unusually great.

London Miss. Soc.—At 11 Stations in Guiana, there are 8 Missionaries and 9 Catechists; and, in Jamaica, at 10 Stations, there are 10 Missionaries and 11 Catechists. The Returns are still incom-

plete: we collect from the Report, 1579 Communicants, 2786 Day Scholars, and 2238 Sunday Scholars—Pp. 207, 391, 392, 479, 555; and p. 120 of the present Volume.

The effects, by which the new order of things in the West Indies has been hitherto marked, fully warrant the belief that it will form a source of great and permanent benefit to the Missions in this part of the world, particularly by imparting a powerful stimulus to the education of the young. Since the 1st of August, the people have made increased exertions to obtain instruction for their children: many of the schools have received large accessions to their numbers; and the Proprietors and Managers, generally, have evinced a growing desire to promote the cause of education.

The Directors record with peculiar satisfaction, as one of the most cheering circumstances connected with the operations of the Society during the past year, the enlarged liberality displayed by the Emancipated Negroes; some, by proposing to defray from their own resources the expense of sustaining their Pastors and Teachers; some, by contributing toward the erection or enlargement of Chapels and School-houses; others, by augmenting their subscriptions to the Parent Society; and others still, by cheerfully defraying the expenses incurred by their beloved Missionaries who had been obliged to employ means for the recovery of health. The proof of their increased Christian Liberality at once appears in the encouraging fact, that the contributions from the West Indies in the past year amount to no less a sum than 5125*l.* 12*s.* 5*d.*, being an increase on the preceding year of 2770*l.* 1*s.* 10*d.* [Report.

Mico Charity—At 17 Stations, in Jamaica, there are 14 Juvenile and 5 Infant Schools, containing 5371 scholars. At some of the Stations, a marked change for the better is manifest among both old and young: at others, discouragements are felt, peculiar to a land like this, so long under the influence of that evil-producing system, whose doom, so far as the British are concerned, is for ever sealed. In the Normal School at Kingston, 40 male and 28 female Teachers have been entered from the beginning: of these, 11 male and 8 female have been dismissed as unsuitable, 22 male and 12 female have been appointed to the charge of Schools, and 6 male and 8 female are under training—P. 207.

The Trustees, anxious to facilitate as far as lies in their power the efforts of Christian Ministers and Missionaries of every Denomination in this Cause, have authorised the gratuitous admission into their Normal Institution

of suitable young persons to be trained and qualified to take charge of the schools established by the several Societies labouring on this island.

In this important branch of our operations, more has occurred of a cheering nature during the past year than at any former period. Several Missionaries have availed themselves of the benefits of the Normal Institution, by recommending for admission young persons affording promise of usefulness in the work of education; and, of these, some are now gone forth in various parts of the island to labour (I trust under the Divine Blessing, successfully) in the Cause to which they have devoted themselves, while others are now going through their course of preparation.

[*Mr. B. A. Wallbridge, Superintendent.*]

Relig.-Tract Soc.—Upward of 120,000 Tracts and Children's Books, with about 40 Libraries for the use of the Young, and consignments of Books for sale to the amount of 519*l.*, have been forwarded in the course of the year—P. 207.

Scottish Miss. Soc.—Six Stations in Jamaica are supplied by 5 Missionaries—P. 207.

The following abstract has appeared:—

Hampden—A large Place of Worship, capable of containing 1200 persons, is always full. The communicants amount to 634: there are about 700 young persons under instruction. Temperance Societies number not fewer than 1077 members. A Bible and Missionary Society, last year, raised 151*l.* 2*s.* 4*d.* currency.

Lucea—A spacious church has also been erected, and a large congregation collected. The communicants amount to 350; and in the Week-day and Sabbath Schools there are about 500 scholars. "By the Divine Blessing on Missionary Labour," says Mr. Watson, "a mighty change has taken place in many in this parish."

Port Maria—A church has also been erected, and an interesting congregation collected. The communicants amount to 145. There are about 100 members of the Temperance Society, and 150 names on the roll of the Week-day School.

Cornwall—A church was built last year. The congregation commonly consists of about 800 persons. There are 144 communicants, 270 members of the Temperance Society, and 170 persons attending the Week-day Schools.

Carron Hall—The Church contains 500 hearers; but more often attend than it is able to hold. The communicants amount to 149. In the Week-day and Sabbath Schools there are upward of 300 scholars; and there are, besides, several evening schools on neighbouring

estates taught by the people themselves. "Some of them," says Mr. Cowan, "are efficient teachers; and I may say, to the credit of the Negroes, that I do not know one of them who has learned any thing himself, but is willing, patiently, to teach it to his neighbours."

Green Island—This Station, is, at present, in consequence of the lamented death of the Rev. Mr. Leslie, without a Missionary. A School-house has lately been erected. Mr. Watson preaches there occasionally, to large and attentive congregations. There are about 130 members in communion, and 1000 inquirers.

At all these Stations, marriage, formerly much neglected, is now rapidly extending: great improvement has taken place in the observation of the Lord's Day: Prayer-meetings are numerous and well attended; and Family Worship is daily observed in the dwellings of many of the Negroes. The calls for New Missionaries, Catechists, and Teachers, are frequent and most urgent; but the Directors are unable to meet them, for want of the necessary funds.

United Brethren—At 33 Stations, there are 129 Labourers, of whom 59 are females. They have 48,534 persons under instruction: of these, 14,354 are Communicants; 8384 baptized Adults; 10,946 baptized Children; and 14,850 Candidates for Baptism, New People, and Excluded—Pp. 208, 557: and see, at pp. 441—443, Obituaries of Br. and Sr. Light, of Tobago; and, at pp. 500, 501, Summaries of the Mission for 1838, not 1837 as there erroneously stated.

Wesleyan Miss. Soc.—The Missionaries, 86 in number, are assisted by 1193 Salaried and 1700 Gratuitous Teachers: the Members are 42,928, and the Scholars 18,684; being an increase, in the year, of 2694 Members and 2657 Scholars—Pp. 208, 271, 439, 519, 556; and pp. 119, 120 of the present Volume.

With more than ordinary satisfaction the Committee advert to this part of the world, in which for the last half century the Society has expended so large a portion of its funds; and where so many of its valuable Missionaries have, for the sake of the degraded and suffering Negro Race, sacrificed their health and their lives. The past year has been a period of great prosperity in many of the Stations.

The general conduct of the Negroes connected with the Society affords additional cause for gratitude. Our Missionaries, while unostentatiously employing their legitimate influence in protecting their people from individual instances of oppression and wrong, have, at the same time, sedulously inculcated the morality of the Gospel, and enforced the necessity of

industry and good order; the salutary effects of their pastoral care, to continue to work for which have appeared in the willingness manifested by the Liberated Apprentices, under their Masters when reasonable wages have been offered. [Report.]

In an official Statement of Education in the British Islands and British Guiana in June 1838, the following results appear—Schools, 1447—Teachers, 1067—Scholars, 104,830; being about 1 in 9 of the population, which is estimated at 901,649 persons: of these 104,830, there are in Day Schools 34,098, in Sunday Schools 49,150, in Evening Schools 11,416, and in Private Schools 10,166.

Mr. La Trobe, in a late Report presented to Government in reference to his investigation into the state of Education in these Colonies, closes with the following valuable remarks:—

In glancing at the state of Negro Education at this date, the past must not be overlooked; for without some knowledge of its character it would be difficult to form a just estimate of the present.

It appears evident, that, previous to the Emancipation in 1834, the Education of the Negro was carried forward in all these Colonies, more or less, under every disadvantage. The Colonial Legislatures were openly adverse to it. The great body of the proprietors and administrators of estates not less so: for one of their own class to attempt it, or to favour it, was considered folly, or, what was worse, treason to the common interest; and, were the individual a non-resident or an absentee, his designs were almost certain to be defeated. In the majority of cases, the Clergy or the Missionaries who were prompted to undertake the education of the slave were looked upon with an unfriendly eye: not unfrequently, open and acknowledged opposition was added to covert distrust and dislike: however high the character and however unimpeachable the purposes of the offending parties, the spirit of fear and of distrust could not be quieted; and it is notorious that it actuated the conduct of many in their treatment of the persons and projects of the Highest Dignitaries in the Colonies, whether civil or religious. The Schools to which the Negro had access were, for the most part, of but poor pretensions: the means necessary to give them system and force were neither to be drawn from the Colonies nor from the Mother Country; and, glancing at the state of Colonial Education in general, it may be said with truth, that, in the majority of instances, the restricted principles on which the Parochial and so-called Free-schools were conducted, and the loose manner in which they were carried on, furnished a severe comment on the degree of estimation in which sound education was regarded in the Colonies, and one equally severe on the character of public bodies possessing the power and controul over institutions of this class.

There would be but little justice or wisdom in exaggerating the darkness of the past, in order to give the greater *éclat* to the dawn which appears to be rising over these Colonies; or in forgetting, that, whether the chain of servitude galled the body of the slave to the degree which some will believe, or not, there can be no dispute as to the abasing moral influence which its presence exercised, more or less, over every class of society in the countries where its existence was endured.

Little as has been done at this date, compared to what must be effected before the lapse of many years, if these noble Colonies are not to become a reproach to the Mother Country, the change is so singularly striking, that all must allow it, whether they rejoice in it or not.

A widely-spread, if not a general impulse, has been given to the cause of Negro Education both at Home and in the Colonies. It has not only roused and stimulated those Charitable and Religious Bodies in the Mother Country, whose efforts, stemming the current of colonial opposition and of home indifference, had previously been directed to the prosecution of this object, and had given countenance to it; or has encouraged those few individuals in the Colonies themselves, who, from a sense of moral and religious duty, or from superior worldly foresight and sagacity, had already shewn themselves friendly to the education of the labouring class: but it has also influenced a considerable and daily-increasing body of those very men, who ranked but recently among the decriers and opposers of every measure which appeared to

threaten the moral culture of the Negro Race. It is evident that the Negro alone is not to be benefited by the change; for, in many instances, public attention in the Colonies is seen to be strongly directed to the re-organization of existing institutions for education, and to the foundation of others suited to the wants of all classes of the population.

North-American Indians.

American Board of Missions: 25 Stations, 22 Missionaries, 3 Medical Missionaries, 3 Native Preachers, 2 Physicians, 11 Male Teachers, 5 Farmers and Mechanics, and 53 Female Assistants. This Return was made before the removal of the Cherokees by the Government: the Lord's Supper was administered at Brainerd, the Head Station of that Mission, on the last Sunday in August 1838; and this may be regarded as the termination of labours among them before their removal, which took place soon after: in a journey of from 600 to 700 miles, mostly on foot, to their new residence in the Arkansas Country, nearly a fourth, it is said, of a population of 16,000, fell victims to the hardships which they had to endure: the agitated and divided state of the people had seriously interfered, during the last year of the Mission, with its operations: three of the Mission Families have accompanied the Cherokees—*Amer. Baptist Board*: 14 Stations among 12 Tribes of Indians, 11 Missionaries, 1 Physician, 15 Male Assistants, and 19 Female Assistants—*Amer. Episcopal Board*: 1 Missionary, with 1 Male, and 2 Female Assistants, among the Oneidas—*Amer. Methodist Missions*: 30 Missionaries, 1 Physician, 8 Male and Female Assistants, and 2388 Members; but the Returns are incomplete—*Amer. Presbyterian Missions*: 3

Missionaries and 3 Teachers—The *United Brethren* have 5 married and 2 single Missionaries, at 3 Stations among the Delawares and Cherokees: at New Fairfield, among the Delawares they have 126 Indians in connection with them: from the other two Stations there are no Returns. See, at p. 501, a Summary of the Mission for 1838—The *Church Missionary Society* has, at the Red-River Settlement, 2 Missionaries, and 7 Schoolmasters. Rev. John Smithurst sailed on the 2d of June to join Rev. W. Cockran. The Attendants on Public Worship are about 1350, and the Communicants 300. In 11 Schools, there are 351 Boys, 287 Girls, and 87 Youths and Adults. Pp. 209, 309; and see, at pp. 396, 397 of the last Vol., and at pp. 62, 63, 118, 119 of the present, notices of the Deaths of several Indians, and of the State and Progress of the Mission—The *Wesleyan Missionary Society* has upward of 1000 Indians under its care in Upper Canada: Shawundais (John Sunday) and Kahkewaquonaby (Peter Jones) labour among their countrymen—Rev. James Thomson, of the *B F Bible Society*, formed, last summer, Auxiliary Societies among the Indians under the care of the Wesleyan Society, and the Delawares connected with the United Brethren.

Labrador.

UNITED BRETHREN.

Nain: 1770: Brn. Lundberg, Beck, Fritsche, Seldenschlo: the last-mentioned arrived in July 1838: Congregation, 282—*Okkak*: 1776: Brn. Henn, Hertzberg, Erdman: cong. 358. Br. Stürman died on the 1st of May 1839: see notice at p. 557—*Hopedale*: 1782: Brn. Knaus, Glitsch, Stock, Barsoe: cong. 197—*Hebron*: 1830: Brn. Morhardt, Mentzel, Kruth, Freytag: cong. 145—Total: 15 Missionaries, of whom 10 are married;

with 982 Esquimaux under their care, of whom 361 are communicants—P. 210: and see, at p. 309, notice of the Death, at Herrnhut, of Br. Melsner, a faithful servant of the Labrador Mission for 40 years; and, at p. 501, a Summary View of the Mission for 1838—The *B F Bible Society* has printed 1500 copies of a second edition of the Four Gospels in Esquimaux, for the use of the Mission.

Greenland.

UNITED BRETHREN.

New Herrnhut: 1733: Brn. Ulbricht, Mehlhose, Herbrich, Richter: cong. 388—*Lichtenfels*: 1758: Brn. Eberle, Tietzer, C. Lund: cong. 363—*Lichtenau*: 1774: Brn. Ihrer, J. Kögel, Asboe, Uellner: cong. 668—*Fredericksthal*: 1824: Brn.

Müller, Baus, J. P. Lund: cong. 374—Total: 14 Missionaries, of whom, 8 are married; with 1793 Greenlanders under their care, including 787 communicants—P. 210; and see, at p. 502, a Summary View of the Mission for 1838.

BABYLON THE GREAT IS FALLEN, IS FALLEN! . . . COME OUT OF HER, MY PEOPLE, THAT YE BE NOT PAKTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES: FOR HER SINS HAVE REACHED UNTO HEAVEN, AND GOD HATH REMEMBERED HER INIQUITIES.

Rev. xviii. 2—5.

Biography.

OBITUARIES OF TWO SANDWICH-ISLANDERS.

NOA AUWAE,

Head-man of Wailuku.

THE Rev. Jonathan Green, who is stationed at Wailuku, in the Island of Maui, makes the following entries in his Journal:—

Sabbath Evening, Nov. 16, 1834, near the going down of the sun, Auwae, the Head-man of Wailuku, died. His family and servants are greatly afflicted; and the people generally, as is common on such occasions, give vent to their feelings by loud and extravagant wailings. This man was, in some respects, an extraordinary character.

Auwae was born on Hawaii, probably not far from the year 1770. By birth he was a chief of low rank. His father was attached to the interests of Tamehameha—was one of his principal genealogists—and, in various ways, rendered him signal service. Auwae was instructed in the profession of his father; and, on his death, succeeded as one of the King's genealogists, and became one of the principal men of his profession on the islands. The elder brothers of Auwae, on the conquest of the islands by Tamehameha, were put in possession of considerable land; and one of them, a few years before the death of the King, committed some part of Molokai, Wailuku, and other lands on Maui, to the care of Auwae. The King confirmed him in these possessions, on the death of his brother. Rihoriho, having had proof of Auwae's skill in the management of his land, on the death of his father continued to him the care of Wailuku, of

which he had the undisturbed possession till his death.

Auwae was a man of great dignity of character. His intercourse with Tamehameha, and other Chiefs of like character, was of great benefit. Like them, Auwae was a wise man, capable of holding the reins of government. Had the successors of Tamehameha gathered such men round them, and listened to their counsels, their kingdom might have been established.

Auwae and his wife made a profession of Religion in the year 1828. He had always been friendly to the Mission from its establishment, and acted the part of a friend in seasons of difficulty. But he was unaffected with religious considerations till a year or two before he united with the church. His overt acts of sin, which were not few, he abandoned; and, till the time of his death, I know of no particular act by which he may be said to have affixed a stain to his Christian character. The King, within the last eighteen months, sent for him twice, to counsel with him at Oahu. He went down with great reluctance, and while there maintained a Christian character; and, in his intercourse with the King, conducted himself, I believe, with his accustomed discretion. In this I greatly rejoice; yet I must say that the evidences of his piety were rather of a negative character. He had not learned to read with any facility, and he seldom said any thing by which we might learn what were the feelings of his heart. In the time of his sickness he was not able to converse much. He did express to his wife his convictions that he should not

survive this sickness, also a doubt of his acceptance with his Lord. To this latter I attach some value, as it is exceedingly uncommon for a Native to express the least doubt of his good estate, however deformed may have been his life.

I do hope, tremblingly hope, that it will appear in the Great Day that our dear friend, who had in some sense become a Father to us at this Station, had been washed in the atoning blood, and at death united with many others who, we trust, have been carried from these islands to the bosom of Everlasting Love. In the hope of a joyful resurrection to life eternal we are about to commit to the dust all that remains of our friend, Noa Auwae. We are bereaved. May God, our Guide, our Father, sanctify to us this affliction; and make us more faithful to our surviving people, who are so rapidly following one another to the eternal world!

Nov. 19, 1834—I have just returned from the funeral of Auwae. I addressed a vast multitude, from 1 Peter iv. 7. Oh that men would learn the frailty of life, and seize the present fleeting moment to prepare for their account!

On his death-bed, Auwae desired that a nephew of his, Kawailepolepo, should come into possession of this place. This, however, depended, as Auwae well knew, on the will of the King. Kawailepolepo was, in accordance with the advice of David Malo and others, despatched to Honolulu, before Auwae was in his grave, to inform the King of his death; and, after informing him of Auwae's dying request, to wait his decision. We all prayed that God would incline the heart of the King to give the land to Kawailepolepo, as he is a very superior man—one of the first scholars in the High School, and a man of very consistent piety. To our surprise and joy, he returned last week, as the Head-man of the place. I hope much from him; and I have great confidence, that, unless the King should dispossess him, I shall find a real helper in school and in other ways. He is very anxious to improve, to civilize, and christianize the people.

KAHULIPALAPALA,

A School Girl.

Dr. Baldwin, of Lahaina, in Maui, writes Nov. 13, 1838:—

One of the twelve admitted at our last communion has already been called to

her everlasting rest. Her name was Kahulipalapala. Her piety, in our estimation, stood on a level with that of many others: but it is evident that grace had made a most powerful and rapid work in her soul; and when we think of her, a pure spirit now before the Throne of God, we cannot but exclaim, that if all our exertions this year had resulted in the translation to glory of only this one individual, we should have reaped a large reward.

One week ago she was in blooming health. Her disease, a bilious fever, was rapid in its progress. Yesterday, her spirit took its flight; and this afternoon we committed her body to the silent grave. It was a solemn occasion. All hearts seemed to hold communion with the world of spirits. All the scholars of the school sat round the coffin, mostly in tears. All the church also, and others, were present, making a large congregation. It was to us all a deeply-affecting providence, which allowed this beloved young saint to sit with us only one Sabbath at the Table of the Lord, and then called her suddenly away, to join in the marriage-supper on High!

She was 12 or 14 years of age. From the time that her attention was arrested, in March last, to the day of her death, her heart had been evidently becoming more and more deeply interested in the things of the kingdom of Christ; and this was the more decisive evidence of her piety, inasmuch as she maintained this spirit in the midst of three girls, living in the same family, who had nearly lost all seriousness. During these months she has been eminently a praying Christian. Her chosen companions have been companions in praying. She was often found, in the darkness of night, in the groves of sugar-cane, pouring out her soul to God. In her sickness, when rational, she expressed great delight in the prospect of departing to be with Christ; and when her mind wandered, as it often did, she sometimes said, all the sick in the place had gone to Meeting, except herself, and she wished to go.

As we returned from her grave, I asked a member of the church if he had known her feelings. He replied, "Yes": she had often come to his house for the purpose of prayer; and his wife had at such times been her companion at the Throne of Grace. Mrs. Baldwin says, that when she has heard her pray in the

children's prayer-meetings, a striking characteristic of her prayers has been, that her mind would lay hold of some subject of prayer, and she would hold on and persevere in that, as though, like Jacob, she could not let God go till He had granted the request. I cannot tell how many times, as I have looked down from the pulpit, and seen that young disciple, like others, sitting on the mats in front, her face looking up as if to catch every word, and the tears often coursing their way over her cheeks—I cannot tell how often, as I have seen this, delight has

thrilled through my soul, at the thought, that ten, twenty, and thirty years hence, these would be shining patterns of piety—mothers in Israel—standing monuments to silence gainsayers, and to point souls to Jesus. But in the case of this one, God had other purposes. We would have detained her on earth, but God called her away; and our inmost souls say, that all is well. Pray for us, that God's Spirit may be poured down more powerfully, and that such precious fruits of it may be multiplied among us.

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES OF SOCIETIES.

HOME AND COLONIAL INFANT-SCHOOL SOC.

FOURTH ANNIVERSARY.

No Meeting was called in a Public Room, on occasion of the Anniversary; but the Subscribers assembled at the Model School, and witnessed all the Teachers and Children at work. Notice of this Meeting appears at p. 223 of our last Number. We shall here add a few particulars.

Summary.

Of the Candidates received in the Year, 43 were ultimately declined, 60 were sent to New Schools, and 56 to Schools before established; leaving 35 in the Institution, of whom the great majority have engagements made for them—The total number of Teachers who have applied for admission since the commencement has been 659: of these, 240 have been declined; leaving 419, who have been qualified for Schools: of this number, 258 have been Members of the Established Church. The demand for Teachers, especially from Clergymen, is far beyond the means which the Society has for meeting it—The net Receipts of the Year were 1393*l.*, and the Payments 1565*l.* 18*s.* 11*d.*

MODEL SCHOOL—The attendance of children during the year has been good—averaging more than 200. Much has been said in the present day of the injury done to children by the early development of their intellectual faculties: it is affirmed, that the brain being over-excited, the health suffers, and the bodily frame becomes feeble and enervated. It is not denied that this may be the case when the mental powers are unduly pushed, without

attention to the physical, or when one power of the mind—**MEMORY**—is cultivated to the exclusion of others: it has not, however, been the experience of the Model School: indeed it is a matter of thankfulness, considering the dense and poor population from which the children are taken, to see the health which prevails among them—their bodily vigour, and their freedom from epidemic diseases. Humanly speaking, this is to be attributed to the large well-ventilated school-room—to the constant change of occupation—to the cheerfulness and kindly feeling which prevails—and not a little to the frequent visits to the play-ground, where there is a simple apparatus for games and gymnastic exercises: the latter, by giving play to the different muscles, strengthens and invigorates them; and thus increases the facilities for escaping danger, and prepares the bodily frame for daily labour.

The daily instruction given in the school is commenced by committing to memory the text selected for the day, singing a hymn, and prayer: it is pleasing to see the seriousness which prevails during these religious exercises. The first regular lesson is from the Scriptures: a connected course is followed, in which the elementary truths and the simple histories of the Bible, with a practical application adapted to the infant mind, are brought before the children: they then march from the gallery and form into classes for half-an-hour, under monitors, and receive more particular instruction. The subjects chosen for the lessons are those which have previously been given to them in the gallery. After a quarter-of-an-hour's play they are again assembled, and a lesson is given them in the gallery from the things by which they are surrounded—either their own bodies—

the works of nature—or artificial objects in common use.

The Rev. Dr. Mayo, writing on this subject, observes: "Pestalozzi considered that the subjects ordinarily presented to the youthful mind were too remote from the knowledge which the child acquired without regular instruction, and generally were taught in too abstract a manner. He proposed to bring education more into contact with the child's own experience and observation, and to find in HIM the first link in the chain of his instruction." This idea led to the first adoption of Lessons on Objects, which experience has proved to be the most simple and best adapted for Infants.

MISSIONARIES.—There is scarcely any portion of their operations which excites more interest in the minds of the Committee, than that which relates to Foreign Countries and to our own Colonies: so highly do they appreciate the boon of a good intellectual, moral, and Christian education, that they would earnestly desire to increase their circle of labours until every Heathen be taught "to lispen the Saviour's Name." The Committee feel satisfied that the system of education pursued in Infant Schools is peculiarly fitted for the benighted Heathen, as well with reference to its adult as to its infant population: with both, moral instruction will be found necessary: both must be won by love; and both must be educated on things, not on words. A Box of Objects, somewhat on the plan of that prepared for Infant Schools, selected expressly for Missionaries, would, they think, be a valuable help to their teaching; and they hope such an one will be arranged. It might contain specimens of the different manufactures in their course, from the raw material to the most finished article—the small tools used in labour, &c. [Report.

BAPTIST MISSIONARY SOCIETY.

FORTY-EIGHTH ANNIVERSARY.

Sermon.

Wednesday, April 29, at xi; at John-Street Chapel; by Rev. John Eustace Giles, of Leeds; from Ps. lxxiv. 22: Arise, O God, plead thine own cause: Col. 38l. 2s. 5d.—at vi½ p.m.; at Surrey Chapel; by Rev. T. Fox Newman, of Shortwood: from Jude 3: Col. 55l. 14s. 2d.

Meeting.

Thursday, April 30, at x; at Exeter Hall; Sir Curling Eardley Smith, Bart. in the Chair: Col. 216l. 0s. 4d.

Movers and Seconders.

Rev. F. A. Cox, D.D. LL.D.; and Rev. Thomas Winter, of Bristol—Rev. John Leifchild, D.D.; and Rev. John Aldis—Rev. J. E. Giles, of Leeds; and Rev.

Eustace Carey—and the Rev. Archibald Maclay, of New York; and Rev. T. Fox Newman.

Resolutions.

—That this Meeting rejoices in the recent increase to the number of Missionaries in the East, and in the prospect of a still further addition; while it learns with the deepest regret that the Name of Christ is still dishonoured and the progress of His Gospel impeded, by the continued connection of the British Government in India with the various abominations of Heathen Idolatry.

—That in adverting to the present condition of the large numbers connected with our churches in Jamaica, who have lately been admitted to the character and rights of British Freemen, this Meeting recognises, with cordial satisfaction and delight, their orderly habits, their desire for useful knowledge, their attachment to the worship of God, their zeal for the extension of the Gospel of Christ, and, above all, for the continued blessing which attends the labours of our Missionaries among them. While these circumstances, taken in connection with the enlargement of our Eastern Mission, call for a corresponding increase in the receipts of the Society, it is earnestly hoped that general and strenuous efforts will be made to secure that increase, as well as to relieve the Mission from the debt with which it is now encumbered.

State of the Funds.

Receipts of the Year.		£	s.	d.
Contributions.....	16423	6	10	
Special Contributions:				
For Translation.....	1603	8	3	
For Schools.....	179	9	5	
For Female Education.....	114	7	7	
For Entally.....	247	16	5	
For Africa Mission.....	8	10	0	
For Native Agency, Jamaica ..	100	0	0	
For Savanna-la-Mar Chapel...	311	3	0	
For Lucre Chapel.....	73	11	6	
Publications.....	262	18	10	
Cash on Annuity.....	10	0	0	
Total....	£19,334	11	10	

Payments of the Year.

Missions:				
East Indies	6642	19	4	
Ceylon.....	947	14	9	
Java.....	211	9	0	
Jamaica	6870	3	11	
Bahamas	792	12	8	
Honduras ..	627	13	3	
Widows and Orphans	152	10	0	
Investment in Fund for ditto....	96	16	3	
Students and Books	463	0	9	
Auxiliary Societies	507	5	7	
Salaries, &c.....	1048	10	2	
Paper, Printing, &c.....	763	10	2	
Rent, Taxes, Carriage, Shipping				
Expenses, Interest, Incidentals,	919	19	9	
Total....	£20,044	5	7	

NEWFOUNDLAND &c. SCHOOL SOCIETY.
SEVENTEENTH ANNIVERSARY.

Sermon.

Wednesday, April 29, at vii P.M.; at St. Bride's, Fleet Street; by Rev. Thomas Dale, M.A., Vicar; from 1 John v. 12: Col. 40l. 2s. 11d.

Meeting.

Thursday, April 30, at xii; in the Lower Room, Exeter Hall; Lord Bexley, President, in the Chair: Col. 33l. 0s. 7d.

Movers and Seconders.

Lord Mountsandsford; and Rev. Daniel Wilson—Rev. John B. Marsden; and Rev. Henry Budd—Rev. Josiah Bateman, Vicar of Marlborough; and Rev. Dr. Steinkopff—and John Wheelton, Esq., Sheriff of London and Middlesex; and Percival White, Esq.

Resolution.

—At the close of the Seventeenth Year of the operations of this Society in Newfoundland, and of the First Year of its establishment in Lower Canada, this Meeting seems especially called on to review, with devout gratitude, the manifest blessings which it has pleased Almighty God to bestow on the labours of the Society in Newfoundland: and from such review, to derive encouragement to labour yet more abundantly, where its first-fruits of faith and love have been gathered; and, at the same time, to press forward with fresh ardour into those wider fields of usefulness in British North-America, which, after ten years' waiting, Divine Providence has now thrown open to the Christian enterprise of this Society.

State of the Funds.

Receipts, 3202l. 4s. 9d.—Payments, 3748l. 8s. 11d.

Summary and Appeal.

For upward of 16 years the Society has been steadily prosecuting its work in the Colony of Newfoundland. In that long and much-neglected spot it has planted about 50 Daily, Sunday, and Adult Schools, in which many thousands have received instruction. In connection with each School it has established its Loan Library, which has been found of great usefulness to the inhabitants; and it has put into circulation, through the liberal grants of the Bible, Prayer-Book and Homily, and Religious-Tract Societies, thousands of Bibles and Prayer-Books, and hundreds of thousands of other Religious Publications. Its Teachers, besides their primary duty in the School, have acted as Catechists—visiting the sick, distributing Tracts, and conducting, under ecclesiastical sanction, Public Service in Settlements where there

would otherwise have been no Means of Grace on the Lord's Day. The beneficial results of these various and persevering endeavours to do good, both to the children and the adult population, have called forth the merited acknowledgment of the Constituted Authorities; and have given to the Society such hold on the affections of the inhabitants generally, that, if assistance were rendered, it might at once extend to many yet destitute Settlements and earnestly imploring help, the blessings of a Scriptural Education.

Such being its decided success in Newfoundland, the Friends of the Society have been most anxious to redeem the pledge given in 1829, by the Establishment of its Schools among our Transatlantic Brethren in the Provinces of British North-America. In the full confidence, under the blessing of God, of meeting with adequate support, the Committee were induced to send out two Teachers to the Eastern Townships of Lower Canada: they were most kindly received; and the object of their visit warmly entertained by many, both among the Clergy and Laity. Other places have forwarded applications. Two other Teachers have since sailed for Canada, one of whom has been admitted by the Bishop of Montreal into Holy Orders; his Lordship having engaged to ordain such of the Teachers as may be qualified, and where the stations to which they may be appointed are without Pastoral Ministrations.

The Society has not done half its work in Newfoundland; and never was it more needed than at present, when, through the spread of Popery and the deficiency of Protestant Instruction, a system of Education is attempted on the unhallowed principle of excluding the Bible; while, in the Canadas, both official and private documents abundantly prove the necessity for the immediate Establishment of Scriptural Schools on Church-of-England principles. At present, no such uniform and general system is provided: nor can it be expected, where the Clergy are so few; and they, for the most part, itinerant Missionaries, separate from one another at immense distances.

The population of both Provinces amounts together to about 1,000,000; for whom the Church of England has provided only about 90 Clergymen; giving to each, on the average, a charge of upward of 10,000 souls, dispersed through an extent of country equal in size to an English County.

The Bishops of Montreal and Newfoundland have taken the Society under their patronage. Men, properly qualified, are ready to go out; and places are prepared, and earnestly asking for them. A wide door and effectual is opened—nothing is wanting but Christian co-operation and support.

**NAVAL AND MILITARY BIBLE SOCIETY.
SIXTIETH ANNIVERSARY.**

Meeting.

Friday, May 1, at xii; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair: Col. 40l. 4s. 6d.

Movers and Secondors.

Lord Mountslandford; and Major-General Latter—Adm. Sir James Hillyar; and Rev. J. H. Stewart—Capt. F. Vernon Harcourt, R.N.; and Rev. Henry Hughes—Capt. Anderson, R.A.; and Rev. Mr. Thompson—and Major Sir James Hamilton, Bart.; and Rev. Sir Wm. Dunbar, Bart.

State of the Funds.

Receipts, 2364l. 6s. 10d.—Payments, 2396l. 18s. 4d.

Issues of the Scriptures.

The number of Bibles supplied to the Army during the year, including the troops of the East-India Company, is 2976, making a total of 70,725 Bibles issued to Soldiers under the existing regulations. The Committee, anxious that the valuable corps of Royal Marines should obtain their full share of benefit from the Society's operations, opened a communication with the Divisional Commanding Officers of that corps, which resulted in the distribution to the Four Divisions of 1266 Bibles and Testaments, including supplies to barracks and guard-rooms. Thirty-six vessels of the Royal Navy, including five Government Steam-packets, were supplied with 1752 copies during the year. The number of Bibles and Testaments distributed to those who come under the description of Merchant-Seamen, whether on the ocean or our rivers and canals, was, according to the present returns, 6120 copies; making a total to seamen, naval and commercial, of 7872 during the year; and the entire number to Soldiers and Sailors for the same period, 12,114 copies; making a general total of 356,300 copies of the Holy Scriptures issued by this Society since its formation.

**BRITISH AND FOREIGN TEMPERANCE SOC.
NINTH ANNIVERSARY.**

Meeting.

Saturday, May 2, at i; at Hanover-Square Rooms; the Lord Bishop of Norwich in the Chair: Col. 13l. 8s. 8d.

Movers and Secondors.

Bishop of Chichester; and Rev. Chancellor Raikes—Lord Teignmouth; and

Adm. Sir James Hillyar—Rev. Henry Hughes; and Rev. John Smith, Missionary from Madras—and Robert Guinness, Esq.; and Rev. David Ruell.

Resolution.

—That this Meeting records its warm approval of the prohibition of the sale of liquors in London and its environs, during part of the Lord's Day. This Meeting also devoutly rejoices in the spread of Temperance Principles, and their beneficial operation in Her Majesty's Army and Navy, and in our Indian and other Colonial Possessions, as well as in Sweden, Prussia, Germany, France, and other nations; while it expresses hope that the proceedings of the Society, based upon Christian Principles, may be carried forward, under the Divine Blessing, until Intemperance be suppressed in every part of the world.

State of the Funds.

Receipts, 777l. 19s. 3d.—Payments, 837l. 12s. 11d.

Notices on Distilled Spirit and Opium.

In the commencement of the Society's labours, the use of Distilled Spirit as a beverage, as a supposed innocent article of enjoyment, was sanctioned by the almost-universal sentiment of the community. The intelligence and capital of persons of great influence were embarked in its production, and their interests closely identified with its sale; while the appetites and habits of great masses of the people strongly united in its favour. . . . It is the pleasing duty of the Committee to record the fact, that, with all the causes in full operation which were calculated to promote the increase of its consumption in England and Wales, where the Society has been in active operation, the consumption of ardent spirits has actually decreased. . . . A body of evidence, from Physicians of the highest eminence, Magistrates, Clergymen, and Ministers, as to the properties of Ardent Spirits, and the evils arising from their general use, has been collected from various nations and at different periods of time, which has been published and widely diffused by Tracts and other Publications, as well as by Lectures, Addresses, and Public Meetings, throughout our own country, and in many parts of the civilized world. It is gratifying to observe the manner in which the evidence referred to is extending, in combination with the other operations of the Society, a corrective power in the public mind, so that the use of Ardent Spirits is now nearly banished from the influential ranks of Society.

In connection with its opposition to Ardent Spirits, the Society has combined similar opposition to the use of Opium. This drug has been for several years partially used in some districts both of England and Scotland; but in India, China, &c., its use has been more

destructive than the use of Distilled Spirits in the Western World. Our Auxiliaries at Malacca, Pinang, and Singapore have especially directed their efforts against the use of this pernicious drug; and have distributed large quantities of Tracts in Indo-Portuguese, Bengalee, Tamul, Malay, and Chinese: and, from Singapore, your Committee have reason to believe that an immense number of Chinese Tracts against the use of Opium and Spirits have found their way into the very heart of China. Respecting the consumption of Opium in this country, your Committee have to state, that the quantity entered for home consumption in 1820 was 16,169 lb.: in the year 1836 it had increased to 38,943 lb.; but in 1838 it had been reduced to 31,204 lb. It is however with great regret that the Committee find the consumption for 1839 has exceeded that of 1838 by more than 10,000 lb., the quantity entered for consumption being 41,671 lb.: the cause of this great increase your Committee do not attempt to assign; but they would most strongly urge on every real friend of Temperance the duty of so supporting the objects in view, that the deluded victims of inebriety may not, under mistaken notions, resort to the use of this destructive drug as a substitute for other modes of physical or mental stimulation. [Report.]

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WESLEYAN MISSIONARY SOCIETY.
ANNIVERSARY.

Sermon.

Wednesday, April 29, at vii P.M.; at Hinde-Street Chapel; by Rev. Philip C. Turner, of Birmingham; from 2 Cor. v. 14, 15—Thursday, April 30, at vii P.M.; at the City-Road Chapel; by Rev. John Maclean, of Sheffield; from Isaiah xl. 9—Friday, May 1, at xi; at Great-Queen-Street Chapel; by Rev. James Dixon, of Sheffield; from Matt. xvi. 3—On Sunday, May 3, Thirteen Sermons were preached by these and five other Ministers at Six principal Chapels in the London Circuits; and, on Sunday, May 10, Sermons were preached at the remaining Chapels of the Circuits.

Meeting.

Monday, May 4, at xi; in Exeter Hall; Alderman Sir Peter Laurie, Knt. in the Chair.

Movers and Seconders.

James Emerson Tennent, Esq. M.P.; and Col. Conolly, M.P.: supported by Rev. W. M. Bunting—Rt. Hon. Sir G. H. Rose, K.C.H. M.P.; and Sir James Edward Alexander: supported by Rev. John Maclean—Mr. Alderman Venables;

and Rev. John Tindall, from Hayti—Rev. Thomas Pyne, of Tooting, and Travelling Tutor of two Nephews of the King of Ashantee; and W. Tooke, Esq.: supported by Thomas Thompson, Esq.—Rev. James Dixon; and Rev. Edmund Crisp, from India—James Heald, Esq. of Stockport; and Rev. Samuel Waddy, of Sheffield—Thomas Farmer, Esq.; and James Wood, Esq. of Manchester—Rev. Abr. E. Farrar, of Bristol; and Rev. P. C. Turner—and Rev. John Scott; and Rev. Dr. Bunting.

Resolutions.

—That the Meeting gratefully acknowledges the Divine Blessing vouchsafed to Protestant Missionary Societies in general; adverts with satisfaction to the openings for new Scripture Schools in Ireland, and the growing success of this Society's Missions in France; and, while regretting the expulsion of the Wesleyan Missionaries from Cadiz, expresses its earnest hope that their various labours at Gibraltar will ultimately exert a powerfully-beneficial influence on the religious interests of Spain.

—That the Meeting contemplates with especial gratitude and delight the triumphs of the Gospel, and the consequent prevention of exterminating wars, and the spread of the arts and blessings of civilized life in South Africa, New Zealand, and the Friendly Islands; the opening prospects of the new Mission in Feejee; and the auspicious commencement of the Mission among the degraded Aborigines of Australia.

—That the Meeting offers its most devout thankgivings to Almighty God, on account of the prosperous state of the Missions in the West Indies, a portion of the Missionary Field which this Society has cultivated for more than half-a-century, at so great an expense of its funds, and of the health and life of its zealous and devoted Missionaries.

—That, impressed with a conviction that the rapidly-extending Missions of the Society in Western Africa, and in some parts of South-Eastern Africa, in addition to their direct connection with the spiritual and eternal interests of the Native Tribes, must powerfully contribute to the suppression of the Slave Trade and the advancement of African Civilization—and persuaded that a practical disregard of the unequivocal intimations of Providence with respect to Ashantee would be highly criminal—this Meeting expresses its earnest hope that the Committee will not only maintain the existing Missions in those countries in a state of efficiency, but also, in reliance on the liberality of the Friends and Supporters of the Society, will make speedy arrangements for the establishment of a Mission in Ashantee; and that the Special Fund lately commenced for this

purpose is earnestly recommended to the general support of all the Friends of Africa, as being, in the present state of our General Fund, indispensable to the immediate prosecution of this new and most interesting enterprise, on a scale somewhat commensurate with the greatness of the undertaking.

—That the Meeting learns with the deepest feeling, that the practical sanction, by the Indian Government, of Idolatry in India has not yet been withdrawn; but that in the Madras Presidency all the evils which have been so justly complained of still remain, without the slightest mitigation: and, indignant that, after the solemn assurances which were given of speedy redress, the feelings of the Religious Public should continue to be so grossly outraged and the character of the Nation so iniquitously compromised, the Meeting pledges itself to concur with other Christians in every exertion to elicit such an expression of public feeling on the subject as will be sufficient to convince those who have the power to apply an effectual remedy, that the present system is one which, in the opinion of the people of Great Britain, ought, on no account and under no pretext whatever, to be longer tolerated.

—That the Meeting contemplates with great satisfaction the successful results of the Rev. Dr. Alder's endeavours to secure the rights and interests of the Indian Tribes in Upper Canada; and, highly approving of the commencement of a Mission among the Hudson's-Bay Indians, expresses its grateful sense of the liberality of the Hon. Hudson's Bay Company, in providing for the best interests of the Native Population, in their extensive territories.

State of the Funds.

Receipts, 926971., being an increase of 78971.—Payments, 104,9171.

Collections at the Anniversary.

	£	s.	d.
After the Three Annual Sermons..	116	1	11
On Sundays May 3 and 17.....	628	9	10
General Meeting.....	200	0	0
At Meeting of London Auxiliary ..	57	0	0
Contributions connected with the Anniversary.....	2793	17	8
Total.....	£3795	9	5

COLONIAL CHURCH SOCIETY.

Sermon.

Wednesday, May 13, at vii P.M.; at Fitzroy Chapel; by Rev. C. J. Goodhart, M.A., of Reading; from Prov. iii. 27: Col. 171. 8s.

Meeting.

Monday, May 4, at xii; in the Lower Room, Exeter Hall; Henry Pownall, Esq. in the Chair: Col. 161. 10s. 1d.;

Movers and Secondors.

Major C. F. Head; and Rev. W. Chave, Clerical Secretary—Rev. Henry Hughes; and Hon. and Rev. B. W. Noel—Rev. Thomas Ward; and Capt. F. Vernon Harcourt, R.N.—and Dr. Egan; and Rev. W. Chave.

Resolutions.

—That this Meeting, while it returns humble thanks to Almighty God for the increased support which the Society has received in the past year, deeply regrets that all the Christian Efforts, which have hitherto been directed to the Colonies, are still inadequate to meet their spiritual wants.

—That British Subjects resident in Foreign States require friendly co-operation in this country, to provide them with the Means of Grace; and this Meeting highly appreciates that Branch of the Society's operations which has reference to our fellow-countrymen so situated.

State of the Funds.

Receipts, 16011. 6s. 7d.—Payments, 12321. 17s. 1d.

Object and Regulations of the Society.

The object of this Society is the sending out of Clergymen, Catechists, and Schoolmasters to the Colonies of Great Britain, and to the British resident in other parts of the World.

1. The Management of the Society is to be under the direction of persons who are Members of the United Church of England and Ireland.

2. The selection and appointment of Missionaries and Catechists is to rest entirely with the Committee of the Society, subject, as to those Missionaries sent from England, to the approbation of the Bishop of London; and as to those appointed in the Colonies, to that of the Bishop of the Diocese: and such Missionaries and Catechists are to be subject to the Ecclesiastical Jurisdiction of the respective Dioceses.

3. The Missionaries are to be Ordained Ministers, and the Catechists to be Laymen of the United Church.

4. The affairs of the Society in the Colonies shall be conducted by Corresponding Committees, nominated by the General Committees at home; and any vacancies which may be supplied on the spot shall also be subject to the approval of the General Committee; and the Bishop of the Diocese shall (if so disposed) be considered (ex-officio) a Member of the several Corresponding Committees of the Society in his Diocese.

5. The field of labour of each Missionary and Catechist shall be determined by the Committee, or, with their sanction, by the Corresponding Committees, subject to the approval of the Committee at home.

** In the Second Resolution it is intended to express the course which the Society proposes to follow, if not objected to by the Bishops to whom reference is made. [Circular.

**BRITISH AND FOREIGN SAILORS' SOCIETY.
SEVENTH ANNIVERSARY.**

Meeting.

Monday, May 4, at vi P.M.; at Finsbury Chapel; Lord Mountsandsford in the Chair.

Summary.

Receipts, 2725*l.* 16*s.* 7*d.*—Upward of 7500 ships were visited in the year, in many of which Divine Service was performed—More than 280 vessels carry the Bethel Flag, of which 180 were added in the year.

CHURCH MISSIONARY SOCIETY.

FORTIETH ANNIVERSARY.

Sermon.

Monday, May 4, at vi½ P.M.; at St. Bride's, Fleet Street; by Rev. Henry Raikes, M.A., Chancellor of the Diocese of Chester; from Matt. ix. 36—38: Col. 95*l.* 4*s.* 1*d.*

Morning Meeting.

Tuesday, May 5, at xi; in Exeter Hall; the Earl of Chichester, President, in the Chair: Col. 164*l.* 6*s.* 7*d.*

Movers and Secondors at the Morning Meeting.

The Rev. Walter Augustus Shirley, Vicar of Shirley, Derbyshire; and the Rev. John W. Cunningham, Vicar of Harrow—the Lord Bishop of Chester; and the Rev. Dr. Gilly, Prebendary of Durham—the Ven. Archdeacon Wilberforce; and the Rev. Hugh Stowell.

Resolutions at the Same.

—That while the Society would acknowledge with unfeigned gratitude to God the large pecuniary means which Christian Liberty has this year supplied, it would receive the bounty as an encouragement to hope for the manifestation of the grace of God in continued and enlarged contributions to the cause of Missions to the Heathen.

—That this Meeting recognises, with humble thankfulness to the Great Head of the Church, the remarkable manifestation of the Divine Influence which has been vouchsafed at Krishnagur; and urges the Members of the Society to unite in prayers and exertions for the extension of the work of grace throughout India, and for the removal of every scandal from those who bear the Christian Name in

that country; especially for the entire relinquishment by the British Authorities of all participation in the superstitious and idolatrous systems of the Natives.

—That, from the plans which are now in progress for the extinction of the Slave Trade and the Civilization of Africa, this Meeting earnestly looks forward, under the Divine Blessing, to increased facilities and advantages for the diffusion throughout that country of the *Gospel of the Grace of God*, the only adequate remedy for the wrongs and miseries of its benighted inhabitants.

Evening Meeting.

Same Day, at vi½ P.M.; in Exeter Hall; Marquis of Cholmondeley in the Chair: Col. 50*l.* 3*s.* 2*d.* The Meeting was addressed by the Junior Clerical Secretary; by the Rev. Dr. Doran, the Rev. Charles Hodgson, the Rev. John E. White, the Rev. Stewart W. Hanna, Association Secretaries; and by the Rev. Charles F. Childe, Principal of the Institution.

Resolution at the Evening Meeting.

—That, acknowledging with devout thankfulness to Almighty God that the accounts contained in the Fortieth Report of the Society fully prove that the *harvest truly is plentiful*, this Meeting calls upon all its members and friends throughout the world to continue in faithful and fervent prayer, that the *Lord of the Harvest may send forth Labourers into His harvest*, and may vouchsafe an increasing blessing on all Missionary Labours.

State of the Funds.

Receipts of the Year.

	£	s.	d.
Paid direct to the Society:—			
Congregational Collections...	436	2	7
Individual Collections...	218	12	7
Benefactions	7000	11	2
Annual Subscriptions	1846	2	0
Legacies	2047	16	4
Contributions through Associations	81687	4	11
Foreign Contributions	3841	17	1
West-Indies' Fund (including 2250 <i>l.</i> Government Grant for Negro Education in the West Indies).....	2313	2	1
India Native-Female Schools...	276	10	8
Allepie Schools	85	8	4
Interest on Government Securities	188	11	4
Rent of House at the west end of the Institution	70	0	0
Sale of Publications (including Missionary Map)	198	17	9
Exeter-Hall Shares	21	5	0
Drawbacks on Books and Paper,	20	4	4
	£100,252	6	2
Sick and Disabled Missionaries' Fund	944	13	10
	101,197	0	0

Payments of the Year.

Missions:—			
West-Africa.....	6852	18	11
South-Africa.....	1592	13	2
Malta.....	2405	5	2
Greece.....	1410	15	11
Asia-Minor.....	689	2	2
Egypt.....	1266	7	0
Abyssinia.....	516	16	11
China.....	754	1	7
North-India.....	11854	11	11
South-India.....	12104	2	0
Western-India.....	2293	10	11
Ceylon.....	4120	11	5
Australasia: New Holland...	250	0	0
New Zealand...	9495	8	6
West-Indies: British Guiana...	2416	13	11
Trinidad.....	4352	1	3
Jamaica.....	6938	4	11
North-West America.....	918	7	1

Students:—

Institution:			
Salaries.....	829	8	0
Maintenance and all Educational Expenses.....	1960	7	6
General Expenses:			
Travelling, Ordination, &c.	536	9	7
Bible Seminary.....	538	12	10
Sick and Disabled Missionaries, including Voyage Expenses, Widows, and Education of Children.....	6376	3	0
Publications:			
14,000 Copies of 39th Annual Report.....	1251	1	6
40,350 Copies of Abstract of ditto.....	44	10	4
155,260 Copies of "Missionary Record".....	1043	15	3
672,100 Copies of Quarterly Paper.....	607	12	10
3300 Copies of Missionary Register.....	69	11	9
Miscellaneous (including Missionary Map).....	449	18	8
Associations: Travelling of Deputations, Salaries of Visitors, &c.	3866	10	11
Salaries of Secretaries and Clerks, and Collector's Poundage...	1682	0	8
House, Office, and Warehouse, Rent, Taxes, Stationery, &c.	799	16	10
Postage.....	398	15	4
Incidental Expenses.....	215	0	7
	<u>£ 90,901</u>	<u>8</u>	<u>4</u>

CHRISTIAN KNOWLEDGE SOCIETY.

MAY MEETING.

On Tuesday, May 5th, the Auditors' Annual Account was laid before the Society, together with a Comparative Statement, as follows:—

Gross Income, 1839.....	£ 90,363	12	10
1840.....	92,487	4	4
Increase.....	<u>£ 2,123</u>	<u>11</u>	<u>6</u>

SUBSCRIPTIONS.

1839.....	£ 14,879	19	5
1840.....	14,534	11	3
Decrease.....	<u>£ 345</u>	<u>8</u>	<u>2</u>

LEGACIES.

1839.....	£ 6,940	4	0
1840.....	1,392	13	4
Decrease.....	<u>£ 5,547</u>	<u>10</u>	<u>8</u>

RECEIVED FOR BOOKS.

1839.....	£ 53,848	18	7
1840.....	59,691	19	0
Increase.....	<u>£ 5,843</u>	<u>13</u>	<u>5</u>

DIVIDENDS.

1839.....	£ 5,333	12	1
1840.....	5,237	19	11
Decrease.....	<u>£ 95</u>	<u>12</u>	<u>9</u>

PAID FOR BOOKS.

1839.....	£ 65,440	5	1
1840.....	74,843	0	11
Increase.....	<u>£ 9,442</u>	<u>15</u>	<u>10</u>

CIRCULATION FOR 1840.

	Increase.	Decrease.
Bibles.....	119,185	11,063
Testaments.....	113,791	11,670
Prayer-Books.....	253,338	25,976
Psalters.....	12,318	1,880
Other bound Books, 231,209	39,958	..
Tracts.....	3,885,642	608,476
	<u>3,615,483</u>	<u>688,133</u>
		<u>1,880</u>
		<u>686,253</u>

CHRISTIAN INSTRUCTION SOCIETY.

FIFTEENTH ANNIVERSARY.

Meeting.

Tuesday, May 5, at vi P.M.; at Finsbury Chapel; Sir Culling Eardley Smith, Bart., in the Chair: Col. 131l. 0s. 3d.

Movers and Seconders.

Rev. John Morrison, D.D.; and Rev. J. Robinson—Rev. C. Stovel; and Rev. O. T. Dobbin—and Rev. T. Archer; and Rev. George Smith, of Plymouth.

Resolutions.

—That the Officers and Committee for the year ensuing be instructed to renew their invitation to those Christian Churches throughout the Metropolis and its suburbs, which have not yet united with this Society, publicly to co-operate in its efforts to diffuse Christian Instruction throughout our entire population; as this Meeting is thoroughly convinced, that such combined efforts and their imposing results most powerfully affect the public mind, while the Churches so associated promote, with the greatest efficiency, one prime object of their institution—the spread of the Gospel around them.

—That while this Meeting cordially approves of the sentiment, that every Christian who understands should teach the Gospel; yet it would especially honour the institution of a stated Ministry, as one of the best gifts which the Lord Jesus Christ has bestowed on His Church: and it is, therefore, highly gratifying to this Meeting to learn, that, during the past year, One Hundred and Six Ministers have afforded to this Society their effective and gratuitous services in the delivery of the Public Lectures, and in the more self-denying work of preaching the Gospel by the way-side and in the suburban villages: and this Meeting would earnestly entreat the Churches of the Metropolis to encourage their Pastors to make

still more vigorous efforts for the salvation of those who are ready to perish.

State of the Funds.

Receipts,¹ 1528*l.* 12*s.* 8*d.*— Payments, 1636*l.* 1*s.* 3*d.*

Summary of the Year.

Associations, 100; Visitors, 2164; Stations, 140; Missionaries, 13; Families visited, 59,101, containing, probably, 295,000 Individuals: being an Increase of 3 Associations, 38 Visitors, 24 Stations, and 6131 Families—At each of the 140 Stations, one and sometimes two Services are held weekly; attended by at least 2000 persons, who rarely, if ever, go to a more public place of worship: in Tents pitched in the suburbs during the summer, and in the open air when the weather would permit, about 500 Services were conducted, and were generally attended by considerable numbers, who listened with order and seriousness—Four Courses of Lectures were delivered in the winter, on the evidences, doctrines, and practice of Christianity; at all of which many operatives attended—3647 children were induced to attend Sunday or Day Schools, and 2943 cases of distress were relieved—More than one million-and-a-half of Religious Tracts were lent, and 959 copies of the Scriptures circulated.

BRITISH AND FOREIGN BIBLE SOCIETY.

THIRTY-SIXTH ANNIVERSARY.

Meeting.

*Wednesday, May 6, at xi; in Exeter Hall; Lord Bexley, President, in the Chair: Collection, including two Donations of 20*l.* each, 171*l.* 0*s.* 2*d.**

Movers and Seconders.

Lord Teignmouth; and the Bishop of Chester—Rev. Dr. Urwick, of Dublin; and Rev. Dr. Eastburn, of New York—Rev. Prof. Pelet, of Geneva; and Rev. Robert Moffat, from South Africa—Rev. John Smith, from Madras; and Rev. Walter Shirley, Rector of Shirley, Derbyshire—Rev. W. M. Bunting; and Rev. Andrew Brandram—and Lord Mountsantford; and Rev. Chancellor Raikes.

Resolution.

—That this Meeting, in the midst of many trying circumstances, cannot receive the statements contained in the Report with regard to the enlarged Receipts and Issues of the year, without devoutly expressing its sense of the goodness of God to the Society, and of the en-

May, 1840.

couragement to hold on in a spirit of humble dependence on the Divine Blessing, in its future course, whatever may be the aspect of the times.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	1914	19	2
Donations and Life Subscriptions,	2854	8	4
Legacies	15736	19	5
Various Collections	142	5	10
Dividends and Interest	2174	3	5
Auxiliary Societies	33220	8	8
	56,043	4	10
Bibles, Testaments, Reports, Abstracts, and Monthly Extracts,	54480	9	4
Drawbacks on Paper and Books,	925	18	11
Total....	£111,449	13	1

Payments of the Year.

Printing the Scriptures:

In the Languages of Great Britain and Ireland	53513	4	10
Other European Languages ..	26219	1	4
Languages of Asia, Africa, and America	5392	16	10
Translating, Revising, & Editing the Scriptures in Foreign Languages, with Grants of Money and Printing Paper,	9088	15	10
Stipends and Expenses of Agents in Foreign Parts	3383	9	10
Printing Reports, Abstracts, Monthly Extracts, &c.	2469	1	0
Travelling Expenses	1309	7	6
Sundries — including Salaries, Poundage, Insurance, Freight, Shipping Charges, Postage, Carriage, Office Expenses, Taxes, Depository, and Incidentals	8799	11	3
Total....	£110,175	8	5

HIBERNIAN SOCIETY.

THIRTY-FOURTH ANNIVERSARY.

Sermons.

*Sunday, May 3, at xi; at St. Swithin's, London Stone; by Rev. E. J. Speck; from Matt. ix. 35—38: Col. 24*l.* 6*s.* 3*d.*—May 11, at vii. p.m.; at St. Clement Danes; by Rev. Hugh Stowell; from Deut. xxxii. 47: Col. 29*l.* 15*s.* 8*d.**

Meeting.

*Thursday, May 7, at xi; in Exeter Hall; Marquis of Cholmondeley in the Chair: Col. 72*l.**

Movers and Seconders.

Lord Teignmouth; and Rev. Hugh Stowell—Lord Radstock; and Rev. Edward Tottenham—Rev. Thomas Drew; and Mr. Serjeant Jackson—Rev. Edwin Sidney; and Rev. Robert Monro—and Rev. E. J. Speck; and Rev. J. F. Robbins.

Resolutions.

—That this Meeting has heard with feelings

of gratitude and delight the various proofs which have been adduced, that the agency of this Society affords peculiar facilities for introducing the Bible into the cottages of the Roman-Catholic Peasantry; and is desirous of expressing its firm conviction, that the errors of Popery cannot be effectually met in any other way, nor its disastrous consequences in Ireland counteracted, except by diffusing far and wide among the people the knowledge of the Word of Life.

—That it is highly desirable that the Society should be enabled to complete the improvements which have been begun in the secular education of the Schools; as well as to comply with the various applications for assistance, which are continually pressed on the attention of the Committee, by Clergymen and other Friends of Scriptural Education in every part of Ireland.

State of the Funds.

Receipts of the Year.	£	s.	d.
Collection at Anniversary	37	4	9
Annual Subscriptions	587	11	6
Donations and Life Subscriptions,	1028	1	3
Legacies	819	13	3
Auxiliaries and Collections	4249	19	0
Spelling-Books, &c.	91	19	0
Contributions in Ireland	3563	8	7
Total	£10,377	17	4

Payments of the Year.

Salaries of Schoolmasters and Inspectors	7393	6	9
Printing and Stationery	800	17	4
Travelling Expenses	507	19	8
Salaries and Poundage	1425	4	5
Interest	62	8	3
Rent, Taxes, Carriage, Freight, Postage, and Sundries	698	9	0
Total	£10,888	5	5

Summary of the Year.

Day Schools, 1140, with 88,388 Scholars; consisting of 55,168 Protestants and 33,220 Roman Catholics, and being a Decrease of 17 Schools and 2686 Scholars. Of the Schools in connection with the Society, 203 are also in connection with the Ladies' Hibernian Female School Society; but all have many of their school-requisites from this Society, and also the benefit of its inspection—*Sunday Schools*, 564, containing 17,019 Scholars: in addition to these, 214 of the Day Schools are also opened on Sundays, and 25,016 of the Day Scholars are attendants also on Sundays—*Adult Schools*, 538, with 8763 Scholars—Total Schools, 2242: Total Scholars, 114,170.

Quarterly Inspections: average attendance of Scholars at each, 59,955; average approved by the Inspector, 41,151.

Superintendants of Schools: Clergy-

men of the Established Church, 686; Ministers of other Denominations, 58; Noblemen, Ladies, and Gentlemen, 382: without Superintendants, 14.

Scriptures circulated, on behalf of the B F Bible Society: Bibles 4750, Testaments 18,431: the total circulation since 1806 amounts to 468,672 copies.

PRAYER-BOOK AND HOMILY SOCIETY.

TWENTY-EIGHTH ANNIVERSARY.

Sermon.

Thursday, May 7, at vi $\frac{1}{2}$ P.M.; at St. Dunstan's-in-the-West; by Rev. Wm. Marsh, D.D.; from 1 Kings viii. 57, 58: Col. 18l. 12s.

Meeting.

Thursday, May 7, at xii; at Freemasons' Hall; Lord Bexley, President, in the Chair: Col. 14l. 2s. 6d.

Movers and Seconders.

Rev. Edwin Sidney; and John Stow, Esq.—Rev. Dr. Eastburn, of New York; and Rev. Francis Cunningham—Rev. Thomas Latlibury; and Rev. Dr. Marsh—Rev. Edward Tottenham; and Rev. Thomas Drew—and Rev. Edward Neale; and S. B. Brooks, Esq.

Resolutions.

—That this Meeting, viewing the mode in which, through means of Associations, the Formularies of our Church are not only disseminated amongst the people, but also read and explained to them, is of opinion that the Prayer-Book and Homily Society is a powerful Auxiliary to the Clergy, by enabling them to carry out their plans of labour, so needful in the present time, in consequence of the increased population of the country.

—That this Meeting feels that the Formularies and Authorised Works which so powerfully promoted the cause of the Reformation, by bringing to light truths which had been obscured and defending them when attacked, are peculiarly needed in the present day of unhappy divisions; and may, by God's blessing, do much to bring men to one mind, and keep the Members of the Church of England steadfast in the sound Scriptural doctrines and opinions of our venerable Establishment.

—That this Meeting feels, that, next to the Bible, the Formularies and Authorised Works of our Church are likely, by God's blessing, to check Popery, and disseminate Truth in Ireland: and therefore, while it regrets that the funds at the disposal of this Society, to meet the Spiritual wants of our Sister Country, are so unequal to the task, it hopes that the plan pro-

jected for supplying Ireland with those Formularies will produce its effect, and accomplish the object which the Prayer-Book and Homily Society has in view.

State of the Funds.

Receipts of the Year.		£	s.	d.
Annual Subscriptions.....		409	19	0
Donations.....		322	12	8
Association Contributions.....		712	16	1
Collections.....		50	17	5
Legacies.....		18	4	2
For Seamen and Foreign Objects, For Works set forth by Authority.....		38	6	8
		57	16	6
		1610	12	6
Sale of Books: In London.....		511	14	5
By Associations..		569	14	7
Total....		£2692	1	6

Payments of the Year.

Prayer Books, Homilies, Services, and Works by Authority.....	1745	19	7
Reports, Circulars, Stationery..	133	5	1
Travelling and Association Expenses.....	317	3	5
Salaries and Poudage.....	416	11	10
On Account of Seamen and Foreign Objects.....	116	7	1
Advertisements, Meetings, Rent, and Sundries.....	272	1	9
Total....	£3001	8	9

GOSPEL-PROPAGATION SOCIETY.

ONE-HUNDRED-AND-THIRTY-NINTH ANNIVERSARY.

ON Thursday, the 7th of May, the Bishop of Chichester preached the Anniversary Sermon; which was, on this occasion, delivered at St. Paul's Cathedral, instead of St. Mary-le-Bow, where it has usually been preached. The Collection was 55*l.* 2*s.* 6*d.* The Meeting of the Society was afterward held. At the dinner given by the Lord Mayor in the Egyptian Hall, it was stated, that an unknown Benefactor had transmitted 5000*l.* that day for the Society: another had contributed 1000*l.*; and in one week, Donations to the amount of 8000*l.* had been received.

SUNDAY-SCHOOL UNION.

THIRTY-SEVENTH ANNIVERSARY.

Meeting.

Thursday, May 7, at vi p. m.; in Exeter Hall; Sir Culling Eardley Smith, Bart. in the Chair: Col. 97*l.* 2*s.* 6*d.*

Movers and Seconders.

Rev. Joshua Davis; and Rev. John Leifchild, D.D.—Fred. A. Packard, Esq., Secretary of the American Sunday-School

Union; and Rev. John Burnet—and Rev. John Morison, D.D.; and Rev. Archibald Maclay, of New York.

Resolutions.

—That this Meeting has heard with much pleasure of the openings which have been afforded by Divine Providence, for the establishment of Sunday Schools in the British Colonies and Foreign Countries; believing that the Religious Instruction of the Young is calculated, under the Divine Blessing, to produce an intellectual, a moral, and a spiritual change among the nations of the earth, and that the necessary funds will be provided for enabling the Committee to meet the claims which such Schools may occasion.

—That this Meeting rejoices in the measures adopted by the British and Foreign Bible Society, for supplying Sunday Scholars with the Scriptures at reduced prices, as well adapted to promote the increase of Scriptural Instruction in our Schools; and earnestly recommends all Sunday-School Teachers to promote, in every possible way, the interests of that Institution.

State of the Funds.

Receipts of the Year.		£	s.	d.
Annual Collection.....		80	3	3
Contributions.....		257	18	10
Subscriptions to Reading Room..		29	18	6
		368	0	7
From 127 Schools, for Libraries..		348	4	0
Sale of Publications.....		8427	15	8
Total....		£9144	0	3

Payments of the Year.

Cost of Publications (including Trade Expenses 562 <i>l.</i> 8 <i>s.</i> 1 <i>d.</i>).....	8264	3	8
Cash Grants.....	665	0	0
Book Grants.....	219	11	9
Expenses of Reading Room....	68	5	2
Cost of Libraries for 127 Schools, Public Meeting, Advertisements, Reports, and Deputations.....	115	19	9
Total....	£9978	18	4

JEW'S SOCIETY.

THIRTY-SECOND ANNIVERSARY.

Sermon.

Thursday, May 7, at vii½ p.m.; at the Episcopal Jews' Chapel; by Rev. Henry Venn Elliott, M.A., late Fellow of Trinity College, Cambridge, and Minister of St. Mary's Chapel, Brighton; from Numb. xxiii. 9 and xxiv. 9—*Lo! the people shall dwell alone, and shall not be reckoned among the nations. . . Blessed is he that blesseth thee, and cursed is he that curseth thee.* Col. 35*l.* 6*s.* 6*d.*

Meeting.

Friday, May 8, at xi; in Exeter Hall;

Sir Thomas Baring, Bart., the President,
in the Chair: Col. 160l. 7s. 3d.

Movers and Seconders.

Bishop of Ripon; and Rev. J. H. Stewart—Rt. Hon. Sir G. H. Rose, K. C. H. M. P.; and Rev. Henry Venn Elliott—Rev. Hugh Stowell; and Major-General Larter—Rev. Edward Tottenham; and John Labouchere, Esq.—and Rev. Thomas Woodrooffe; and Charles Boutflower, Esq.

Resolutions.

—That while this Meeting sincerely rejoices in the large accession of Funds, which a growing interest in the Jewish People has, under God's blessing, brought into the Treasury of the Society, it earnestly prays, that, under the same blessing, these means may be wisely and efficiently directed to the furtherance of the Salvation of Israel.

—That this Meeting entertains a decided conviction of the necessity of adopting means for obtaining a supply of pious and well-instructed Missionaries to go forth among the Jews; and prays that the hearts of suitably-qualified persons may, under the influence of the Holy Spirit, be directed to this work, in the hope that they may hereafter go forth to preach the Gospel of Christ to the Jews, in Scriptural conformity to the Doctrine and Order of the Church of England, and in the true spirit of her Services.

—That this Meeting has heard with deep regret of the cruel persecution of the Jews in Damascus and Rhodes, on account of the calumnious charge of using Gentile blood in the celebration of the Passover; that it desires thus publicly to express its deep sympathy with the Jewish Nation on this occasion; and that a Memorial be presented to Her Majesty's Government, expressive of these sentiments, and respectfully soliciting their powerful interference in behalf of the oppressed Israelites.

—That this Meeting feels a growing interest in the welfare and progress of the Mission and Church at Jerusalem, and is thankful to learn that so many difficulties have been overcome; that it anticipates much benefit from the appointment of an Architect to conduct the building operations; and still anxiously look forward, in dependence on God's blessing, to the speedy completion of a suitable Church, with complete Missionary Residences, and of a Hospital for the reception of the sick and afflicted Israelites, as measures essential to the efficiency of the Mission and the health of the Missionaries.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	742	2	6
Donations and Life Subscriptions,	1208	13	3
Legacies.....	974	6	1

Associations.....	14985	14	4
Hebrew O. & N. Testament Fund,	276	12	7
Foreign Missions.....	23	6	6
Rent of Houses.....	74	18	5
Sundries.....	29	18	6
Total....	£18,315	12	2

Payments of the Year.

Jewish Children.....	1705	13	6
Adult Jews.....	91	0	0
Home Mission.....	1228	14	2
Mission House and Library....	129	10	3
Hebrew College.....	100	0	0
Foreign Missions and Schools..	6376	0	8
Hebrew O. and N. Testaments..	722	1	1
Reports and other Publications..	1029	14	1
Episcopal Chapel.....	317	2	5
Salaries, Travelling, Rent, and Sundries.....	2674	12	7
Total....	£14,374	8	9

Hebrew Church Fund.

Receipts, 2773l. 12s. 6d.—Payments, 2859l. 16s. 11d.

Temporal Relief Fund.

Receipts, 1460l. 17s. 3d.—Payments, 201l. 3s.

LORD'S-DAY OBSERVANCE SOCIETY.

NINTH ANNIVERSARY.

Sermon.

Wednesday, May 6, at vi½ P.M.; at St. Bride's, Fleet Street; by Rev. Hugh Stowell; from Ezek. xx. 20: Collection, 51l. 16s. 10d.

Meeting.

Friday, May 8, at xii; in Freemasons' Hall; Bishop of Chester in the Chair: Col. 19l. 7s. 6d.

Movers and Seconders.

Rev. Chancellor Raikes; and Joseph Payne, Esq., of Serjeants' Inn—Rev. John Harding; and Rev. Rob. Newstead, Wesleyan Missionary—Rev. Richard Burgess; and Wm. Walker, Esq.—and Carden Terry, Esq., of Cork; and Joseph Wilson, Esq.

Resolution.

—That the Society would express its fervent gratitude to Almighty God, for the exertions which have been made since its formation, throughout the kingdom, in furthering its designs, and its unabated confidence in the advancement of a Cause on which the blessing of God has so manifestly rested; and would exhort its friends not to be discouraged by apparent difficulties, but to persevere in faith and patience and prayer, being assured that *in due season we shall reap if we faint not*; and would earnestly impress it on each member of the community, to keep prominently in view the duty of promoting, not merely the cessation

of labour on the Lord's Day, but also its spiritual observance in his own family and neighbourhood.

State of the Funds.

Receipts of the Year.		£	s.	d.
Annual Subscriptions	228	0	6	
Donations	230	4	0	
Collections	32	6	11	
Auxiliaries	80	3	8	
	570	15	1	
Sale of Publications	202	13	2	
Total	£ 773	8	3	

Payments of the Year.

Paper and Printing	248	2	6
Translations into French	44	13	0
Travelling Expenses	89	19	10
Salaries and Poudage	230	10	0
Meetings and Rent	87	0	0
Postage, Carriage, Advertisements, and Sundries	103	19	4
Total	£ 804	4	8

RELIGIOUS-TRACT SOCIETY.

FORTY-FIRST ANNIVERSARY.

(The last was printed *Fortieth*, by mistake.)

Meeting.

Friday, May 8, at vi $\frac{1}{2}$ P.M.; in Exeter Hall; Samuel Hoare, Esq., Treasurer, in the Chair: Col. 66l.

Movers and Seconders.

Rev. Thomas Drew, Minister of Christ Church, Belfast; and Rev. John Leif-child, D.D.—Rev. Daniel Wilson; and Fred. A. Packard, Esq., of Philadelphia—Rev. Henry Hughes; and Rev. Dr. Urwick, of Dublin—and Rev. Robert Monro; and Rev. Dr. Henderson.

Resolutions.

—That this Meeting, recognising the fact stated in the Report, that the Grants of the Society for the past year have greatly exceeded its Free Contributions, feels that it has urgent claims on the Christian Public for increased pecuniary assistance, that the Society may not be compelled to diminish its future Grants to the British Colonies and other unenlightened parts of the Earth.

—That this Meeting, cherishing a sincere and unabated attachment to the great Doctrines of the Reformation, deeply regrets the various efforts which are now made, to diffuse principles of a directly contrary character; and trusts, that, in all the Society's Publications, the supreme authority of the Holy Scriptures will continue to be firmly, zealously, and constantly maintained.

State of the Funds.

Receipts of the Year.		£	s.	d.
Collection at the Anniversary ..	75	0	0	
Annual Subscriptions	2102	3	6	
Donations and Life Subscriptions,	1141	18	10	

Congregational Collections	55	14	11
Legacies	394	18	9
Auxiliary Societies	2423	4	3
Christmas Collecting Cards ..	259	16	6
Drawback on Paper and Books,	509	11	11
Ground Rents	56	8	0
	7018	16	8
Sale of Publications	52890	15	3
Total	£ 59,909	11	11

Payments in the Year.

Cost of Publications	44902	10	5
Grants in Money	1176	15	4
Grants in Paper & Publications,	6809	12	8
Grants for School Libraries ..	444	3	3
Miscellaneous Grants	574	0	9
Salaries, Wages, and Poudage,	2581	15	6
Rent, Taxes, and Repairs	944	16	5
Fire and Marine Insurance	246	19	10
Travelling Expenses	255	16	6
Postage	206	14	2
Shipping Charges, Freight, and			
Packing Cases	470	0	1
Printing 6000 Annual Reports,	352	17	9
Annual Meeting, Advertising,			
Books, Stamps, House Expenses, and Sandries	1005	11	4
Total	£ 59,971	14	0

EUROPEAN MISSIONARY SOCIETY.

TWENTY-SECOND ANNIVERSARY.

Sermons.

Wednesday, May 6, at vii P.M.; at St. John's Chapel, Bedford Row; by Rev. Edward Tottenham, of Bath; from Heb. xi. 6—*Without faith it is impossible to please Him*: Col. 6l. 10s. 3d.—*Tuesday, May 12*, at vii P.M.; at Percy Chapel; by Rev. Thomas Ward, Minister of Percy Chapel; from Num. xiv. 21: Collection, 10l. 0s. 2d.

Meeting.

Saturday, May 9, at xii; in the Lower Room, Exeter Hall; Captain F. Vernon Harcourt, R.N., in the Chair: Col. 9l. 5s. 6d.

Movers and Seconders.

Rev. Francis Martin, of Bordeaux; and Rev. Edward Tottenham—Rev. Theoph. Marzials, of Lille; and Rev. J. Burrowes—Prof. Pelet, of Geneva; and Capt. Layard—and Rev. Joseph Robbins; and Rev. E. Holland.

Resolution.

—That as the labours of this Society have been, by the blessing of Almighty God on its Agents, instrumental in calling sinners to repentance, and are capable of much further extension, this Meeting pledges itself to increased exertions in making its cause known to the Christian Public of Great Britain, lest the infant congregations in connection with the Society's Agents

should be deprived of the means of Christian Instruction, and the openings for its more extended exertions be abandoned.

State of the Funds.

Receipts of the Year.	£	s.	d.
Contributions:			
In England	1084	3	6
In Scotland	87	12	11
In Foreign Parts	27	0	0
Total	£ 1198	16	5

Payments of the Year.

Salaries and Grants to Agents...	1101	1	6
Travelling Expenses	73	17	7
Paper and Printing	71	4	3
Salaries and Poundage.....	339	15	6
Rent, Advertisements, Postage, Carriage, and Sundries.....	151	18	1
Total	£ 1737	16	11

Summary.

Agents, 20; being 14 in France, and 1 each in Belgium, Switzerland, Italy, Corsica, Portugal, and Madeira—Stations, 57—Hearers, at 52 Stations, about 4300: there are no Returns of Hearers from 5 Stations.

Your Committee desire to return thanks to Almighty God, for the many mercies vouchsafed to your Society—that He has permitted it to be instrumental, even in a slight degree, in restoring to the Protestantism of the Continent a more Scriptural Character than it had for some time possessed—that He permits them, at the present moment, to have nearly Sixty Congregations and many Schools in connection with their Agents in France, Belgium, Switzerland, Corsica, Portugal, and Madeira—and that in these Congregations and Schools, salvation through faith in Christ Jesus alone is taught to all. [Report.]

TRINITARIAN BIBLE SOCIETY.

NINTH ANNIVERSARY,

Sermon.

Thursday, April 30, at vii P.M.; at Percy Chapel; by Rev. James Wright, B.A., Incumbent of Latchford, near Warrington; from 1 Cor. xv. 58: Col. 111. 17s. 11d.

Meeting.

Monday, May 11, at xii; at Willis's Rooms, St. James's; A. W. Chisholm, Esq., M.P. in the Chair: Col. 111. 7s. 4d.

Movers and Seconders.

Earl Mountcashell; and Capt. F. Vernon Harcourt, B.N.—Rev. W. Worth Hoare; and Rev. J. C. Burns—and Rev. Tenison Cuffe; and Rev. Peter Hall.

Resolution.

—That deeply as this Meeting is impressed with the importance of maintaining Scriptural Principles against all opposers, it desires and prays that all Christians may be enabled to do this with kindness and love, as well as with faithfulness and boldness; that whatsoever has given occasion to strife and division may be forgiven; and that peculiar grace may be vouchsafed to all the Members of the Society, and especially to all who are concerned in conducting its operations, to enable them to maintain feelings of meekness and Christian love toward all those Brethren who may differ from them.

State of the Funds.

Receipts, 3604l. 2s. 8d.; of which the sum of 1927l. 12s. was for Bibles and Testaments.—Payments, 3965l. 5s. 2d.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THIRTY-FIFTH ANNIVERSARY.

Meeting.

Monday, May 11, at xii; in Exeter Hall; Sir George Grey, Bart., M.P. in the Chair.

Movers and Seconders.

Bishop of Norwich; and Mons. Guizot, Ambassador of France—Charles Hindley, Esq. M.P.; and Rev. John Blackburn—Joseph Brotherton, Esq. M.P.; and Rev. George Pearce, from Calcutta—Sir Charles Lemon, Bart. M.P.; and Rev. John Burnet—Rev. Robert Moffat, from South Africa; and William Tooke, Esq.

Resolutions.

—That this Meeting, deeply sensible of the importance which attaches, at the present juncture, to an immediate extension of all the operations of the Society, warmly approves of the efforts now making to raise funds for this especial purpose; and trusts that, under the Divine Blessing, the measures of the Committee will be crowned with success, and tend greatly to promote the Universal Education of the people on principles at once just, Scriptural, and comprehensive.

—That this Meeting, fully impressed with the conviction that all improvements in Education must have their source in a more liberal provision for the instruction of Teachers, and satisfied that the erection of a New Normal School is now imperatively required to meet the exigencies of the country, pledges itself to sustain the Committee in carrying forward and completing their arrangements for the accomplishment of this important object on a truly national scale.

Notices from the Report.

The Model Schools afford the same unmingled satisfaction, which the Committee in past years so unequivocally express. The experience of each successive year deepens the conviction of the importance of the Training Establishment. For the New Normal School, at least 20,000*l.* will be required for the purpose of completing it; 11,000*l.* being the whole amount yet received. In the distribution of the Government Grant, 78 applications from British Schools have been made: the sums applied for, amounted to 12,666*l.* 17*s.* 3*d.*; the sums offered by the Privy Council, to 6969*l.*: 21 applications are yet under consideration. In illustration of Popular Ignorance, it is stated, that, in the three months of July, August, and September, 1838, there were 27,767 couples married in England and Wales, of whom 8733 men, and 13,624 women, signed the registers with a mark.

CHURCH OF SCOTLAND MISSIONS.
SEVENTH LONDON ANNIVERSARY.

Meeting.

Monday, May 11, at vi½ P.M.; in Freemasons' Hall; the Marquis of Bute in the Chair: Col. 46*l.*

Movers and Seconders.

Rev. Archibald Bennie, of Edinburgh; and Rev. Dr. Dill, of Cork—Rev. Richard Parkinson; and Rev. John Smith, from Madras—Rev. John Cumming; and Rev. John Bowers, Wesleyan Minister—and Rev. Alex. Munro, of Manchester; and Rev. Peter Lorimer, of Islington.

Resolutions.

—That this Meeting, devoutly recognising the authority of Christ's command, to *go and teach all Nations*, and to *preach the Gospel to every creature*, declares its attachment to the Great Cause of Christian Missions, and its cordial sympathy with all those Societies of every name whose object is to spread abroad the knowledge of Christ and to save precious souls.

—That, in the opinion of this Meeting, the General Assembly's Foreign Missions in India are eminently deserving of public confidence and support; and that this Meeting, while gratefully acknowledging the hand of God in the success with which they have already been crowned, Resolves, that still more strenuous efforts ought to be made, especially by the members and friends of the Church of Scotland in London, to diffuse a knowledge of her Missionary Operations, and to increase the resources at her command.

State of the Funds.

Receipts of the Year by the London Association, 603*l.* 18*s.*: total, in six years, 2919*l.* 7*s.* 10*d.* The Income of the General Assembly's Missions for 1839 was 7500*l.*

CHURCH PASTORAL-AID SOCIETY.
FIFTH ANNIVERSARY.

Sermon.

Monday, May 11, at vi½ P.M.; at St. Dunstan's—in-the-West: by the Lord Bishop of Ripon; from Amos iii. 6—*Shall there be evil in a city, and the Lord hath not done it?* Col. 20*l.* 1*s.* 4*d.*

Meeting.

Tuesday, May 12, at xi; in Exeter Hall; Rt. Hon. Lord Ashley, M.P., President, in the Chair: Col. 179*l.* 5*s.* 10*d.*

Movers and Seconders.

Bishop of Chester; and Bishop of Lichfield—Rev. Wm. Sinclair, of Leeds; and Rev. Hugh Stowell: supported by Rev. J. Furnival—Bishop of Ripon; and Rev. Chancellor Raikes: supported by Bishop of Norwich—Rev. J. B. Marsden; and Rev. Edward Tottenham—and Rev. C. Hebert, and Mr. Sheriff Wheelton.

Resolutions.

—That this Meeting, increasingly persuaded by the facts connected with the operations of the Church Pastoral-Aid Society, that the extension of Church Ordinances and Pastoral Care is absolutely indispensable to the well-being of the land, does earnestly hope that the time is not distant, when the Legislature of our Christian Country will undertake the performance of a duty, which this Society and all other voluntary efforts must be inadequate to discharge, by making due provision for the spiritual exigencies of the population.

—That, while cordially concurring in the principle, that a Christian State is bound duly to provide the people with the Means of Religious Worship and Instruction, yet does this Society equally feel the obligation resting on individual Members of the Church, until such national provision shall be adequately made, to exert themselves in remedying the deficiency, by personal and associated efforts; and, under this conviction, would resolve with unabated zeal to promote the interests and give publicity to the claims of the Church Pastoral-Aid Society.

—That, under a solemn conviction of the inefficacy of all human exertions unaided by the gracious blessing of Almighty God, this Meeting would implore the Divine Direction

and Favour for the Church Pastoral-Aid Society in all its operations; and especially would desire the prayers of Christians, generally, for the increase of faithful men to fill the rapidly-multiplying spheres of labour, which in connection with this Society, as well as in other ways, are opening before the Church, and demanding immediate occupation.

State of the Funds.

Receipts of the Year.	£	s	d.
Subscriptions and Donations	4814	6	0
Collections	877	9	4
Legacies	1968	1	6
Auxiliaries	8223	8	4
Interest	293	1	8

Total £16,176 6 10

Payments of the Year.

Grants for Curates	9990	2	7
Grants for Lay Assistants	1329	10	2
For Purchase of Chapels, &c.	155	17	2
Publications, 320,600 copies	802	15	0
Salaries and Poudage	926	16	11
Meetings and Travelling Expenses	309	10	3
Advertisements, Office Expenses, Postage, Carriage, and Furniture	513	8	10
Total	£14,028	0	11

IRISH SOCIETY OF LONDON.

(A Branch of the Irish Society of Dublin.)

EIGHTEENTH ANNIVERSARY.

Meeting.

Wednesday, May 13, at xii; at the Hanover-Square Rooms; the Earl of Galway, President, in the Chair: Col. 521.

Movers and Seconders.

Marquis of Downshire; and Rev. Charles Caulfield—Dean of Clogher; and Rev. Simon Charles Foot—Rev. H. H. Beamish; and Rev. Rob. Wm. Kyle, Rector of Darlaston, Staffordshire.

Resolution.

—That as it appears, from the Reports of the several Districts in Ireland, that no power can drive the Irish People from their connection with the Irish Society, this Meeting feels itself bound to, and would strenuously urge on all its friends, the importance of increased personal exertions, in order to meet the desire of the people for, and to extend, Scriptural Instruction among the Native Irish, through the medium of their own language.

State of the Funds.

The Receipts of the Year were 4534*l.* 9*s.* 4*d.*

LONDON MISSIONARY SOCIETY.

FORTY-SIXTH ANNIVERSARY.

Sermons.

Wednesday, May 13, at x½; at Surrey Chapel; by Rev. Archibald Bennie, M.A., of Edinburgh; from Isaiah xxv. 6—Same Day, at vi P.M.; at the Tabernacle; by Rev. Robert Moffat, from South Africa; from Isaiah ix. 2—Thursday, May 14, at vi½ P.M.; at St. John's Chapel, Bedford Row; by Rev. Thomas Moseley, M.A., Rector of St. Martin's, Birmingham; from Acts xvi. 17.

Meeting.

Thursday, May 14, at ix½; in Exeter Hall; Rt. Hon. Sir George Grey, Bart. M.P. in the Chair.

Movers and Seconders.

Rev. Dr. Bennett; and Rev. Thomas Moseley—Rev. Dr. Morison; and Rev. George Smith—Rev. Micaiah Hill, from India; and Rev. Edmund Crisp, from India—Rev. Robert Moffat, from South Africa; and Rev. William Slatyer, from Jamaica—Rev. Archibald Bennie; and Rev. John Smith, from India—and Rev. James Sherman; and Rev. Thomas Adkins.

Resolutions.

—That this Meeting receives with devout and grateful pleasure the conclusive evidence, which the Report affords, of the successful progress of the Society's Missions, in its various and extended fields of labour: it offers its congratulations to the friends of the Society throughout the Empire, on the encouraging amount of success which has attended their recent efforts to augment its permanent Annual Income; and feels peculiar gratification at the honourable part sustained by the Mission Churches in the accomplishment of this important object. And this Meeting, ascribing all the glory of past success to God alone, and earnestly imploring the continued and increased communications of the Holy Spirit as the only source of prosperity in this Sacred Cause, hereby renews its solemn pledge to promote, by unremitting and enlarged exertions, the extension of the Gospel throughout the world.

—That while, with the deepest and most affectionate sorrow, this Meeting records the Martyrdom of their enterprising and devoted Missionary, the Rev. John Williams, it bows with silent submission to this solemn expression of the will of God: yet, under this awful and mysterious dispensation of His wise and holy providence, still confiding in His love, this Meeting fervently prays that He will make the wrath of man to praise Him, avenging the death of His faithful servant in the future

triumphs of His mercy over the benighted minds and savage spirits of his murderers—That while this Meeting most sincerely deplores the loss of a Leader in the Missionary Enterprise, so justly endeared to the Universal Church no less than to the Members of the Society which he served, yet, depending on that grace which was so highly magnified in his life and labours, this Meeting cherishes the assurance, that the Exalted Saviour will qualify and call forth others to carry forward, to higher and nobler triumphs, that blessed enterprise in which this faithful servant fell—That to the bereaved Wife and Children of the devoted Missionary this Meeting presents the expression of its tenderest sympathy and the assurance of its unchanging affection, trusting that their agonizing affliction will be alleviated by the well-sustained assurance, that the God of the Martyr will be the Judge of the Widow, and the Father of the Fatherless.—That to the family and friends of the late Mr. James Harris, the companion and fellow-sufferer of the Rev. John Williams, this Meeting also offers the assurance of its sincere condolence; deeply lamenting that his early efforts for the salvation of the Heathen, the Cause to which he had resolved to dedicate his future life, should have been attended with results so mysterious and fatal—That this Meeting earnestly and affectionately appeals to the Members of the Society and to the Friends of Christian Missionaries, to make this solemn and afflicting dispensation an occasion for deep humiliation, and more prayerful dependence on God for the protection and safety, no less than the success, of their Brethren labouring among the Heathen.

—That this Meeting deplores and condemns the countenance and support still generally afforded, by the British Authorities in India, to the abominable Idolatries of the Natives;—conduct so directly at variance with the distinct and repeated instructions of the Government at home, so inconsistent and dishonourable in the representatives of a Christian Nation, and so painfully obstructive to the labours of the Christian Missionary and the progress of the Gospel in that country.

—That this Meeting contemplates with hallowed pleasure the triumphs of the Gospel among our newly-enfranchised fellow-subject in the West Indies; and records also its special gratitude to God for similar displays of His power and love among the various tribes of Southern Africa.

State of the Funds.

Receipts of the Year, 91,119l. 12s. 10d.

—Payments, 82,197l. 0s. 4d.

May, 1840.

Collections at the Anniversary.

	£	s.	d.
Annual Meeting	858	3	7
Sermons—			
Surrey Chapel	134	8	11
Tabernacle	65	7	5
St. John's Chapel	23	2	1
Communion—			
Bermondsey, Jamaica Row	11	5	0
Claremont Chapel	35	1	6
Hackney, St. Thomas's Square..	20	0	0
Orange Street	22	0	0
Peckham, Hanover Chapel	22	7	4
Silver Street	32	15	6
Sion Chapel	34	0	0
Stockwell Chapel	25	0	0
Stoke Newington, Abney Chapel,	15	13	0
Tottenham-Court-Road	20	0	0
Walworth, York Street	35	6	0
Total.....	£1354	10	4

DISTRICT-VISITING SOCIETY.

TWELFTH ANNIVERSARY.

Meeting.

Thursday, May 14, at xii; at Hanover-Square Rooms; Marquis of Cholmondeley in the Chair: Col. 16l. 4s. 6d.

Movers and Seconders.

Rev. Chancellor Raikes; and John Labouchere, Esq.—Rev. J. F. Witty; and Rev. Thomas Ward—Rev. W. Chave; and John S. Reynolds, Esq.—and Rev. C. Driscoll; and Rev. Henry Richardson.

State of the Funds.

Receipts, 250l.—Payments, 246l. 2s.

UNITED BRETHREN,

LONDON ASSOCIATION.

Sermon.

Thursday, May 14, at vii P.M.; at St. Clement Danes; by Rev. W. Borrows, M.A., of Clapham; from Rom. xv. 12: Col. 12l. 14s. 9d.

State of the Association Funds.

The Receipts for the Year 1839 were 4526l. 15s. 10d., being an increase of 191l. 2s. 9d.

B. F. SUPPRESSION-OF-INTEMPERANCE SOCIETY.

FIRST ANNIVERSARY.

Meeting.

Thursday, May 14, at vi P.M.; in Exeter Hall; Earl Stanhope in the Chair: Col. 49l. 15s.

2 M

Movers and Seconders.

Rev. John Francis Witty; and James Spence, Esq. of Liverpool—Rev. Ebenezer Prout, of Halstead; and Mr. W. Biscombe, one of the Agents—Rev. Charles Stovel; and Rev. Dr. E. Andrews—Rev. George Evans; and Mr. R. M'Curdy, of Belfast—and Mr. Davies; and Mr. J. Giles.

Nature of the Pledge given by Members.

At p. 257 of our last Volume, it will be seen that a number of the Members of the New B F Temperance Society separated from that body at the close of its Third Annual Meeting, on account of the increased stringency of the pledge which it then adopted. That Society had at first two pledges—the short and the long pledge: by the first, persons engaged to abstain from all intoxicating beverages: the second added a determination not to offer such beverages to any other person. The long pledge, exclusively, having been adopted by that Society, the present Society was formed. Its Rule with reference to a pledge is this—

—That this Society shall consist of persons who may sign a Declaration to abstain from all intoxicating liquors, except medicinally, or in a religious ordinance.

Summary.

During the year, nearly 20,000 persons gave this pledge: not fewer than 2000 have been rescued from habits of intemperance: about 1000, who had been living without God in the world, have been led to attend Public Worship, many of whom have become Communicants.

**NEW BRIT. AND FOR. TEMPERANCE SOC.
FOURTH ANNIVERSARY.**

Sermon.

Tuesday, May 12, at vi½ P.M.; at Enon Chapel, St. Mary-le-Bonne; by Rev. T. Matthews; from Isaiah vi. 8—10.

Meeting.

Friday, May 15, at vi P.M.; in Exeter Hall; Wm. Janson, Esq. in the Chair: Col. 35l. 15s. 6d.

Notices by the Committee.

Last year, when there was but one Society, the Meeting was not over-crowded; and many persons feared that the separation of the Suppression Society, and the fact of its holding its Meeting the previous evening, would render our own a comparative failure. In all respects, our hopes and desires were more than realized. We never attended any Meeting of such intense

and continued interest as the one in Exeter Hall of the 15th. The feeling throughout was of the most truly elevated and affectionate kind.

We thank God, the source of all our success; and we feel greatly encouraged by the noble character of that Meeting.

The Report announced the great prosperity of the Society during the past year. In one district alone 100 drunkards had been reclaimed, 45 of whom had joined different churches. The Society's Agents had travelled all the country, and had met with astonishing success. Not only had the moral habits and social comforts of the people been improved, but their religious welfare had been greatly promoted: many instances were given from Clergymen and other Ministers, in proof of this and other benefits arising from this Institution. The Society's publications had also proved of great utility. The funds had nearly trebled those of the preceding year; the amount received for Temperance Objects being about £2400; the expenditure about £2500, including the Tract Depôt and the Agency part of the establishment.

Declaration made by Members.

We agree that we will not use Intoxicating Liquors as a beverage, nor traffic in them—that we will not provide them as an article of entertainment, or for persons in our employment—and that in all suitable ways we will discountenance their use throughout the community.

LONDON CITY MISSION.*Sermon.*

Wednesday, May 6, at vi P.M.; at St. John's Chapel, Bedford Row; by Rev. Carr John Glyn, M.A., Rector of Witchampton, Dorsetshire; from Ps. lxxx. 7: Col. 11l. 9s. 8d.

Meeting.

Monday, May 18, at xi; in Exeter Hall; Mr. Sheriff Wheulton in the Chair: Col. 132l. 5s. 2d.

Movers and Seconders.

John P. Plumptre, Esq., M.P.; and Rev. Dr. Vaughan—Hon. Wm. Cowper, M.P.; and Rev. Charles Jackson, Incumbent of Bentley—Rev. Dr. Morison; and Rev. John Pullar: supported by Mr. William Jones, of the Religious-Tract Society—Rev. Wm. Spencer; and Rev. John Robinson—and by Edward North Buxton, Esq.; and Rev. Mr. Picket.

Resolutions.

—That this Meeting, deeply deploring the prevalence of the sin of drunkenness in the

Metropolis, rejoices in the Extensive Effort made by this Institution during the past year, with a view to lessen and remove it; and offers its most sincere and cordial thanks to the Committee of that most excellent, useful, and Catholic Institution, the Religious-Tract Society, for its generous grant of 250,000 copies of the Tract entitled "The Way to be Healthy and Happy," for circulation, by the Missionaries of the City-Mission Society; among the visitable families of the Metropolis.

—That this Meeting views with great satisfaction the proceedings of the Committee relative to the Course of Lectures delivered against Socialism; and offers its sincere and hearty thanks to the Gentlemen who so kindly and gratuitously undertook and completed the arduous task of their delivery; thus furnishing for the Metropolis and the Provinces a Volume characterized by sound and irrefragable argument, employed in a truly Christian spirit, in support of our Holy Religion, and tending, by the Divine Blessing, to the entire overthrow of the egregious and fatal errors of Socialism; and that this Meeting urges on the Committee the necessity of speedily publishing a very cheap edition of the Lectures for universal circulation.

State of the Funds.

Receipts of the Year.	£	s.	d.
Contributions	3787	11	0
Legacy	40	14	9
	3828	5	9
Sale of Publications	68	15	10
Total	£3897	1	7

Payments of the Year.

Salaries to Missionaries.	3381	18	10
Publications.	323	3	10
Salaries of Secretaries and Clerk, ..	472	10	0
Expense of Meetings	74	19	0
Rent and Sundries	235	13	7
Total	£4488	5	3

Proceedings of the Year.

Missionaries, 58: there have been made 223,658 Visits and Calls; of which, 27,052 were to the sick and dying: being an increase of 8 Missionaries, and 37,143 Visits and Calls; and making a total, since the formation of the Mission, of 871,891, of which 109,151 have been to the sick and dying.

During the year, 32,502 Tracts and Handbills have been distributed, in the ordinary visitation of the Missionaries; making a total of 1,151,712. Of the Tract "The Way to be Healthy and Happy," 250,000 copies have been voted to the Mission by the Religious-Tract Society; and a copy of this Tract has also, in addition, been given to EVERY poor family in the Metropolis, by the instrumentality of the Missionaries. The Meetings for Exposition of the Scriptures and prayer are about 107 weekly, and during

the year amount to 5609; making an increase of 529 over those of the preceding year, and a total of 21,688.

Five Schools have this year arisen out of the Missionaries' labours; and have been formed exclusively for children raggedly clothed, in Westminster, Lambeth, Rosemary Lane, Bethnal Green, and Shoreditch, at which 570 children are attending.

Several unhappy Females have been introduced to Asylums; and Prisons, Workhouses, and Lodging-houses have been visited. Two Missionaries, alone, have succeeded in persuading Ten Couples, living in adultery, to be married.

Ten Lectures have been delivered against Socialism, by Clergymen, Ministers, and Laymen; all which are attended by exceedingly thronged audiences, some considerable portion of whom were Socialists. These Lectures have since been published.

The larger Fairs have been visited, and documents respecting them have been published in the London City-Mission Magazine. The Common Council of London has been memorialized by the Society on the subject of Bartholomew Fair, and the Memorial is still under their consideration.

The Society has also addressed a Circular Letter to all the Magistrates of Middlesex and Westminster, in order to prevent certain places being licensed as Music Rooms, which were in reality to be Low Theatres, for the corruption of Youth of both Sexes. Out of 32 applications for such Licenses, 28 were refused.

[Committee.]

PEACE SOCIETY.

TWENTY-FOURTH ANNIVERSARY.

Meeting.

Tuesday, May 19, at vi p. m.; at the Friends' Meeting-House, Houndsditch; John Rundle, Esq. m. p. in the Chair: Col. 32l. 12s. 7d. Legacy and Donations announced or given, 339l. 10s.

Movers and Secondors.

Rev. John Woodwork; and Wm. Wix, Esq., of Cambridge—Rev. James Hargreaves; and E. W. Richards, Esq.: supported by J. T. Price, Esq.—Rev. John Burnet; and Rev. Charles Stovel—and J. Scoble, Esq.; and Rev. N. M. Harry.

Resolutions.

—That as this Meeting fully believes the principles of peace, as held by this Society, are derived from Divine Revelation, so it has the consolation to know, from the sure Word of Prophecy, that the day will arrive when these principles shall have universal diffusion: and

though the aspect of the world at this time presents many discouraging circumstances, this Meeting desires to regard them only as motives for increased exertion.

—That this Meeting rejoices in the steps taken by the Government of this country and the King of Naples, in mutually accepting the mediation of France to settle the difference between the two nations, which threatened to involve us in a war; and, at the same time, regrets that some pacific measure has not been adopted to adjust our dispute with the Emperor of China: and that these circumstances afford a renewed stimulus to the Friends of Peace in this country to co-operate with the supporters of the Cause of Peace in America, to prepare the public mind for the institution of a National Congress, to whose arbitration international disputes may be submitted, without a compromise of national honour.

State of the Funds.

Receipts, 882*l.* 6*s.*—Payments, 1082*l.* 15*s.* 8*d.*

**SAILORS' HOME, SAILORS' ASYLUM,
AND
EPISCOPAL-FLOATING-CHURCH SOCIETY.
CONJOINT ANNIVERSARY.**

*Wednesday, May 20, at xii; at Hanover-Square Rooms; Admiral Sir James Hillyar in the Chair: Col. nearly 70*l.**

Movers and Seconders.

Capt. Sir Edward Parry, R.N.; Rev. Edwin Sidney—Admiral Hawker; Capt. Mangin, R.N.—Capt. Alfred Chapman, of the Merchant Service—Capt. Hine, R.N.; Rev. Mr. Baker, of Stafford—Capt. F. Vernon Harcourt, R.N.; and Capt. Geo. Hope, R.N.

Summary.

SAILORS' HOME—An addition of a Dormitory, consisting of 33 cabins, has been made since the last Anniversary; making a total of 208 cabins, ready for the accommodation of the Men. A subscription of 300*l.* is raising in Edinburgh, for the purpose of completing another Dormitory, to be called the "City of Edinburgh." It is become necessary that further portions of the interior of the building should be completed; the increase in the number of the inmates having been very considerably beyond that of the preceding year, and more than four times the number of the first year from the opening of the Institution in May 1835. From May 1839 to May 1840 there have 2140 Sailors passed through the Sailors' Home: at one period 200 were in the Institution at the same time. Part of an India Ship's Company, consisting of 13 real Chinese Sailors, were received into the house: these Men, when they left it, after being

there several weeks, and witnessing there and in the Church Ship many acts of the Worship of God, took with them some Portions of the Scriptures and some Tracts, in their own tongue. Strong testimony, as to the benefit of the Sailors' Home to the Men, was borne at the Meeting: Captain Chapman, in particular, late in command of the "Herefordshire" Indiaman, spoke in high terms of his Crew, many of whom were Sailors'-Home Men: his statement, indeed, went far to shew, by experience, the advantage of moral and religious discipline over mere fear of punishment, in maintaining due order, and getting duty well performed on shipboard.

SAILORS' ASYLUM—Upward of 1000 Men have passed through the Asylum in the year, and 14,000 since it was first opened in 1827: the present number is low; but, during the last winter, the average amounted to 140 under the roof at the same time. The Asylum is about 150*l.* in debt; the great exertions lately made in behalf of the Sailors' Home having materially affected the funds of the Asylum:—the friends of the Distressed Sailor are urged to bear this in mind.

FLOATING CHURCH—The Report is favourable, so far as relates to the increased benefit which Sailors seem to derive from the establishment. The State of the Funds is, however, a subject of great regret. It is not much which is required, but that is raised with difficulty; and for the Society to have to acknowledge itself in arrears of Salary to its devoted Chaplain, the Rev. Sir William Dunbar, is a matter deeply to be deplored.

**BRITISH REFORMATION SOCIETY.
THIRTEENTH ANNIVERSARY.**

Sermon.

*Friday, May 15, at vi½ p.m.; at the Episcopal Chapel, Broad Court, Drury Lane; by Rev. Hugh Stowell; from Jude 3: Col. 22*l.* 3*s.* 6*d.**

Meeting.

*Thursday, May 21, at xii; at Hanover-Square Rooms; George Finch, Esq., in the Chair: Col. 29*l.* 12*s.* 11*d.**

Movers and Seconders.

Rev. W. Ker; and Rev. R. Parkinson—Rev. John Cumming; and Capt. F. Vernon Harcourt, R.N.—and Rev. A. S. Thelwall; and James H. Story, Esq.

Resolution.

—That the British Society for promoting the Religious Principles of the Reformation appears to this Meeting to be a suitable instrument, in God's hands, for converting Roman Catholics, and awakening Protestants to a just

sense of their privileges and consequent responsibilities.

—That the peculiar doctrines of the Church of Rome being contrary to the Revealed Word of God, and ruinous to the souls of men, the perilous condition of nearly eight millions of our Roman-Catholic fellow-countrymen, renders

it imperative on British Protestants to employ all Christian means to convert them to a pure and apostolic faith.

State of the Funds.

Receipts, 1850*l.* 1*9s.* 1*d.*—Payments, 1843*l.* 6*s.* 7*d.*

Inland Seas.

CHURCH MISSIONARY SOCIETY.

EGYPT.

THE Rev. Messrs. Krusé and Lieder, in a joint Letter, dated Cairo, March 17, 1840, give a truly encouraging Report of the progress of Religion in their Mission. On every part of their work the blessing of God appears to rest. Many and deep have been their anxieties; and they now, in some hopeful degree, begin to reap the fruit of persevering toil and earnest prayer. They preface their joint communication with the following brief remark on the

Steady Progress of the Mission.

Our work has continued much the same as last year. We cannot indeed record a striking progress; yet we can state, with gratitude to God, that the several branches of our labour in this Mission have not only proceeded quietly, steadily, and constantly, but are, on the whole, in a progressive, flourishing, and more satisfactory state than they ever were before.

Preaching of the Gospel.

On this great and leading department of their office the Missionaries report:—

Divine Service in English has been continued regularly every Lord's-Day Morning. The attendance is indeed not large, owing to the small number of English residents here at present; yet when travellers attend, we have, on several Lord's Days, had from thirty to forty hearers; the teachers and scholars of the Seminary not included. We have reason to believe that our preaching has not been in vain. The communicants are few in number. However, on Christmas Day, fourteen, besides ourselves, drew near to the Lord's Table. Most of them were travellers.

The Service in Arabic has been continued, though we cannot yet depend on stated or regular attendants: they chiefly consist of the scholars and servants, with,

occasionally, some friends. However, the Word has been preached at all times, and in various ways. For this purpose, people have been visited in several parts of the town, and have been encouraged to visit us again; and we trust that in this manner much good has been done, and the Gospel proclaimed to a considerable extent. The usual topics of our discourses have been, the universal depravity of men; their sins, guilt, and danger; salvation only by Christ Jesus; the necessity of the work of the Holy Spirit. Hence we insist on true regeneration of heart, and shew the distinction between the spirit of the world, and the spirit of believers, which is of God: and, in order to obtain these as well as other Christian graces, we direct them to pray to the God of all grace, who justifies and sanctifies freely, by His mercy and His Holy Spirit, every one who is solicitous for His salvation; trusting, at the same time, that He who has begun the good work will also complete it. Thus we avoid as much as possible controversial points, according to St. Paul's exhortation, 2 Tim. ii. 23: and whenever we are led into such, we oppose to them the Holy Scriptures, as the only standard of our faith and practice, according to 2 Tim. iii. 15—17.

Proposed Native Christian Institution.

Under the general subject of Education we place the following communication of Mr. Lieder's, dated Cairo, January 18, 1840. It refers to a plan, in the execution of which great judgment will be required; but which, should it eventually succeed, will prove an incalculable blessing to the Coptic Church, and, through it, to the land of Egypt:—

Before the departure of the Rev. Dr. Duff and the Rev. Mr. Grimshawe, I introduced them to the Coptic Patriarch, accompanied also by Brother Krusé. After the usual salutations, I laid before the Patriarch, particularly in the name of Mr. Grimshawe, the plan of an Institution for the Education of Coptic Priests, which we should like to establish. According to this

plan, twenty-four Deacons, i.e. two from each of the twelve Coptic Churches in and around Cairo, are to be received into the Institution, and there instructed in the Scriptures, in the Coptic Language, in the Arabic—in which they are to compose sermons, and exercise themselves in the delivery of them—and also in general Literature; as well as Church History. This plan received the sanction of the Patriarch. He himself is to be Patron of the Institution; and a Committee is to be formed, composed of a Coptic Bishop, three Priests, and six well-informed Laymen, who are to watch over it, in order to remove every suspicion from the minds of the Copts, lest we should teach any thing beyond the above-mentioned branches. We are now drawing up this plan, and shall translate it. When finished, and after the return of Mr. Grimshawe, who has since left for Upper Egypt, it is to be signed by all, and to be laid before the Patriarch, to receive his seal. As our Society seems not to possess the means for defraying the expenses of such an Establishment, Mr. Grimshawe hopes, through the intervention of the Archbishop of Canterbury, to obtain the necessary funds from the Society for Promoting Christian Knowledge; and not only for this Institution, but also for the translation of a Commentary of the New Testament and other books in the Arabic Language. May the Lord grant His blessing upon it!

It can, however, be no matter of surprise that enlightened plans of Christian Instruction should find favour with the higher orders of the Copts, when there are such tokens among the Members of that Church as are mentioned in the following passage, giving plain

Indications of a Religious Revival.

We are happy to report, as a very pleasing result, partly of preaching, and partly of distributing the Word of God and Religious Tracts, that a stir has begun to manifest itself among the Copts, like that among the dead bones in Ezek. xxxvii. 7. Some years ago we often asked, *Can these bones live?*—and now we see them actually move. For some months there have been established religious meetings in different quarters of the town, where Copts are living, for the purpose of reading the Word of God for their mutual edification. We cannot give a full report of them all, as we have not yet been able to attend personally. However, we learn that there

are six of these meetings; of which three are in the quarter in which we live. We give here a short description of one of them. A respectable Mällem (Teacher), with a few of his friends, resolved on meeting together every evening, to read the Holy Scriptures. They made it known, and others joined, so that at their first assembling forty persons subscribed their names. But before this, they had asked permission of their Patriarch, who readily granted it; and not only sanctioned their proceedings, but also gave them a Bible. Then they hired a house adapted for their purpose; every member readily giving his mite for defraying the expenses of rent, candles, &c. They applied to us for Bibles and Testaments; which we joyfully granted, together with some other useful and religious books from the Malta Press; which were not only gratefully accepted, but received with great joy. They have also made some regulations; one of which is, that each member present must write his name in a book, and mark the chapter, as far as he has attended the reading, in order to insure the reading of the Word of God from first to last. These Meetings have occasioned a stir for the better among the Christians in various quarters of the town: many are roused to emulation, and desire to have such Meetings established also in their neighbourhood. Who would have thought of such a thing some years ago? Seeing, then, that these bones have indeed begun to move, we may confidently expect that, by the grace of God, they will eventually also live when the Spirit of the Lord shall breathe upon them, according to Ezekiel xxxvii. 9 and 10. We would intreat all Christian friends, who take an interest in the coming of Christ's kingdom, to pray fervently for the success and spread of the Gospel in Egypt, and especially for the outpouring of the Holy Spirit on the Christians of the Coptic Church, that they may become like a *city set upon a hill*, and a light to all the sister churches around them, as well as to the Mahomedan World, until all of them be brought to the knowledge of the Truth, to bow the knee at the name of Jesus, and every tongue confess that Jesus Christ is the Lord, to the glory of God the Father.

Mr. Lieder adds some interesting particulars concerning these Religious Meetings:—

One of them has already existed three months: the second was formed on the 16th of January 1840. The latter consists of forty members, who bear the expenses of

North-American Indians.

CHURCH MISSIONARY SOCIETY.

Letters of Native Indians.

the Meeting; while the room is open for every other visitor who desires to be present. They applied to me for books; which I willingly granted, sending them 10 Bibles, 4 New Testaments, 40 copies of the History of the Old Testament, 40 copies of the Christian Catechism, and 40 copies of the Tract containing Daily Prayers. The Patriarch has sanctioned their Meeting; with the observation, that it was better to meet to read the Word of God, than to drink brandy and commit sin. As they had begun with the Old Testament, I advised them to read at first the New Testament, which would be the surest key for the understanding of the Old. I was invited to their Meetings, which I joyfully accepted; and I hope to give you soon more particulars regarding their proceedings. About the same time, a similar Society was formed in that quarter in which Mr. Müller, during the latter years of his stay in Egypt, resided; and which I consider as the fruit of his labours, having been often asked by his former neighbours, evidently with much interest, if he would not come back to them? In respect of these Meetings, the Copts themselves declare, that it is not the work of man, but of God.

Enlarging Prospects of the Mission.

Seeing, then, that in the whole Turkish Empire there is no country so favourable for Missionary Operations as Egypt, where Missionaries are permitted and countenanced by Government with such liberality, we would in conclusion repeat with all earnestness our former application for more help to do the work more efficiently, and to enlarge our operations. All parts of Egypt and its dependencies are open to Missionary Efforts; but considering Egypt alone, with a population of more than two millions, what are we two Missionaries, among so many? Twelve Missionaries would find ample work in Egypt alone; but we should rejoice, and content ourselves for the present, with only half that number. Two of them might be profitably employed in Lower Egypt, two in Upper Egypt, and two more in Cairo, a town which numbers not fewer than 200,000 souls. May the Lord soon have mercy upon this country, and move the hearts of our Christian friends at home with compassion for the poor inhabitants of Egypt!

Distribution of the Scriptures and Tracts.

Of the Scriptures 36 copies, in whole or in part, have been sold and 142 given away: of Tracts &c., 95 copies were sold and 1568 distributed.

THE writers of the first four of these Letters are individuals belonging to the Red-River Settlement. The gratitude, earnestness, and simplicity of the concluding appeal from the whole congregation must touch the heart of every reader:—

Our Friends—When we asked you to send us a Praying-master, we did not expect you would order him to go to any other place, but to remain here with us: but we hear from Hudson's-Bay Company Traders, that the Missionary you mention in your Letter is going to Cumberland; but in your Letter you tell us one Missionary is coming to us. We therefore intend to keep him here. We thank you for him; and we shall take particular care to do as he tells us, and pay particular attention to what he shall say to us; and we shall also pay particular care what you have said to us in your kind Letter, and shall pay great care to pray to the Great Master of Life: and we shall also pray for you all, and pray for us too. We find the Word of God good; and we intend to follow it to the end of our lives.

—Who should I return thanks to, but God, and those good people across the sea, who are so kind as to send so much good advice to us? I never did hear so much good instruction as I have received from you all; and I pray you will continue on with us, and to our children, and to our grandchildren, to give the Word of God to them.

—I thank you all, my friends, for your kind words; and I shall endeavour to walk by your words, as far as the poor Indian can do when he is assisted by our Heavenly Father. I am thankful to hear that there is one servant of the Great God coming to us: and we intend to keep him here; and we shall be very happy to see him; for we do not like to see Mr. Cockran go about like a slave. The winter is cold; and very rainy, and hot, in summer.

—We well know now that Great God has no respect of persons. I therefore humbly send my thanks to you all, for loving us, and sending us a Praying-master. We shall endeavour to walk according to the Word of God: we will not wilfully go in sin. It is true, the bad god is very powerful. I feel thankful when

I hear one more, a great servant of God, is coming to us; for when I look around, and think of my poor countrymen that are serving the bad god, it often draws water out of my eyes. I am very thankful for the behalf of my children. Our children now pray to the Great God evening and morning.

FROM US IN GENERAL.

Our friends, we thank you all for sending us a Praying-master; and as you sent him to us, we shall keep him. Let those at Cumberland send to you for one.

It was that he should remain here with us that made us to send for a Missionary. Many of us are getting old, and unable to build houses and to break out ground; and many of our children, and indeed most all of them, too small to build houses and break out ground for us. We therefore think it best to keep by our houses and lands. Do your best for us: take pity on our old age.

*Indian Settlement, Red River,
August 7, 1839.*

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. C. W. Isenberg left Malta on the 17th of March, and arrived in London on the 30th of April: see p. 120.

London Miss. Soc.—The Rev. W. P. Lyon and Mrs. Lyon from Benares, and Mrs. Paterson from Berhampore, arrived in London on the 2d of April; and, on the 6th, the Rev. J. W. Gordon and Mrs. Gordon, from Vizagapatam: all are in infirm health except Mr. Lyon.

United Brethren—At Fairfield, near Manchester, the Widow Sister Eliza P. Leitner, late of the South-African Mission, died in her 62d year.

WESTERN AFRICA.

Church Miss. Soc.—Mr. James R. White has been removed by an early death. He arrived at Sierra Leone with the Rev. J. F. Schön (see p. 175) on the 15th of January, and departed to his Rest on the 12th of February.

Wesleyan Miss. Soc.—The Rev. David Jehu arrived at Sierra Leone on the 23d of December; and the Rev. Wm. Fox and family, Mr. and Mrs. James, and Mr. Crowley, with Kakouta Sonko and others, at St. Mary's on the Gambia, on the 15th of March.

American Board—Dr. A. E. Wilson and Mrs. Wilson (see p. 64) reached Bassa Cove on the 30th of September, on their way to Cape Palmas.

SOUTH AFRICA.

Wesleyan Miss. Soc.—The "Triton" (p. 557 of our last Vol.) anchored in Table Bay on the 22d of January. Mr. Archbell and his family, with Mr. Appleyard, would leave the vessel at the Cape. The rest of the party would proceed in her to their several Stations in the South Seas—On the 16th of February, the "George" (p. 556 of our last Vol.) arrived at the Cape with Mr. W. J. Davis and his companions.

MEDITERRANEAN.

American Board—The Rev. H. G. O. Dwight (p. 439 of our last Vol.) arrived at Constantinople, on the 4th of September, on his return from the United States. No important changes had occurred in regard to the affairs of the Mission or the Armenian Inquirers, since the cessation of the persecution, immediately after the death of the Sultan.

INDIA WITHIN THE GANGES.

Baptist Miss. Soc.—Mr. W. W. Evans, to take charge of the Benevolent Institution, Mr. John Parsons appointed to Monghyr, and Mr.

George Small, are about to proceed to India. Mr. Small and Mr. Parsons will complete the number of TEN Missionaries, for whose appointment and passage the late Rev. W. H. Pearce successfully appealed to the Christian Public. We say "the late," for the melancholy tidings have just reached us, that Mr. Pearce, whose arrival in Calcutta on the 25th of September on his return from England was stated at p. 177, died of cholera on the evening of the 17th of March, having been seized the preceding evening. The cholera coming after much previous sickness, laid him at once prostrate. He rests from his labours!

CEYLON.

Church Miss. Soc.—Cornelius Jayesenhe and Abraham Goonesekera, for some years Catechists in connection with the Society, were admitted by the Bishop of Madras to Deacon's Orders, at Cotta, on the 30th of November.

NEW ZEALAND.

Wesleyan Miss. Soc.—From a Postscript to the Report, dated the 18th of May, we learn that Messrs. Bumby and Hobbs had made a very interesting journey to the southward of the Society's Station at Mangungu; in the course of which they selected and purchased a site for a Mission at Port Nicholson, under every prospect of great acceptableness with the Natives. The Committee state—

It is with the deepest feeling of regret that they have to announce, that the fair prospects of this New Mission have since been overcast by a threatening cloud. From the recently-published Journal of Colonel Wakefield, it would appear that the land selected by Messrs. Bumby and Hobbs, not for themselves, but solely for Missionary Purposes, has been repurchased for the New-Zealand Land Company; although it had been "taped," and an earnest had been paid for it which thus secured to the Wesleyan Missionary Society, according to New-Zealand Law and Usage, the right of perpetual possession, on the payment, at the stipulated time, of the remainder of the price—that the land, with the Missionary Buildings already erected upon it, has been taken possession of in the name of the New-Zealand Land-Company, and was to form part of the site of the first Town proposed to be built—and that systematic endeavours had been made to defeat the object of the Mission, by destroying the influence which the Missionaries had exerted on the minds of the Natives.

GUIANA.

Church Miss. Soc.—Mr. Edmund Christian (p. 518 of our last Vol.) arrived in Demerara on the 3d of February, having sailed from the Downs on the 4th of December.

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Biography.

FURTHER PARTICULARS OF THE DEATH OF REV. JOHN WILLIAMS.

This melancholy event was reported, with some detail, at p. 224. The following Letter of Capt. Morgan, of the Missionary Ship "Camden," dated Sydney on the 9th of December, states additional particulars:—

I have to communicate to you the painful intelligence of the death of your beloved Brother and faithful Missionary, the Rev. John Williams, who was massacred in the Island of Erromanga, one of the New Hebrides, on the 20th of November, 1839; and of Mr. James Harris, a gentleman who was on his way to England with the view of becoming a Missionary to the Marquesas. The event happened the day after we left the Island of Tanna. There the natives received us most kindly; and Mr. Williams remarked that he had never been received more kindly by any natives among whom he had been. His spirits were elated to find such a door of entrance opened. In the afternoon, we left there three teachers, and a son of one of them.

We proceeded to Erromanga; and hove-to, on the south side, all night. At daylight we ran down the south side, in hope of landing more teachers. The island appeared thinly inhabited: we saw now and then a native or two, at a distance. On reaching Dillon's Bay, we saw a canoe paddling along the shore, with three men in her; and, by Mr. Williams's desire, we lowered down the whale-boat, and took in Mr. Williams, Mr. Harris, Mr. Cunningham, myself, and four hands: we spoke to the men in the canoe, and found them to be a far different race of people from those at Tanna; their complexion darker, and their stature shorter: they were wild in their appearance, and extremely shy. They spoke a different language from that of the Windward Islands, so that Mr. Williams could not understand a word they said. He made them some presents, and tried to persuade them to come into our boat. He did not succeed: so we left them; hoping, as Mr. Williams remarked, with favourable im-

June, 1840.

pressions toward us. We pulled up the Bay, and some of the natives on shore ran along the rocks after the boat.

On reaching the head of the Bay, we saw several natives standing at a distance: we made signs to them to come toward us, but they made signs for us to go away: we threw them some beads on shore, which they eagerly picked up; and came a little closer, and received from us some fish-hooks and beads, and a small looking-glass. On coming to a beautiful valley between the mountains, having a small run of water, we wished to ascertain if it was fresh; and we gave the Chief a boat-bucket to fetch us some: in about half-an-hour he returned, running, with the water, which I think gave Mr. Williams and myself more confidence in the natives. They ran and brought us some cocoa-nuts, but were still extremely shy. Mr. Williams drank of the water which the native brought. He seemed pleased with the natives; and attributed their shyness to the ill-treatment which they must have received from foreigners visiting the island on some former occasion. Mr. Cunningham asked him if he thought of going on shore. I think he said, he should not have the slightest fear; and then remarked to me, "Captain, you know we like to take possession of the land; and if we can only leave good impressions on the minds of the natives, we can come again and leave teachers. We must be content to do a little: you know Babel was not built in a day." He did not intend to leave a teacher this time.—Mr. Harris asked him if he might go on shore, or if he had any objection. He said, "No, not any." Mr. Harris then waded on shore. As soon as he landed, the natives ran from him, but Mr. Williams told him to sit down: he did so, and the

natives came close to him, and brought him some cocoa-nuts, and opened them, for him to drink.

Mr. Williams remarked, that he saw a number of native boys playing; and thought it a good sign, as implying that the natives had no bad intentions: I said, I thought so too, but I would rather see some women also; because, when the natives resolve on mischief, they send the women out of the way: there were no women on the beach. At last, he got up, went forward in the boat, and landed. He presented his hand to the natives, which they were unwilling to take: he then called to me to hand some cloth out of the boat; and he sat down and divided it among them, endeavouring to win their confidence. All three walked up the beach, Mr. Harris first: Mr. Williams and Mr. Cunningham followed. After they had walked about a hundred yards, they turned to the right, alongside of the bush, and I lost sight of them. Mr. Harris was the furthest off. I then went on shore, supposing that we had found favour in the eyes of the people. I stopped to see the boat safely anchored, and then walked up the beach toward the spot where the others had proceeded; but before I had gone a hundred yards, the boat's crew called to me to run to the boat. I looked round, and saw Mr. Williams and Mr. Cunningham running; Mr. Cunningham toward the boat, and Mr.

Williams straight for the sea, with one native close behind him. I got into the boat; and by this time two natives were close behind me, though I did not see them at the moment. By this time Mr. Williams had got to the water; but the beach being stony and steep, he fell backward, and a native struck him with a club, and often repeated the blow: a short time after, another native came up and struck him; and very soon another came up, and pierced several arrows into his body.

My heart was deeply wounded. As soon as I got into the boat, I headed the boat toward Mr. Williams, in hopes of rendering some assistance; but the natives shot an arrow at us, which went under the arm of one of our seamen, through the lining of the boat, into a timber, and there stuck fast. They also hove stones at the same time. The boat's crew called out to me to lay the boat off: I did so, and we got clear of the arrows. I thought I might be able to get the body, for it lay on the beach a long time. At last I pulled alongside the brig, and made all sail, perceiving, with the glass, that the natives had left the body on the beach. I also ordered a gun to be fired, loaded with powder only, thinking to frighten the natives, so that I might get the body: the natives, however, made their appearance, and dragged the body out of sight.

BRIEF MEMOIR AND OBITUARY OF LOCKSHMEEBIE,

WIFE OF RAM CHUNDRA, NATIVE TEACHER IN THE ORISSA MISSION.

RAM CHUNDRA has supplied the following account of his deceased Wife. It derives much interest from its disclosure of native manners.

Her parents were natives of Nagpoor: they were Mahrattas, and of good caste. They had a residence in the larger Chanchua. As I one day went over to the larger Chanchua, this young woman and I saw each other, and I felt that I loved her. Moreover, on two occasions afterward, when met for religious festivities, we saw each other, and felt our mutual attachment strengthen. At this time her mother, and indeed the whole family, paid religious devotion to Sunderadass; while I also occasionally visited that distinguished Teacher. I one day said unto him, "Do thou ask Toolseebie to give her daughter Lockshmeebie to me in marriage." He did ask her, and she

consented. However, I appointed trusty friends to visit Toolseebie, and formally obtain her consent. These messengers bore in their hands, as presents for the virgin's mother, gifts of betel-nut and paun. However, the uncle, Ooragee-jugot-tap, had instructed the mother to demand of me fifty rupees in silver and five bhurn of paddy. She was directed to take a promissory note of me for this sum, and then the maid was to be mine. The maid heard this stipulation, and betook herself to fasting and weeping; for she declared, that she would destroy herself by drowning, as they were selling her, and would feast on her price, while afterward her husband would say, "I

purchased you with a price;" and "death is sweeter than it will be to hear such words as these." When the uncle and mother heard this, they returned my agreement, and the few rupees which I had paid them in advance. Again I tried to persuade them to consent; and at length they agreed. I now called the caste, acquaintance, and relatives on both sides; and feeding, clothing, and honouring them in every proper way, I was married to Lockshmeebie.

When we were married, my wife was 15, and I was 17 years of age. While she lived, we had much conversation together: and she once said to me, "Since my childish days, I have joined in various childish plays, pleasures, shows, and amusements: I have worshipped idols, gone on pilgrimages, presented gifts, performed fastings; and have served brahmins, boistnobs, and gooroos; but now God has given thee to me, a Husband according to my desire." Thus speaking, she rejoiced. With one mind, and one heart, and one judgment, she well conducted the business of her family. I once said to her, "If I were to fall into sin, and go astray from you, would you also be unfaithful to me?" She replied, "I never went astray heretofore, so also in future I never will commit sin."

She was particularly managing in her domestic affairs: she always cooked our food; and then sharing it out to us till we were satisfied, she afterward with pleasure partook herself: she did not eat with us. She was of a peaceful disposition, never quarrelling with her neighbours; never engaging in strife, or indulging in envy, malice, or hatred; but was of a thoughtful, considerate mind. Her disposition was modest, and she ever remained in the dutiful service of her husband. Sometimes he disagreed with her; but she always endured evil, and remained silent, by which peace was presently restored. She pursued the same conduct toward her neighbours, and thus passed many days.

First, she brought forth a daughter, whom she named Pelebie: then, after two years, she brought forth my son Sodanunda, the "ever joyful." Afterward, about half-a-year, the little girl died of the small-pox. Some time after this, we had another son born, but he died after five days. By these bereavements her mind was filled with grief. At length a fourth birth occurred; when

she brought forth my daughter, whom she called Bochnunabie.

My wife now enjoyed the esteem of all my brothers, caste, and relatives: in the esteem and testimony of all, she was a good woman. She was punctual and zealous in hearing the shastres of this country, and reposed confidence in the Being which she esteemed God. In attending to her domestic business, she cultivated great care and regularity. When the poor and afflicted appeared, she felt pity, and relieved them. She ruled and instructed her children with wisdom and affection. Thus she enjoyed pleasure and pain in this world. When her husband commenced serving Sunderadass as his spiritual guide, she attended with him, to receive instructions also. She bathed in the evening, and ate rice of unwashed paddy. Works of merit were not neglected by her, for she presented clarified butter to fire, as well as other gifts and offerings. Thus did her mind for a long time remain satisfied and delighted. At length, discovering the evil practices of Sunderadass, she ceased her devotions to him.

Now she heard the Gospel, the good news of Jesus Christ; and in her own house Lockshmeebie was fully instructed about the Lord Jesus Christ, by whom her soul could obtain salvation. Listening hourly to instruction, she soon confessed the Truth, and believed in the Christian Religion, and indeed embraced it. Before, however, she could confess it openly, she demanded one condition of me; which was, that we should first marry our son and daughter, Sodanunda and Bochnunabie: "then," said she, "I am ready to put on a profession of Jesus Christ."

After many persuasions to get her to relinquish these conditions in vain, her husband determined on being baptized, and left his home for that purpose. His wife and children were overwhelmed with grief, and came with him on his way, to the residence of Sunderadass, to engage him to dissuade me from going; but this was in vain: then she said she would destroy herself. When she returned to her husbandless house, her father, brothers, relations, and neighbours came in, and did all they could to persuade her to leave her husband; but she answered nothing, but only wept. In a few days her husband returned to his house, when all the assembled multitude fled. She remonstrated, and protested, and grew very angry; while, for a day and a night, she

took no food. The next day her mind became somewhat more calm, and she heard the lessons of the New Testament. Now she bathed, cooked, and attended to the other duties of her family, as usual. For some time she gave her husband his food separately from the rest of the family, as she could not at once give up her caste by eating with him. This she did for four or five days, and then became quite reconciled to him.

We lived at Bhogreepoor some time after this, and then removed to Cuttack. Here Padree Lacey and his lady Sahib had conversation with her about the necessity of serving Jesus Christ: they caused her to understand much. Here also she attended the worship of God, in the chapel, as well as in our family. When other brethren or sisters came to be baptized, she was joyful in her mind; and, feeling much love for them, cheerfully entertained them at her house. For years she was afflicted with a rheumatic disorder, which gave her great pain, and created serious apprehension. Once, when very ill, she cried out to her husband, "Behold, I am a daughter of Adam! I was born in sin, and have committed evils of various kinds. I have told falsehoods, indulged in anger and malice, as well as committed idolatry, and such like iniquities. For all this I know I deserve to go to misery. No idols, or brahmins, or gooroos, can give me hope of salvation; so that as to safety from them, I know I have none. I feel greatly distressed; for who knows that I shall not, by this sickness, be suddenly called to die?" She afterward expressed her hope and trust in the Lord Jesus, the Saviour of sinners, whom God in His grace has provided. She expressed a confidence that He died for her sins; and in Him, and Him alone, she trusted for pardon. She confessed that the Lord Jesus is the Truth, and wished to be baptized in His Name; and with His disciples, my brethren and sisters, to surround His table. Of such words she uttered many, for she had a clear understanding of the Gospel Plan of Salvation. When she was questioned by Padrees Lacey and Brown, she gave satisfactory answers to the questions which they proposed to her, affording them complete satisfaction. Soon after this, she, with Mrs. Ball and Roodoodass, was baptized by the Padree in the Mahanuddy.

When returned from the river, she told her husband that she did not see a

single individual at the river side—her thoughts were present with the Lord; and though there were many persons there, she saw not one, nor did she hear their evil speeches, for "I fixed my mind on the Lord." That evening she partook of the Lord's Supper, and henceforth became joyful in hope. She desired to put off the old habits of sin, and to put on the new habits of holiness, and walk therein. Daily did she shut her closet door, that she might worship her Lord in the secret place, while she was punctual in her attendance on family devotion. She had an aptness to instruct the Native-Female Christians, as well as to console them in trouble; and she employed this talent constantly. In instructing and directing inquirers, she was useful. Truly she loved righteousness, and hated iniquity: while passing through pleasure and pain, she put her trust in the Lord.

Now she learned to read Ooriya from Mrs. Lacey, and derived great advantage from this art: she read, and diligently studied the New Testament, and was filled with understanding and pleasure. Talking to her husband on this subject, she once said, "Hitherto I have learned from others; now for myself I see the Gospel of God." Lockshmeebie was of a rather delicate constitution; and when the cares of her family and her spasms were heavy upon her, she became greatly depressed, and would say, "Death is better than life, for in this world there is no rest: in this city of destruction there is no rest for me, but only sorrow and pain."

Nothing grieved her more than to see differences arise among the Brethren; for she was of a peaceable and quiet disposition, and she tried to reconcile friends who were at variance. When Truth was opposed, she would stand forth in its defence; saying, "Keep silence, and let us hear what our Lord the Judge will say." According to the measure of her ability, she was the friend of the poor and the needy.

She heard of the death of Seeboo, and then of his mother: the latter was more than 100 years of age. She suffered with them in their affliction, and, when they were gone, said, "Should it please the Lord, I should choose to die of the cholera: it seems easiest, and the struggle is soon over." On that day the daughter of Doitaree was seized by the cholera; and when she saw her after she returned

from worship, she was thrown into a state of great trepidation. In the afternoon of this Sabbath, the Padree Lacey delivered a Funeral Sermon for Carey Sahib: he spoke of the blessedness of dying in the Lord, and the mind of Lockshmeebie was filled with peace. When she came home, she said, "There will be perfect love in heaven, which is not the case here below." Many more such like things did she utter this day. More and more did she desire peace among the Christian Natives, and detested contention. Thus passed Monday and Tuesday. In the evening of Tuesday she took her meal as usual, and then attended to her family and private devotions: almost as soon as she came out of her room, where she had been in prayer, she was taken ill: this was about eleven o'clock: she lay down again on her cot, but was soon obliged to rise, and so on through the night: the cholera was heavy upon her.

Early on Wednesday Morning, she called out to her husband that she wished to bathe, for that her body was burning hot. She then bathed, and took a little congee to drink. Then Padree Lacey came and felt her hand, and said, "This is the cholera;" and gave her some medicine, which she was unwilling to take, observing, "I shall not stay long:" she soon rejected it, and the disease went on. We carried her into her sleeping apartment, and laid her on her mat, yet the disease rapidly proceeded. Padree came again, and gave her more medicine; yet she grew very weak and very ill. She said to Padree Sahib, "Pray for me!" He did so, and into the Lord's hands committed her. To the Christian Brethren and Sisters she said, "My son Sodanunda, and my daughter Bochanabie, I commit, under God, to your care, for I shall not survive to care more for them." At this time she became very thirsty, and some brandy and water was given to her to drink. Padree now said, "Ram Chundra, my Brother, thy companion will soon leave thee!" so that now grief as a torrent burst in upon us by these words, and we were overwhelmed. More cholera medicine was given her, and, being very thirsty, she drank congee. When her thirst had subsided, she was asked how she felt in her mind; to which she replied, that her heart was with the Lord, and she was quite happy. Her mind now again wandered; but soon she recovered, and exclaimed, "Oh how happy I am!" Sodanunda read a portion of the

Scriptures to her—the New Testament; when she said, "My Saviour is in heaven: I know Him! He will save me! I am not afraid, but willing to depart!" Now she became unable to say much, and her body became cold; yet, afterward, through the virtue of the medicine which had been given her, her symptoms relaxed, and she appeared much better.

This improvement lasted not long, for presently her eyes became fixed. She was unable to speak, but lifted up her hand to intimate that she was happy. In the afternoon, the Padree, and Gungadhur, and other Christian friends, came; and while they were praying her spirit departed. We were now thrown into excess of grief; for I said, "To whom shall I call, saying, O mother of my Sodanunda!" and Sodanunda said, "To whom shall I now call, saying, O mother!" and Bochanabie cried, and said, "In grief to whom shall I now call, and say, O mother, mother!" But the Padree remained, and consoled our minds, and settled our grief. Next morning we put her into a coffin; and Gungadhur bringing a hackery, we conveyed her to the burying-ground. There were there the three Padrees, and the Native Brethren; and, after worship, we put her body into the grave.

Thus lived and thus died Lockshmeebie. She was a good mother to her children, instructing them in the Word of God. She was a good neighbour, for she sought the good of all around her. But more especially was she useful to the Native Christian Females. She was diligent in her household, and, as far as her abilities extended, compassionate to the widow, the fatherless, and the poor. In her religious duties she was faithful and constant: in prayer she had an excellent gift, and used to pray in her family and closet with great punctuality. She grew daily in the knowledge and experience of the Word of God. At Public Worship she was always present, and the first that was ready to go. When even the people around heard of her death, they placed their hands on their foreheads and exclaimed, "Ah! Ah!" for they all respected her.

On the next Lord's Day, Padree Lacey preached her Funeral Sermon, in Ooriya, from Ezekiel xxiv. 16. By this sermon the minds of all were benefited, and we could be no longer sorry.

Lockshmeebie was thirty-five years of age when she died.

Thus have I written the history of

Lockshmeebie. She is taken from me! she is taken before me! but the Lord has judged well: yet it must be so, because

He is merciful, and therefore will I for ever and for ever praise the Lord!

OBITUARY OF SOPHIA, A YOUNG HINDOO SCHOLAR.

THE Rev. Timothy Sandys, of the Church Mission at Calcutta, sends the following account:—

Sophia, one of the pupils in the Native Christian Female School, and daughter of Seetul, one of the Native Christian Readers of the Calcutta Christian-Instruction Society, who resides on the Mission Premises, has died a peaceful and happy death; expressing her strong confidence in the Lord Jesus Christ, and an assured hope of obtaining eternal glory through Him. She was ill but a very short time; but previously to her illness she had been very serious, and delighted in reading the New Testament, and committing to memory Catechisms and Hymns in English as well as Bengalee; and her attainments in English were such, that it is fully believed she obtained spiritual benefit from these exercises. It is worthy of observation, that this Christian Female had a presentiment of her death, when there was no external appearance that that event was probable, as she appeared to be somewhat improved in health: she how-

ever went among the Native Christians on the Compound, and, exhorting them to continue in the grace of God, bade them farewell. On the day of her death, after returning from Morning Prayers in the Chapel, she asked her father the meaning of John xiv. 1—3, and xvi. 8—11. Her illness increased remarkably during the day; and her father, perceiving that death was likely soon to take place, wept; when she, endeavouring to comfort him, said, "My dear father, why do you weep for me? I have cheerfully remained hitherto as your child: now I am God's. He calls me to Himself, and I cheerfully obey His summons." Then desiring her father to pray for her, she joined in prayer for grace and strength in the approaching conflict; after which her spirit took its flight to those heavenly mansions which God hath prepared for the redeemed in glory.

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

Duty of Increased Missionary Zeal in the United Church.

It is impossible to reflect calmly on the present state of Missionary Zeal in the Church-of-England, without feelings of sorrow and humiliation. That zeal is, alas! still but languid, and partially felt. It is not, however, for me to attempt to raise a higher and more pervading tone of feeling on this subject. It is not for me, in the presence of the beloved Fathers and Pastors of the Church, to press on this Meeting the commands of Christ. But I may express the pleasure, and I trust the profit, which I always anticipate from their stirring exhortations; coming, as they do, from those who are entitled to our affection and respect, not merely from

the office which they hold or the character which they bear, but from the fact, that many of them have laboured in the Missionary Cause when, in the freshness of its revival, it was a bye-word and a laughing-stock to the world.

Since those days, many obstacles have been removed; but still we have much to contend against, both from within and from without. Still are we reminded, that the course of Missionary Effort runs counter to the course of this world; and that if zealously engaged in our Master's work, we must occasionally expect the opposition of friends as well as foes. Some, indeed, of the objections against this Society are no longer urged. Some of the old arguments are silenced; but other old ones are revived, and with too much effect.

Still are we frequently told, that our charity should begin at home—as if the Christian's love to his Master were a definite quantity; and if he used much of it in the performance of one duty, he would have so much the less to employ in any other. Still we are told, that Missionaries should only be sent where we have the means of establishing a regular system of Ecclesiastical Government; and, in the absence of those means, that the work may and ought to be delayed. Still are our Missionary Institutions, and particularly this Society, cried down, because they are not constituted on those perfect models, which the learning or the conjectures of some represent as having existed in more-favoured times and under totally different circumstances.

Such, and many other similar objections, may seem weak in themselves; but, depend upon it, they prove too strong for some of us in the present day—too strong, because of the weakness and infirmity of those who listen to them—strong, because we all prefer sitting at our ease to putting our hands to the plough—strong, because our faith, which ought in a moment to break through such rotten bands, is either weak, or else slumbering in the lap of a treacherous friend.

But there is one more objection which is urged against us; and which, if founded in fact, would require explanation or apology. I have heard, and seen it stated, that, in this Society, we disregard the importance of Episcopal Superintendence in our Missions. Happily, however, the records of our proceedings will supply ample proof that this assertion is utterly untrue: for although the Society has of course no direct power to create Bishops, yet I would appeal to those who have been best acquainted with its history, and ask, whether those who took the most influential part in our proceedings were not also among the most zealous and distinguished advocates for establishing Episcopacy in India*. In the case of New Zealand, it

was at the suggestion of the Committee that the Bishop of Australia visited that Infant Church; and has taken it, for the present, under his pastoral superintendence: and since his Lordship's visit, acceptable and encouraging as it proved, both to the Missionaries themselves and to the Society at home, the Committee have been endeavouring to promote the appointment of a resident Bishop in New Zealand itself. I say, then, that in the history of our proceedings there is ample proof of

request to Dr. Buchanan, that he would avail himself of the opportunity afforded by the state of affairs to press on the Public and the Legislature the expediency and necessity of a general Colonial Ecclesiastical Establishment. Dr. Buchanan most readily complied with this request; and, in a very short period and under circumstances of great infirmity, produced the able and learned work which has been printed under the title of 'Colonial Ecclesiastical Establishment.' The first edition of this work your Committee thought it right to print at the charge of the Society, Lewis Way, Esq. having liberally contributed Fifty Guinea towards this object, in order that the excellent Author might be enabled to circulate it freely. Eight hundred copies were, in consequence, distributed, in his name, among the Members of both Houses of Parliament; and others were employed in awakening the attention of persons in authority, in our Foreign Territories, and in various other parts of the Empire, to the interests of Religion in our Colonial Possessions."

The Opening of India to the Gospel, and the Formation of the See of Calcutta, so quickly followed, that, in the next Report (1813-14), the Committee could state—"It is with sincere pleasure that your Committee, as Christians and as Churchmen, hail the establishment in India of the British Episcopacy. Under its benign protection, they confidently anticipate the steady growth of primitive order and sound piety."

In further evidence of the share which the Church Missionary Society had in promoting Episcopacy and its influence in India, it may be added, that it granted the sum of 500*l.* toward the establishment of Bishop's College, under the Society for the Propagation of the Gospel; and two annual sums of 100*l.*, each to assist in bringing the College into operation.

The spirit which has actuated the Society may be further seen in that, about the same period, its Secretary compiled a Volume from the printed records of the Propagation Society, containing powerful and eloquent statements and appeals in behalf of Missions. Of this Volume, which was entitled "Propaganda," 1250 copies were printed, and obtained circulation throughout the kingdom; everywhere furnishing the Clergy with the means of commending the Propagation Society to those who had previously felt little or no interest in its behalf. The Founder of Bishop's College, in one of his earliest publications, availed himself of this Volume, and acknowledged the benefit rendered by it to the Propagation Society.

It is painful to witness in some of the advocates of the Propagation Society great ignorance of the relation in which that Society and the Church Missionary Society stand to each other, and to the Church itself to which they both belong. We recommend to the attention of all the advocates of both Societies the able Paper, issued by the Church Missionary Society in reference to its Ecclesiastical Relations, which will be found in the Appendix to its Thirty-ninth Report, and also at pp. 407-411 of our last Volume.—*Editor.*

* His Lordship might have stated with perfect truth, that the Episcopate of India owes its establishment, under God, to the Instrumentality of the Church Missionary Society. That Society took the lead in rousing the public attention to the opening of India to Christianity, on occasion of the renewal of the Company's Charter, in the year 1813. Its successful labours in this Cause are recorded in its Twelfth and Thirteenth Reports. Of one of its measures it is stated in the Thirteenth Report (1812-13): "Your Committee, anxious to enlighten the public mind on the great question of the introduction of Christianity into India and into the Colonial Possessions of the Crown, expressed their wish and

the value which the Society has ever attached to Episcopal Government, and of its having used every legitimate means within its reach for attaining that important object, where opportunities were afforded.

But, in advocating the cause of this Society, I am sure that it is more consonant to the feelings of those concerned in its administration, to do so on the general principles of Christian Obligation, rather than with reference to any particular claims which might be urged in behalf of this or any other Society within the Church. We would not advocate the cause of Salisbury Square. It is for the Church of England, and for the yet unenlightened Heathen, that we claim your sympathies and your prayers. It was in that spirit, that, last evening, we were so solemnly warned and forcibly exhorted to a sense of our responsibilities. It is indeed an humbling and overwhelming subject of meditation, when we reckon up the temporal and spiritual resources bestowed on this favoured Church and Nation. Can we for a moment suppose that God has permitted our stores of literature, science, and philosophy—our commercial connexions and domestic industry—to accumulate for the mere purpose of polishing and refining a selfish and luxurious generation? Can it be for this that we have been permitted, as it were, to spoil the Egyptians? or are these spoils to be absorbed, as once they were, in decorating with jewels, and gold and silver, the temples of our God, which are made with hands; and not rather in building up living temples throughout the world, in simple obedience to the plain command of the Lord to His Church?

It seems to me, that our Missionary Character is an essential condition of our existence as a Christian Church. The luxuriant foliage of a tree not only indicates that its roots are sound and healthy, but is itself a cause of that healthiness; for the leaves are as necessary to the roots, as the roots to the leaves. So with the Church, and her wide-spreading Missionary Branches; which both indicate the healthiness and soundness of her condition at home, and, by a beautiful reciprocity, send back supplies of energy and vitality, to refresh the source from which they are derived. God grant, then, that our beloved and favoured Church may be so rooted and grounded in Christian Love, that, like the *tree planted by the water-*

side, her leaves may never fade, but that, in the day of her visitation by the Heavenly Husbandman, she may be found yielding abundant fruit, to the glory of His Name!

[*Earl of Shaftesbury—at Church Miss. An.*]

Scriptural View of the Course and Order of Episcopal Missions.

Our Noble Chairman, in the excellent remarks with which he commenced the business of the day, said, "There have been doubts expressed as to whether the proceedings of this Society are right and just proceedings; and it has been intimated, that no such proceedings can be right unless the whole Church combine in their operation."

This would be tantamount to saying that no new or extensive project for disseminating the Gospel should ever be commenced at all. THE CHURCH, I presume, strictly speaking, must mean the whole Church. But if I consult the Articles of the Church, those Articles tell me, that THE CHURCH is a congregation of men dispersed throughout the world, believing in the doctrines of the Gospel, and abiding in its practice. In this sense, it is impossible that the whole Church should unite in any proceedings. There was a time, it is true, when the whole Church might have combined in any operation; but that state of things existed only for a very short period—hardly beyond the upper room in which the Apostles assembled for fear of the Jews. THE CHURCH, then, must be understood to mean the Church of each particular country: and it is intended to affirm, that before proceedings were undertaken by this Society, the whole Church of the land ought to have combined in the operations.

I am entirely of a different opinion.

It is not to be expected that the Authorities of the Church should combine in every practical measure of usefulness, when first proposed: for men, having one and the same object at heart, view it in different lights; and if a delay were to take place in order to bring men of different minds, but of the same principles, to see the same object in the same point of view, the golden opportunity of obtaining a glorious advantage might be forever lost. No one who knows the nature of mankind can expect that all the Authorities of a Church should agree on the expediency of a new and untried measure. It is recorded in the Scriptures them-

selves, that, in the simplest of all practical measures, namely, as to the choice of an Assistant in their work, two of the Apostles could not agree: Paul and Barnabas differed in opinion as to the propriety of taking Mark with them; but did they both sit down idle, until they could come to an agreement? No! One of them took Mark one way: the other led his friend in another direction: and thus it was that two districts were enlightened with the Gospel, instead of one district, to which, otherwise, the labours of these Apostles would have been confined.

But, even if it were possible for the whole Church to unite, I do not think it desirable; for if the whole Church should combine in the work, the whole Church would be committed to the success and wisdom of the work: if the work should fail, the whole Church would fall into discredit. But when a few individuals have led the way, and found the scheme practicable, then the Church might well come in, and say: "You have been right in your views. We thank you for acting as pioneers in the march. We will now place ourselves at your head, and lead you on to further victory."

It may seem singular—and yet such is the case—that the History of the Church, and of the progress of the Gospel, as related in the Acts of the Apostles, justifies the views which I have ventured to express to the Meeting.

It appears to me, and is my firm belief, that the first converts at Antioch were converted through the spontaneous zeal of individuals; and not by the combined operations of the Church, even at that time. In proof of this, I refer to the Seventh and Eleventh Chapters of the Acts of the Apostles. At the time when the persecution which began with Stephen's death raged, *they who were scattered abroad went everywhere preaching the word*: the Apostles, **THE CHURCH**, remained at Jerusalem. In the Eleventh Chapter we meet with these persons again: some of them travelled as far as *Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus*. Before, they had confined themselves to those of Jewish origin: now, they were led by a new impulse, and took a bolder step, and declared the glad tidings of the Gospel to

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the Heathen Inhabitants of the city. *And the hand of the Lord was with them: and a great number believed, and turned unto the Lord*. God was pleased thus to reward their zeal for His glory and the salvation of their fellow-creatures. Now, it cannot be shown that these men had any other commission than the full belief that there was presented to them an opportunity for promoting the glory of God, for spreading the faith which they believed, and for advancing the Kingdom of the Redeemer which they had acknowledged. What, then, did the Church? Did they blame this unauthorised preaching? Why, the moment these things came to the knowledge of the Apostles, they sent down Barnabas to Antioch, not to condemn, but to inquire, encourage, and confirm; and he *was glad, and exhorted them all to cleave unto the Lord*. Very much in the same way was this Society anxious that the Bishop of Australia should go into New Zealand, and see if the report which had reached them was true. Very much in the same way did the Bishop of Calcutta, when he heard of the events at Krishnaghur, send first his Archdeacon, and subsequently go himself, to ascertain the truth. And the reasons are interesting, why Barnabas rejoiced when he saw the grace of God. *He was a good man, and full of the Holy Ghost, and of faith*. He was a good man, and rejoiced that men had been turned from darkness to light, from the power of Satan unto God, though by means in which he himself had no share. He was full of faith; and did not doubt that He who had begun a good work, in these new and unexpected converts, would perform it unto the end.

Judging, therefore, by any of those rules by which we are accustomed to guide our conduct, I see no grounds, afforded by Scripture, reason, or experience, why the Society should slacken its exertions: and I verily believe, that if a delay had taken place until the whole Church combined, there would not be a single one of those Societies which are now carrying on the great and good work in this country. When I say this, I throw no reproach upon the Church. It is the duty of the Church to be very cautious in acting. And there may be perfect unity in spirit, without combination in action. Men may be united in the same principle, without agreeing in the same practical measures.

[Bp. of Chester—at the Same.

AFRICAN-CIVILIZATION SOCIETY.

THE formation of this Society, in July 1839, was reported at pp. 371, 372. of our last Volume. Its object is, to bring into action, in behalf of Africa, the principles and plans developed in the admirable Volume, by Mr. Buxton, on "The African Slave Trade." Some notices of this Volume appear at pp. 173, 270 of our last Volume, and at pp. 11—13 of the present.

We subjoin, from the Prospectus, a view of the

Leading Principles and Intended Measures of the Society.

It is the unanimous opinion of this Society, that the only complete cure of all the evils of Africa is the introduction of Christianity. They do not believe that any less powerful remedy will entirely extinguish the present inducements to trade in human beings, or will afford to the inhabitants of those extensive regions a sure foundation for repose and happiness.

But they are aware that a great variety of views may exist as to the manner in which religious instruction should be introduced: distinctly avowing, therefore, that the substitution of our Pure and Holy Faith for the False Religion, Idolatry, and Superstitions of Africa, being, in their firm conviction, the true ultimate remedy for the calamities which afflict her, they are most anxious to adopt every measure which may eventually lead to the establishment of Christianity throughout that Continent: and hoping to secure the cordial co-operation of all, they proceed to declare that the grand object of their Association is **THE EXTINCTION OF THE SLAVE TRADE.**

The primary object of this Society will be constantly kept in view, under all circumstances of difficulty or discouragement, as the grand end to which their efforts, of whatever character, should be resolutely and unchangeably directed.

As one of the principal means, they have cordially co-operated with Mr. Buxton in inducing her Majesty's Government to undertake an expedition to the River Niger, with the view of obtaining the most accurate information as to the state of the countries bordering on its mighty waters.

The immense importance of this object alone, as opening a highway into the In-

terior of Africa, and bringing the efforts of British Philanthropy into immediate contact with the numerous and populous Nations which it contains, will be at once perceived and acknowledged.

It will be one of the first duties, then, of this Society to watch over the proceedings of this expedition—to record its progress—and to digest and circulate the valuable information, which it may be confidently expected to communicate.

When this leading step has been taken, it is anticipated that a large field for exertions of a different description will then be opened; but, desirable as such exertions may be, it must be clearly understood, that this Society, associated solely for benevolent purposes, can bear no part whatever in them: still, in order that a comprehensive view may be taken of the whole, though each part must be accomplished by agencies entirely distinct, it may be expedient to state some of the expectations which are entertained.

One most important department must entirely rest with Her Majesty's Government—the formation of Treaties with the Native Rulers of Africa for the Suppression of the Slave Trade: such Treaties, however, will not be carried into execution, unless those wants, which have hitherto been supplied from the profits arising from the sale of the Natives, should be satisfied through the means of legitimate commerce. It may appear expedient to the Government to obtain from the Chiefs the possession of some convenient districts, which may be best adapted to carrying on trade with safety and success: and when this is effected, another and wholly distinct Society may perhaps be formed, for the purpose of aiding in the cultivation of those districts, and of promoting the growth of those valuable products for which the soil of those countries is peculiarly fitted.

The present Society can take part in no plan of Colonization or of Trade. Its objects are, and must be, exclusively pacific and benevolent: but it may, by encouragement, and by the diffusion of information, most materially aid in the civilization of Africa; and so pave the way for the successful exertions of others, whether they be directed to colonization and the cultivation of the soil, or to commercial intercourse, or to that which is immeasurably superior to them all—the establishment of the Christian Faith on the Continent of Africa.

At home, this Society will direct its

vigilant attention to all which may arise with respect to the Traffic in Slaves; and will give publicity to whatever may be deemed most essential to produce its suppression.

In Africa, there are various means whereby it may effectually work to the same end. One of the great impediments at present existing to the advancement of knowledge, is the state of the native languages of Western and Central Africa.

Among the many Nations which inhabit those regions, there are certainly many different dialects, and not improbably several leading languages. A few only of those languages have yet been reduced into writing; and, consequently, the difficulty of holding intercourse with the Natives, and of imparting knowledge to them, is greatly increased. By the adoption of effectual measures for reducing the principal languages of Western and Central Africa into writing, a great obstacle to the diffusion of information will be removed, and facility afforded for the introduction of the truths of Christianity.

There is another subject, of no light importance, which would legitimately fall within the views of this Institution. In Africa, Medical Science can scarcely be said to exist; yet in no part of the world is it more profoundly respected. As at present understood by the Natives, it is intimately connected with the most inveterate and barbarous superstitions; and its artful practitioners, owing their superiority to this popular ignorance, may be expected to interpose the most powerful obstacles to the diffusion of Christianity and of Science.

To encourage, therefore, the INTRODUCTION of more enlightened views on this subject, to prevent or mitigate the prevalence of disease and suffering among the people of Africa, and to secure the aid of Medical Science generally to the beneficent objects of African Civilization, must be considered of immense importance; nor would its benefits be confined to the native population. It is equally applicable to the investigation of the climate and localities of that country. To render Africa a salubrious residence for European constitutions may be a hopeless task; but to diminish the danger, to point out the means whereby persons proceeding thither may most effectually guard against its perils, may perhaps be effected: nor must it be forgotten, that, in however humble a degree this advantage can be attained, its value

cannot be too highly appreciated.

Various other measures may come within the legitimate scope of this Institution. It may be sufficient to recapitulate a few:—the encouragement of practical science in all its various branches—the system of drainage best calculated to succeed in a climate so humid and so hot, would be an invaluable boon to all who frequent that great Continent, whatever might be their purpose. Though this Society would not embark in agriculture, it might afford essential assistance to the Natives, by furnishing them with useful information as to the best mode of cultivation, and as to the productions which command a steady market; and by introducing the most-approved agricultural implements and seeds. The time may come, when the knowledge and practice of the mighty powers of Steam might contribute rapidly to promote the improvement and prosperity of that country.

Even matters of comparatively less moment may engage the attention of the Society. It may assist in promoting the formation of roads and canals. The manufacture of paper, and the use of the printing-press, if once established in Africa, will be among the most powerful auxiliaries in the dispersion of ignorance and the destruction of barbarism.

It is hoped that enough has been stated to justify the Society in calling for the aid and co-operation of all who hold in just abhorrence the iniquitous traffic in human beings—of all who deeply deplore the awful crimes which have so long afflicted and still continue to devastate Africa—of all who remember with deep sorrow and contrition that share, which Great Britain so long continued to have in producing those scenes of bloodshed and of guilt. A variety of collateral means has thus been suggested sufficiently important and interesting to demonstrate the necessity of a distinct Society, and to entitle it to the best wishes and firmest support of every sincere friend of Africa.

To its success, cordial and united co-operation is indispensable. It proposes to act by means in which the whole community, without regard to religious or political opinions, may concur; and though it does not embrace the establishment, by its own agency, of Schools for the spread of religious instruction, it abstains from such an undertaking, not because it does not value the introduction of Christian Knowledge as the greatest blessing which can be bestowed on that idolatrous land, but

because a diversity of opinion, as to the mode of proceeding, must of necessity interfere with the unity of action, so essential for the common prosecution of such an important object, and thus impede instead of facilitate the objects of this Institution.

It is impossible, however, to close this Address without again expressing, in the most emphatic terms, the conviction and earnest hope of all who have already attached themselves as members of this Institution, that the measures to be adopted by them for the suppression of the traffic in slaves—for securing the peace and tranquillity of Africa—for the encouragement of agriculture and commerce—will facilitate the propagation and triumph of that Faith which one and all feel to be indispensable for the happiness of the inhabitants of that Continent. Howsoever the extension of the Christian Religion may be attempted, it is far more likely to take root and flourish where peace prevails and crime is diminished, than where murder and bloodshed, and the violation of every righteous principle, continue to pollute the land.

Great Meeting of the Society, under the Presidency of His Royal Highness Prince Albert.

In order to awaken public attention, and to conciliate the minds of all parties to the vast designs of the Society, His Royal Highness Prince Albert was respectfully requested to take the Chair, at a Meeting to be held in Exeter Hall on Monday the First Day of June.

Address of Prince Albert to the Meeting.

On taking the Chair, His Royal Highness made the following Address to the Meeting:—

I have been induced to preside at the Meeting of this Society, from a conviction of its paramount importance to the great interests of humanity and justice. I deeply regret, that the benevolent and persevering exertions of England to abolish the atrocious traffic in human beings—at once the desolation of Africa, and the blackest stain on civilized Europe—have not as yet led to a satisfactory conclusion. I sincerely trust that this great country will not relax in its efforts, until it has, finally and for ever, put an end to a state of things so repugnant to the principles of Christianity and to the best feelings of

our nature. I do trust, that Providence will prosper our exertions in so holy a cause; and that, under the auspices of our Queen and her Government, we may, at no distant period, be rewarded by the accomplishment of the great and humane object, for the promotion of which we have met this day.

Movers and Seconders.

T. Fowell Buxton, Esq.; and the Bp. of Winchester—Rt. Hon. Stephen Lushington, M.P.; and Ven. Archdeacon Wilberforce—Sir Robert Peel, Bart. M.P.—Bishop of Chichester; and Samuel Gurney, Esq.—Earl of Chichester; and Hon. Charles Langdale, M.P.—Lord Ashley, M.P.; and Rev. George Clayton—Marquis of Northampton; and Lord Howick, M.P.—Lord Sandon, M.P.; and Rev. John Dyer—Rev. J. W. Cunningham; and Rev. Dr. Bunting—and Rt. Hon. Sir George Murray, G.C.B.; and Sir T. Dyke Acland, Bart. M.P.

Resolutions.

—That, notwithstanding all the measures hitherto adopted for the suppression of the Foreign Trade in Slaves, the traffic has increased, and continues to increase, under circumstances of aggravated horror; and prevails to an extent which imperiously calls for the strenuous and combined exertion of the whole Christian Community to effect its extinction.

—That the utter failure of every attempt by Treaty, by remonstrance, or by naval armaments to arrest the progress of the trade, and the exposure recently made by the publication of Mr. Buxton of the deep interest which the African Chiefs have in its continuance, as the means of obtaining European Goods and Manufactures, prove the necessity of resorting to a Preventive Policy, founded on different and higher principles.

—That this Policy is to be found in the Civilization of Africa, by the introduction of Christianity, by the promotion of legitimate commerce, and by encouraging the cultivation of the soil on a system of free labour.

—That, in the opinion of this Meeting, Great Britain is required, both by every consideration of sound commercial policy and by the higher motives of Christian Obligation, to exert all her influence and all her power for the effectual suppression of the Slave Trade; and that the means proposed by this Society, in accordance with the principles recognised in its Prospectus, and in the preceding Resolutions, appear eminently calculated to conduce to the attainment of that great result, and are, therefore, entitled to cordial approbation and support.

—That this Meeting earnestly and solemnly appeals to the whole Christian Community to further the operations of the Society, by

pecuniary contributions, by private and public influence, and by all other means which are legitimate in the prosecution of a purpose, dictated by humanity, approved by sound policy, anxiously desired by the country, and undertaken in the humble hope that the blessing of Almighty God will be vouchsafed to its labours.

—That, in order to promote the interests of this Institution throughout the Kingdom, it is expedient to establish Societies auxiliary to it, and in regular correspondence and connection with it, as extensively as possible—this Meeting, therefore, pledges itself to strenuous efforts for that purpose; and earnestly invites the friends of Africa, of every religious persuasion and political opinion, to adopt such means in their respective neighbourhoods as may contribute, under the Divine Blessing, to its prosperity and success.

Of this Meeting it has been justly said—

It was, perhaps, the most splendid which was ever assembled within the ample walls of Exeter Hall—the object admirable—the occasion such as not only to justify, but to give the highest propriety to the Consort of the Queen adorning it with his presence and patronage. The union of all the respectable parties in the State, civil and religious—the flow of eloquence—the glow of virtuous and high-wrought enthusiasm for a Noble Cause, fitted to draw out the sympathies and energies of this mighty people—all gave a dignity and moral power to the Meeting which has seldom been surpassed.

Another contemporary writer adds—

The Meeting of Monday has had no parallel in modern times. It may be said to have had the stamp of a truly NATIONAL character on all its proceedings. Every order in Society, and every interest in the community, were fairly represented. And the proceedings of that day will go forth to Europe and the World, as the matured expression of the public sentiment of Great Britain, rising in its congregated strength to give a death-blow to the Slave Trade, and bid Africa rise from the dust to an equality with the sister continents of Europe and America.

South Africa.

CHURCH MISSIONARY SOCIETY.

At p. 75 of the Survey, the Rev. Francis Owen, and Messrs. Hewetson and Phillips, were left at Campbell,

on their way to Mosika, in the Bechuana Country, 800 miles north of Grahamstown.

When they reached Lattakoo on the Kuruman, which is the extreme Station of the London Missionary Society, Mr. Owen found that the stores of meal and rice, which they had brought with them from the Colony, were likely to be soon exhausted. He therefore resolved to dispatch Mr. Hewetson to purchase corn and cattle from the Emigrant Farmers.

The following Letter, dated Campbell, Dec. 10, 1839, gives a graphic account of the

Difficulties encountered.

I am happy to have the opportunity of a conveyance, in order that you may know our present situation.

Mr. Philips is at Kuruman. Mrs. Philips was prematurely confined three weeks ago of a daughter. The baby was then living. Mr. Owen and I, with our families, proceeded as far as Motito, a French Protestant Station. There we heard that the Baharutse, to whom we are going, were in a state of starvation. It was agreed that Mr. Owen should proceed, and my family along with him; and that I should return and procure supplies, as we came expecting to barter iron, beads, &c. with the Natives for goats and millet. I hired a pack ox; and placing my mattress &c. on it, turned back to seek for food: this was the 30th Oct. Mr. Owen went forward the same day, accompanied by a brother Missionary and his family, who goes to introduce Mr. Owen to the Chiefs of those parts.

I received great kindness from Cornelius Cock, a Griqua Captain and a Christian, who lent me a span [team] of oxen to the Colony—500 miles. I got to Colesberg on the 19th November, and commenced the journey to Mosika; but, to my grief, the rivers were swollen to such an extent, that they could not be crossed. I was delayed by this fifteen days at least. I heard that about seventy miles off there was an old boat: when I got there the boat was broken. Picture my situation. My family and dear friends were without food, and nearly two months' journey in the desert. I had supplies, and could not get over the river. The

Orange River at this place—below the junction of the Vaul River—was as wide and more rapid than the Thames in London. I procured sixteen wild Bushmen; and made floats of dry willow wood, lining it with the bark of the Mimosa, and in this manner commenced operations. The raft was driven at least two miles down the current, before we gained the opposite bank. Each raft was useless after we got over, as we could not bring it back to the waggon; so that we had to procure wood for five rafts. We were three days in floating over. Providentially, I got over before the last raft; which was upset, and was with great difficulty got out. Some of the goods got wet, as might be expected, but not to any considerable extent. I got the rice and corn dried, when I got to this place. I find it very difficult to procure any sort of corn for bread: the frost has done great injury to the crops, and I must travel perhaps a hundred miles before I can get two sacks of corn: there was scarcely any at Colesberg. I have got eight milch-cows, ninety store sheep, a load of rice, corn, &c.; all of which, with the travelling expenses, have not cost 100*l*. I hope you will consider that we have managed well. I need not tell you that this wandering life that I have had, and shut out from all the means of grace, except such as are in my own slender resources, is any thing but a happy life. When I finish this journey, I shall have been nine months living in an ox-waggon;—half that time with Natives speaking various languages. I write this while my men are away for the cattle; and start to-day, if possible. The rest of my journey must be tedious; as we cannot travel by night, for fear of lions devouring our stock; and for several hours in the day we cannot drive our sheep and milch-cows. But if the Lord bless our work, these things will soon be forgotten, or only mentioned as Ebenezers.

After a tedious journey, Mr. Owen and his family at last reached Mosika. But here he had to encounter fresh difficulties; which, though they served to draw forth into yet more lively exercise his courage and faith, presented, nevertheless, almost insuperable obstacles to the formation of the proposed Mission. The Baharutse refused to return to Mosika at all, without permission from the Farm-

ers. The Bacquains, the nearest native tribe, were dispersed—as the Natives reported—by Dingaan's army.

Mr. Owen's journal thus describes their

Increasing Perplexities.

Dec. 26—28, 1839.—The protracted absence of Mr. Hewetson occasions his family great uneasiness, and all of us some difficulty. We have more than twenty people to feed daily, including the hungry Bechuanas, who come to us for work, and whom we cannot feel in our hearts to send empty away. All the slaughter-oxen that we purchased at Kuruman are now demolished, as well as our meal, flour, and rice that we brought from the Colony; so that we have scarcely any thing left but a few biscuits and raisins. The Natives have no corn for themselves, much less any to sell; and they rarely bring us milk, so that our valuable draught-oxen must be sacrificed. The Natives have sold us, indeed, a very few goats, which is all their wealth; but one goat is not sufficient for our large company above a single day, and an ox only lasts us a week. Meanwhile, we have had no information from Mr. Hewetson since the day he left us at Motito, which is now nine weeks. Although expecting him daily, we are yet uncertain how far he is off, and how much longer it may be before he arrives. The continual alarm in which we are from lions makes it necessary that the men should, from time to time, go for bushes to secure the cattle-fold, and for dry wood to make a nightly fire; so that, from one cause or another, the outward work of our infant Mission has proceeded this week but slowly.

From Mr. Philips we have not heard since leaving Motito; and indeed we find ourselves in a manner buried in this wilderness, being far remote from any Society, except that of ourselves. Our nearest Christian neighbours are the French Missionaries at Motito, 200 miles distant.

Dec. 31.—The year closed with new perplexity. All my men having resolved on leaving me, I considered what to do; and after mature deliberation, I determined on sending all my oxen to Kuruman; as their destruction or loss would be almost inevitable, without trusty men to go after the track in case of their dispersion by lions. This morning the track of a lion was seen in the ploughed land close to our waggons and the cattle-fold. Although the consciences of my men

afterward smote them, and they offered to stay, I would not consent, as I saw still stronger reasons for their departure than for their remaining. I would willingly have retained some; but the less obnoxious were afraid to remain with me in the wilderness by themselves, without their companions. Among these was Cornelius, my Interpreter.

Relinquishment of the Mission.

The Committee have learned that it is the intention of the Missionary Society of Paris to retain the Station of Mosika; and that, for this purpose, two Missionaries are already on their way to the Cape. On the consideration of this unforeseen circumstance, combined with doubts of the expediency of undertaking a new Mission in South Africa, the Committee have seen it to be their duty to relinquish the Mission to that country, and have accordingly written to that effect to Mr. Owen; proposing, at the same time, to the Missionaries, that they should transfer their services to another Mission.

Inland Seas.

CHURCH MISSIONARY SOCIETY.

THE consequences of the opposition of the Greek Church to the Mission Schools of the Society, and the uncertain state of affairs in Turkey, having induced the Committee to recommend that the Rev. Messrs. J. A. Jetter and P. Fjellstedt should take journeys for the purpose of distributing the Scriptures, examining the state of the countries visited, and seeking opportunities of Christian conversation; Mr. Jetter visited Scio and Constantinople; and Mr. Fjellstedt, having had occasion to take his family part of the way to Germany, on his return visited Bulgaria.

The following selections from their Journals vividly exhibit the state and character of the places which they visited.

SCIO.

Melancholy State of Scio and its Inhabitants.

Mr. Jetter's opportunities of doing

good, in this short visit, were but few. The descriptions of the Missionary represent, in the most affecting light, the effects of the massacre of the Greeks by the Turks, in 1821. It is mournful, also, to see how little the few remaining Greeks have profited by the Divine judgments. Mr. Jetter having arrived at Scio on Oct. 11, 1839, writes—

Oct. 12, 1839—I went out with my host to some neighbouring villages. Ruins of once-magnificent dwellings meet the eye in every direction; and places of slaughter are pointed out, as you go along. In returning, we passed a Nunnery; into which we entered; and were conducted into the room of the Abbess, who treated us with sweetmeats and coffee. We learned that the village was nearly destroyed in the Revolution, by the Turks; and the inmates killed, enslaved, and dispersed: and that now there are about 100 men there. They are, however, not always at home; but go abroad and beg for their livelihood: when at home, they are occupied in knitting, and domestic work. I asked whether they had a school. The Abbess said that the young ones were taught. The whole may be considered as a sort of refuge for destitute females, who know not how to get through the world. We are told that there are four nunneries on the island; but this seems to be the principal one. A priest from a neighbouring village reads the Liturgy for them every evening.

Oct. 16—This morning we proceeded to Volisso, a village on that part of the island opposite to the town of Scio. The road was, in some places, really frightful: a single false step would have plunged us into ravines whence it would have been difficult to get out again. We passed two villages on the road: the first, Pitheous; where I again saw many children, but no school. Toward evening we reached Volisso, where we were again lodged at the Head Priest's house. Nothing at this village struck us more than the great number of new churches. Wherever we turned our eyes, one or two were visible. I counted ten in the village; though only about 300 houses, or families, are at present found there. How, then, were we astonished, when the Head Priest told us that there were formerly about forty-eight in and near the village; that every one of them had been destroyed by the Turks; and that these poor ignorant creatures were

rebuilding them all, so that the village has incurred a great debt on account of this church-building mania. On inquiring about a school, the answer, as usual, was, "There is none." We urged the necessity of doing something to educate their children; but where ignorance is considered to be favourable to religion, as the Head Priest told us plainly was his opinion, little can be expected. He told us, for instance, when we urged upon him the education of the children of his parish, "Why did Christ choose His disciples from among the ignorant fishermen, and not from among the Scribes and Pharisees?" Having silenced him on this point, he began to plead poverty; saying, "We want our children to work in the fields, and to take care of the cattle." I then begged him at least to educate his own children a little—for he is a married man; but in this, also, I could not prevail upon him even to promise that he would do so. He said, "In the morning, before day-break, I go into church to say the Liturgy; and then I go into the fields, where I work with these hands for bread for my family." His library contains little else but the Lives of their Saints, with their wonders and dreams. No New Testament was to be found in it: that is left at the church, and not considered necessary at home. Yet he had been twelve years at Syra, where he must have seen better. He never sent any of his children to our Society's Schools there.

Oct. 20, 1839: *Lord's Day*—Had a very long and interesting conversation on religion with my host, and read with him five chapters of St. Paul's Epistle to the Romans. He seems to be in an inquiring state of mind; and I am glad that the Lord has directed me to his house. I was occupied the rest of the day in private reading.

Oct. 21—This morning I set out with Dr. Blastos, to a Monastery called "Nea Mary." It lies about three hours from the town, high up on a mountain. The Abbot received us kindly. There are now about eighty Monks attached to it, the rest having been killed and dispersed in the Revolution. This was a very rich institution before the Revolution, being in possession of one-third of the town of Scio. The Monks cultivated the soil belonging to it, each having a certain quantity of land for his portion. At noon we were invited to dine with the Abbot and another Monk. The table was a stone slab, as also

were the benches: chairs I saw none. When we had nearly finished our meal, we commenced a conversation regarding the unprofitableness of Convents; saying, "Men ought to try to render themselves useful to society, and not to shut themselves up in such places." They pretended that they could worship God better in their retirement than could be done in town. "Besides," added one, "we go to church in the night." I said, "The devil is as busy here as in great towns;" adding, "*God is a spirit, and must be worshipped in spirit and in truth.*" Here the Abbot made an honest confession; saying, "I often go to church, but my thoughts are at Constantinople, or at any other place." On speaking of fasting, they complained sadly of a person who was at Scio for some time; and said, "He not only ate meat himself on Wednesday and Friday, but made his dog eat meat too." The English were afterward spoken of; when the Abbot said, "Do they not believe in the transmigration of souls?" thinking that they were heathens. About 600 years ago, this Monastery had twelve Jewish families as slaves; and the Abbot said, that it was once a question whether they ought not all to be killed, for crucifying our Lord. This Convent pays 10,000 piastres a-year toward the maintenance of the public schools in town. Their church must have been a fine building before the Revolution: it is finished in the style of St. Sophia in Constantinople; and the whole inside is ornamented with glass, mosaic, and gold.

Oct. 22—This morning we set out for the Mastic Villages, which lie on the southern part of the island. We first visited the Monastery Agios Miras, which was completely destroyed in the Revolution. The dead lay heaped up in the church, perhaps some thousands, and the whole was then set on fire. The marble floor in the church is stained with the blood and fat of the corpses, and cannot be cleaned. We saw heaps of bones, and many skulls. There are only eight Monks now at this Convent, and only four or five cells entire.

CONSTANTINOPLE.

State of the People.

Mr. Jetter's visit to Constantinople took place at a period of much political excitement; and was, in other respects, a time somewhat unfavourable

ble to intercourse with the Turks. The following brief selections will shew, nevertheless, that there are continually opportunities of conversing with them. Fervent, indeed, should be the prayers of Christians, that the bread thus cast upon these troubled waters may be found after many days. Mr. Jetter writes—

On my return from the Island of Scio, I met with Dr. Morpurgo at Smyrna; who had arrived from Paris, and was on his way to Constantinople, to reside there in some public capacity. Hearing that he was acquainted with Reschid Pasha and other Turks of influence, and likely to introduce me and our cause to them, I resolved to accompany him to Constantinople. We set out on the 2d of November, on board the steamer, and arrived on Monday morning the 5th. The first news we heard was, that on the 4th a large meeting had been held in the Seraglio, attended by all the Ambassadors, and an assembly of about 40,000 Turks; when the "Sherif"—promissory laws—was read, and the execution of its contents pledged in the most solemn manner. This document, thus passed, was then translated into several languages, and published to all the Turkish subjects. Great hopes are entertained that this is the beginning of great good for Turkey.

Nov. 7, 1839—Went with Mr. Homes to the Black Sea, by land. We passed Belgrade and Tomaz Derry: in the latter we slept, at the house of the Greek Priest. Being a Greek holiday, we found the people everywhere dressed in their best clothes, and, alas! many of the men drunk. Our kind host treated us hospitably, though himself very poor. He was surprised that we refused brandy, always offered at Greek houses. He is from Albania; and came to Constantinople to earn some money, and then return to his family. But the village or parish, which he has, is very small, and quite poor, so that he sadly complained about his situation, and wished us to intercede for him with the Patriarch to give him a better living. He little knew how unfit we were for such a purpose. I tried to speak on Religion; which seemed a foreign topic to him, so that I could elicit but little. He only recurred to his bad situation; and told us, that his people spend all their little earnings in drinking, and thus are kept poor. After our supper, I wished to talk a little longer; and he,

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evidently to please me, said, "Let us play cards." Seeing that I refused this, as well as his brandy, he lay down and slept; and in the morning early went again to church, to perform Service, so that we saw nothing more of him. The woman who waited upon us brought a child of about three years old, afflicted with fever and ague, and wished me to give it some medicine. While I was speaking to her, she opened a cupboard, took out a black bottle, and made the child drink. I quickly called out, "What is that which you give to your child?" She replied, with perfect composure, "Brandy." I reproved her, and said, "This is poison to your child, and will aggravate the fever." "What shall we do?" was her answer; "they wish for it." The state of the people of this country is truly deplorable.

Nov. 19—The Patriarch here has published a pamphlet, in which he warns his people against Theophilus at Andros, who has been found out to hold and to teach deistical notions to his pupils. He has since been banished to a small island in the Egean Sea. The Greeks are likewise guarded in it against the Roman Catholics, and the Luthero-Calvinic heresy, as they are pleased to call us. We heard that the Patriarch had opened a theological seminary in the Fanar, under his own eye.

Nov. 23—We went over to Constantinople, to visit again a Turk of distinction. We had a long conversation, on a variety of subjects. First, he found fault with certain things in the Bible; as, for instance, the law on murder. He said, "that a woman should die for murdering her infant, is just; but that a father should die for killing his child in anger, is hard." He has an idea that we can receive of the Bible what we please, and reject what we do not like. He also blamed the language, as not being Turkish. I told him: "We are going to revise it: take the sense, and leave, for the present, the purity of style and language."—He now asked me, "Are not Voltaire's books translated into Turkish?" I informed him that Voltaire was an unbeliever, and a bad man; and asked what could the reading of such a man's works be to him? He replied, "It is well to see both sides of the question." Evidently he has heard about this author, from Turks who have been in Paris. How important that those Turks who visit Europe should be made acquainted with what may both benefit

themselves and their friends, on their return!

Dec. 3, 1839—This morning I prepared to leave again for Smyrna; finding, that not only on account of the Ramazan, but also on account of the political business now occupying the Turks, I could not accomplish any thing with regard to education. Every thing goes "slowly, slowly," with them.

In the evening I embarked on board the "Stamboul," and reached the Bay of Smyrna on Wednesday night, the 4th.

Mr. Jetter closes his Journal with the following general

Remarks on the State of Turkey.

The prospect is, that a favourable change will be effected by the new regulations of the Turkish Government; but who can speak certainly about the affairs of a country in which almost every thing is uncertainty itself? The head-tax of the Christian subjects in the Turkish Empire is to cease; which is a great inroad upon the laws of the Korân, where it is declared that Christians can only live by either becoming Mussulmans or paying a head-tax.

BULGARIA.

The ground passed over by Mr. Fjellstedt, in his tour in Bulgaria, was new to the Society; but the general character of it is in every respect similar to what has been seen to exist in other parts of the Turkish Empire. The main body of the population of Bulgaria consists of members of the Greek Church; but the Turks also are numerous among them. In the conversations of Mr. Fjellstedt with Greeks, Turks, Jews—and, it is painful to add, with Infidels—there were many indications of a spirit deeply degraded, but at the same time unsettled and inquisitive; and in all the places at which he rested, he faithfully improved every opportunity for *speaking the truth in love*. We give somewhat copious extracts from his Journals; commencing at the town of Widdin on the Danube.

Intercourse with various Classes at Widdin.

May 29, 1839—Widdin is one of the largest towns of Turkey in Europe; but

what a melancholy impression a Turkish town makes upon the mind of one just arrived from civilized countries! The filthy state of the streets alone is sufficient to excite disgust.

—*Turkish Shopkeeper.*

June 1—The last few days I have spent partly in prayer and study, and partly in looking for persons to whom I might speak a word about the Way of Salvation. On passing a shop, the keeper, a Turk, called me in a very friendly manner; and upon my asking him, according to Turkish custom, how he fared, he answered, "God is good; but we are wicked, and deserve nothing." This answer gave me opportunity to enter into a long conversation with him about the love of God and the wickedness of man. His remarks were sometimes very striking, shewing the Turkish resignation in its best character. Poor ignorant people! They feel that they are sinners; but do not feel the necessity of a Divine Mediator and a ransom, because they have no correct conception of the infinite justice and holiness of God, but speak only of His mercy, and think He can forgive sins without an atonement. O, how blind is man, while unenlightened by the Divine Spirit! This man seemed as if he were not far from the kingdom of God; but when it came to the main point, he could not or would not follow.

June 3—I took a copy of the Turkish Psalter, and went to see the above-mentioned Turk. He received me as a friend; and when I gave him the book, he seemed to be much gratified. I renewed the conversation about the sinfulness of man, and the infinite love and mercy of God. He appeared to feel the truth of these things so deeply, that he could not speak out the fulness of his soul. These topics they understand; but when the question is turned to the holiness of God, the necessity of a Divine Atonement, of Regeneration, &c., the conversation stops, and they seem to feel nothing at all, nor to be in the least impressed by these great points; because they are taught from their childhood to rely upon their dead formality, and the meritorious effect of a strict observance of external duties, prayers, alms, ablutions, the reading of the Korân, &c.

June 4—This morning, after having in prayer commended the individual above mentioned to the powerful and all-sufficient grace of God, I went to see him; and had again a long and pleasant conver-

sation with him. Though he saw the necessity of repentance and heartfelt prayer, yet Gospel ideas found no access to his heart: thus, for instance, he confessed that for about a year or more he used to drink ardent spirits; but he had repented, and did not now drink any. Repentance, according to their ideas, generally means a certain number of prostrations and prayers, and alms or fasting, to atone for some sin; and in the best instances, as in the one mentioned, it includes the discontinuance of a sinful habit: but they have no conception of the nature of that full, heart-reforming repentance taught by the Bible, which rends the soul, and penetrates the innermost recesses of the heart, so as to shew the whole natural corruption of man, and to make this inward sinfulness, with all the evil fruits thereof, a source of grief, and humiliation before God.

On a subsequent day, Mr. Fjellstedt says—

This morning, the well-disposed, simple-hearted Turk, before mentioned, came and begged the favour of another book, instead of the Psalter I had given him. I told him, that I had only got one copy of each of the books which he meant—Mahomedan Books; and those I had for my own use. He then gave the Psalter back in a polite manner; and openly told me, that an Effendi had examined it, and declared that it was not to be believed; and therefore he—this man—dared not keep it, but desired to have something “which will last to the Resurrection.” They say that the sacred books given by God, previous to the Korân, have been abrogated; and that the Korân has superseded them. I read to him a passage in the *Regalati Burgavi*, one of their own standard books, in which it is declared that the Book of the Psalms of David is a divinely-revealed book, and it is not said to have been abrogated. He admitted, that their own literate men have but little knowledge; but still I saw that he was afraid of incurring their displeasure; and I could not reason with him much, as he is an ignorant though good-natured man. This instance alone, out of many, shews how jealously the Ulema watch against every attempt to enlighten the minds of the Turks, at least in religious things; and that, moreover, one individual watches the other, so that without some peculiar interposition of Providence nothing can be done.

—*Blessings of Religious Retirement.*

June 8, 1839—The town is so deluged with water, that it is extremely difficult to get out of one's room. The khan in which I live is now so surrounded by water on all sides, that I have not, without much difficulty, been able to keep up the most necessary communication with the world around me. In the khan itself, which consists of about thirty rooms and extensive stables, almost all in ruin, there are only two or three Bulgarians in a lower quarter; and I have, since the inundation attained its present height, scarcely seen any body except a boy, who has brought me bread and milk.

This solitude has been unspeakably blessed to my soul, so that I feel very thankful to God for having thus afforded me an opportunity of keeping up a close communion with Him, such as I have scarcely ever had before. I was much in need of this spiritual comfort; for by continued conversations, which often become very tedious, because the childish and trifling objections made by Turks against Christianity must be answered, the soul is wearied, and therefore a recreation of the spirit becomes necessary. The Lord has favoured me with a festival time, which I shall never forget. How little does the real happiness of man depend upon the comforts or luxuries of this world! Probably, many would have thought such a situation, as my present one, very sad;—not a soul to speak to; very little to eat; not a table nor a chair in my muddy room: yet I have enjoyed an inward happiness never experienced before.

—*Greek Merchant.*

June 10—After a blessed Lord's Day, and a season of spiritual refreshment, I have to-day endeavoured to get out, in order to do something in the way of duty. I had a very interesting conversation with an intelligent and respectable merchant of the Greek Church. He seemed much less biassed by prejudices than others of his creed. His conversation was not disputatious, but inquiring; and he seemed much pleased, as if a new glimpse of light had flashed in upon him every moment. He was not without information; but, unhappily, every man in these countries—at least every one I have met with—who possesses some little erudition, is strongly inclined to infidelity, or totally dazzled by this false light, which has dispelled the darkness of ignorance and superstition from their minds. The individual now mentioned was of the

better kind; not without all religion, but sceptical on some points. First, he asked whether I believed in the existence of the devil, and whether it could be proved. I did not find it difficult to prove it, to his full conviction. The disbelief of the existence of Satan is generally the first step toward complete disbelief in every fundamental truth revealed in Scripture. Then he began to inquire about the principles of the modern philosophy of Germany, of which he had heard and read several things: so that I had opportunity to give him a pretty full account of the Babylonian confusion, mis-called philosophy, which has obscured sound reason in the learned world, so that great numbers, thinking themselves wise, have become fools. This he seemed to lament; and corroborated the statement which I made, that those Turks or Greeks who have studied more or less in Austria, Germany, or France, return infidels, and despise all religion.

—Greek Family.

June 11, 1839—To-day a respectable Greek Family, who had heard of me from the individual before mentioned, sent to invite me; and I spent part of the evening with them. They had heard of the Missionary Schools in Greece and Asia Minor; and I explained to them the great advantages of education; how it is carried on, and what is taught in Greece. I also told them, that in Asia Minor the Priests had succeeded in breaking up these schools; because it was their interest to keep the people in darkness; and because many of them were brought to shame by the circumstance, that the children in the schools knew more than the majority of these pastors of the flock. "But," was the answer, "the world will not remain in darkness in our times: the progress of light may be retarded, but cannot be suppressed." I then gave them some information about the efforts of the various Religious Societies in England and America.

It was a very interesting evening; and I had an opportunity to impart some useful information to several inquisitive persons. Some of them spoke French very well. This morning I had a conversation with some Turks, chiefly on religious topics. The head man among them was a young Imâm, who seemed very intelligent and inquisitive. He knows the Persian well. I handed him a copy of the Turkish Psalter, in which he read a Psalm, and then gave it back without ex-

pressing his opinion upon it. The truth is, that the Turks are so afraid of each other in this respect—so fearful of betraying any sentiment which might lead any one of their countrymen to consider them as tainted with Christian or Infidel principles—that they never speak freely and candidly about religion with a stranger, when overheard: or if they do, they will, in order to shew their countrymen their orthodoxy and learning, maintain and obstinately defend absurdities, which, if alone, they would admit to be false. But it is extremely difficult to find an opportunity to speak to a Turk in private. A Turkish Gentleman may be visited in his sitting-room; but as the Turks have generally very little to do, they sit together, and smoke their pipes and amuse each other, or there may be several together for business' sake.

—Inquisitive Turks.

June 12—I had to-day a conversation for some hours with a party of Turks, who were very inquisitive about the state of things in Christian Countries; and by comparing these with Turkey, in as clear a description as I could possibly give, I had much opportunity to shew them the superior influence of Christianity upon the minds of those who adhere to it; and how it produces, not only a solid hope for the life to come, but also civilization, probity, security, and happiness, in this present life. One of them asked, "Why is our nation brought so low now, while we were formerly so powerful?" My answer was, "Because knowledge is power. Other nations are now enlightened and civilized; but the Turkish Nation remains in darkness, as it always was; to wit, our Religion has given us light, but theirs has given none." "But," said he, "how is it, then, that the English Nation is so enlightened and powerful, and yet the English believe nothing at all: they believe neither in the Christian Religion nor in any thing else." At this, the other Turks present were startled. I answered, that he was quite mistaken; and described to him the religious state of England, as well as it could be done without being too long and tedious. They listened with some interest; but the individual mentioned, resumed, that he had seen an English Traveller who openly confessed that he believed nothing at all of any religion existing. I admitted, that it might be so; and that I had myself seen an English Traveller, in Asia Minor, who professed

to believe in no divine revelation; but that I also knew many Turks who did not believe in the Korân, yet these were comparatively few; and in the same manner, the number of infidels in England was comparatively small.—Then another raised the usual objection against Christians, that they worship images: which obliged me to enter upon the subject, and to shew that we do not worship images, and have no images in our churches; but that, on the contrary, all image worship is most distinctly prohibited in the Bible, and that image worshippers are idolaters. They were astonished to hear that we had no images in our churches; and were hereby led to see Christianity in a purer light than that in which they daily behold it here. Thus we have all the evil impressions of infidelity and superstition to combat. Would to God that such English Travellers as profess to have adopted infidel principles would leave off dishonouring their native land by divulging their poisonous tenets in foreign countries!

An old Turk, to-day, was very desirous to hear whether there were any prophecies or calculations, in our sacred books, from which we might know whether the end of the world is near at hand, or not. I answered, that there are many prophecies in our sacred volume from which we are enabled to judge of the signs of the times; but that the day and the hour, the exact time of the end, is only known to God: that we cannot know or search out the secrets of the plans of the Almighty; but should take care to be prepared, for the great events of the latter days are approaching. He seemed to ponder over this; so that I asked him whether they have any such calculations currently believed among them regarding futurity and the end of the world. He said, "Yes; the end is very near; but I hope we shall not live to see it." Another Turk observed, "One of our Imams has calculated that the world will certainly not stand above 250 years longer; but the remaining time of its duration may be much less than this."—They have a tradition, that the Mahomedan Empire was not to last longer than 1500 lunar years from the Hejira, or Mahomedan Era, commencing A. D. 622; but nobody pretends to know how much the empire may fall short of this period, currently believed to be the maximum. Now the evident decline of the Turkish Empire is to them a sign that the dissolution and downfal

thereof is near at hand; and when this event takes place, they think the end of the world must succeed immediately. This tradition is, as it were, an article of their creed; and all the old Turks, whom I have heard on the subject, are unanimous that the end is near, because their power is gone. They further asked about the signs which will immediately precede the end of the world, and repeated some of those taught in their own books; for instance, that the sun will rise in the west, and such like. By telling them what signs our Lord has mentioned, I sought opportunity to tell them more about the way of salvation in Christ; but it did not seem to make any impression upon them. It is certainly a remarkable fact, that the national spirit of the Turks is quite gone; at least as far as the mass of the people is concerned.

—*Young Infidel Jew.*

In the evening, I spent some time with a young Jew from Vienna, who has some education, but appears to be a downright infidel. Indeed, it is lamentable, that whenever we find a man who has studied in Austria, Germany, or Italy, he is almost sure to be an infidel, and even to be a preacher of infidelity to his countrymen. At Pesth, and other places, I also learnt, that those who have studied to some little extent are almost, without exception, infidels; and no wonder, since they have no opportunity to learn what True Religion is. This young man, as well as others who pretend to have knowledge, boast of their belief in the writings of Voltaire, Strauss, and such productions of darkness, rather than in the Bible. As he is professedly a Jew, I endeavoured to shew him how far, nay, infinitely superior, the Old Testament is to all the trash mis-called Philosophy, which is generally taught in the high schools of Austria. This not succeeding, I mentioned to him Moses Mendelsohn, a philosopher of his own nation, in order to introduce the immortality of the soul, and other important topics, which have been well demonstrated by this philosopher; but he answered, that Moses Mendelsohn was a bird who liked to fly in the air;—and thus I could not continue the conversation, for he thought too highly of himself to listen to any arguments. The Jews are in a sad state here, as elsewhere.

June 15, 1839.—The waters now drying up, leave a putrid mud all over the town, which I fear will produce miasma. I feel

extremely languid, and hear people complaining of the same sickly feeling. It is not possible for me to get away by land, as there are too many deep waters in the way, which only experienced riders can cross at this season; and therefore I must wait till next Tuesday, when the steamer is expected; and then go to Sistor, and from thence cross Bulgaria and the Balkan.

—*Young Turk.*

June 17, 1839—To-day, a young Turk came to see me, with whom I have had many conversations before. We spoke long about the Gospel and the Korân, each endeavouring to prove the superiority of his respective sacred volume; which, if he had been a man of knowledge, would have been easily done, in favour of the Gospel: but as he was not, the matter was difficult; for with them, assertions go for arguments, if made with some little attempt at eloquence. It was not difficult to shew many things wherein the New Testament is infinitely above the medley of the Korân; but then the usual answer is, that the former has been abrogated by the latter: this, however, he could not prove, and felt somewhat embarrassed, as he knew nothing about the New Testament, whereas I referred to the Korân frequently. It surprises them very much that I can find passages, not only in the Bible but also in the Korân; while they have sometimes a good deal of trouble before they can find a passage: but the truth is, that I only look to the index of the translation. There is hope that these discussions will lead some of them to think. This young man is not without talent; but the great evil is, that they have no means of acquiring knowledge—no good books to read—no man to consult but their false teachers. I asked him, among other things, why Mahomed propagated his religion by the sword, which Christ never did; and related to him, by way of contrast, something of the history of the Christian Religion and of the Islâm.—The question remained without an answer. May the Lord enlighten him by His Grace, and lead him in the way in which Truth can be found! These occasional conversations may, by God's blessing, be of some little use; but when we consider how much instruction is necessary in a Christian country—and how much more in a country where no light shines at all, and where a man has to unlearn a thousand false ideas and

notions imbibed from infancy—before an individual can form clear ideas about the great topics of our sublime Religion, we cannot hope much from these inadequate attempts to spread Gospel light in a country where it is every way resisted. What an immense advantage, what a great privilege, is a Christian Education! How little do we thank God for this blessing, which we enjoyed before we were able to think or choose at all.

June 18 — Conversing with Turks throughout the day. Some seemed to take an interest in the things discussed. Among the rest was the young Imâm before mentioned; but he was as afraid and cautious as before. One of them said to me, "You must become a Mus-sulman, as you know the Korân: it would be a fine thing: we will give you plenty of money." I promised to examine all the evidences of the Korân, on condition that they should read the Gospel and examine the evidences of Christianity, that we might be able on both sides to discuss the matter properly. I did not answer directly in the negative, thinking that perhaps they might in this way be led to read the New Testament, with the idea of finding arguments to refute it; and if they only could be brought to read it, from whatever motive, it would enlighten their minds.

Sistor—Tirnova—Gabrova—Kasanlik.

June 19—Having embarked on the steamer for Sistor, I had a conversation with a Jewish Gentleman about the return of Israel into the Land of Promise. In general it may be said, that, among the Jews, an expectation of coming into a new possession of the Promised Land is much more common than I expected to find it in these countries, particularly where the general ignorance and degradation of the people around them cannot but have a deadening effect upon their morals and all their religious ideas.

June 20: *Sistor*—This morning, very early, I disembarked here.

I find, as I do not travel in the style of a gentleman, that the people are less reserved; and that it is easier to gain their confidence by living in the way they do, and mixing with them. I would not say that this way would be always the most judicious to adopt; but when the object is to become acquainted with the character and customs of a people, I have little hesitation in asserting, that the best way

is, to throw oneself into the common mass, to be friendly with them, and to depend upon them for the wants of life. Generally speaking, the genuine character of a nation is to be learnt among the lower and middle classes. The higher the rank of a Turk, the more guarded and reserved will he be toward a stranger. Some of them are masters in dissimulation. Moreover, if the people find that a stranger seeks the friendship of the Aga or Governor of the place, they will be on their guard lest any unguarded expression of theirs should be betrayed.

June 22, 1839—At nine o'clock we arrived at the town of Tirnova, which is curiously situated upon narrow ranges of steep hills, between some singular windings of the river. The number of inhabitants is about 18,000; of which number about two-thirds are Turks.

June 23: Lord's Day—The Lord vouchsafed to grant me some sweet glimpses of His blessed presence this day; which I greatly needed, because the mind is so easily led away from the calm and serene state in which it ought to be. I was happy to see the shops shut up during the day, as almost all the shopkeepers are Bulgarian Christians; but as to their way of spending the Lord's Day in private, I am sorry to say it is not very edifying.

June 25—Yesterday and to-day I endeavoured to make myself somewhat acquainted with the place. The more I learn of it, the more reason do I see for a most heartfelt sympathy with the inhabitants. The state of the Turks is particularly distressing. A Turkish soldier—to mention one instance—a lad of eighteen years of age, who has already served five years in the army, most of his comrades being of about the same age, came to ask me for medicine. I immediately saw that he was a drunkard; and he avowed it, without any hesitation. He told me himself—and rakee-sellers, the dealers in that kind of brandy which they distil from lees, have assured me—that the Turkish soldiery, and a great many other Turks, carry the vice of drinking to a terrible extent; one man often drinking as much as two oke of rakee a-day, which makes about four quart bottles; and it is as strong as gin. The manner in which this young man described his manner of living, not only in drunkenness but in other vices, was truly awful. I asked whether the Imâms do

not endeavour to oppose these great sins. He answered, that nobody cares about the Imâms; every one does what he likes.—There are 600 soldiers in this town.

June 26—I left about six o'clock, for Kasanlik. The country is more and more beautiful the nearer we approach to the Balkan. Drenova is the only village worth mentioning between Tirnova and Gabrova. In the last-mentioned place we arrived toward evening. Gabrova is eight hours from Tirnova, chiefly inhabited by Bulgarians. Very few of the men seemed to be at home: they are most of them peasants; and as their fields are very extensive, or far off, they do not always return home at night. The village is well supplied with rakee-shops; but scarcely a piece of bread was to be had, though the country is one of the most fertile and beautiful in the world. The cold here, at the foot of the Balkan, is said to be terrible in the cold season, but still the houses are extremely wretched: they have, indeed, openings to admit light, but no panes; nor floor, but of mud.

June 27—Having left Gabrova in the morning, we soon began to ascend the Balkan. The ascent is not very steep. This is called the Iron Gate, one of the seven passes of the Balkan. The aspect of the country here is beautifully grand—deep valleys, and boldly rising hills covered with oaks and other trees.

Having crossed the Balkan, we rode for a couple of hours in the beautiful valley of the River Tundsha, and then arrived in the town of Kasanlik in the afternoon. The town is said to contain about 12,000 inhabitants, which appeared rather exaggerated.

Depraved State of the Turks at Eski Sagra.

June 28—Left Kasanlik in the morning, and crossed the remainder of the beautiful plain, and the Tundsha river. I arrived in the afternoon at Eski Sagra, a town about seven hours from Kasanlik.

June 29—It is here extremely difficult to break through the darkness. The Turks are very devout in their own way. Whenever I pass a mosque at prayer-time, it is filled with praying Turks; which is indeed a beautiful sight, and humbling to Christians, who are in this respect far behind them: but as to any good effect of all their prayers upon their hearts, it never enters into their minds that prayer should have any such effect

upon them. Their prayers are tributes paid to God; for which they expect their reward in Paradise, as faithful servants: they live in bondage, and serve for wages. Their prayer, with all other religious observances, we may call an *opus operatum*—a duty gone through, as a servant performs a task. However, they do ascribe external and temporal efficacy to their prayers, in certain respects; as, for instance, now there is a great drought, and therefore the whole Turkish male population of the town has been out in the fields this day to pray for rain: young and old went out: the children of the schools followed their masters in procession, chanting, now and then varying the monotony by loud shrieks. In the fields they prayed for about two hours, and then returned. This is repeated for three days.—An old Turk complained to me sadly of the oppression under which they groan. One can hardly get them to talk of any thing else. I have found a lodging in an old khân, where filth seems to have accumulated for nearly a century. One of my neighbours is a slave-dealer, with six or seven slaves for sale. These poor creatures have only a cotton garment to screen their body from the burning sun or the cold night air. In walking out toward evening, I met another dealer, who brought two waggon-fulls of slaves for sale. The Turkish population here is estimated at about 20,000, and 5000 or 6000 Christians. Among the Turks I scarcely see a young man, but mostly old men or children. I asked what was the cause of it; and the answer given was, that the young men are taken for the army here, as in other places. What the end of this state of things will be, in a statistical point of view, time will shew; but, in a moral point of view, the consequences are at this moment really awful; for nothing can exceed the demoralization, or rather brutalization, of the soldiery. What then can be done for Religion here? The old men are too bigoted, and too self-confident, to enter into any conversation on religious topics; or if they do, they wish to teach, not to be taught. The children are too wild, and ignorant, and thoughtless, to talk to. The young men, mostly in the army, are sadly depraved; and it is not easy to find convenient opportunities to speak to them. The females, the most feeling half of the human race, are inaccessible; they who would, perhaps, be more susceptible of religious impressions, because less hardened by all

the various causes which in this country contribute to produce an obdurate conscience in the male sex. Who then is fit to hear, who willing to receive, the glad tidings of Salvation? The Lord must open the way, or else all is in vain; but His power and His grace are sufficient for the work. There are two means by which one might hope to do some good. The one is, books. As soon as we shall have books to distribute, many, who are afraid to enter into such conversations with a stranger, will read and consider in private. I hope, *D. V.*, we shall soon have something of this kind to assist us; for I see, that without books of various kinds, nothing can be done. I have before mentioned, that the little volumes printed at Malta two years ago are all gone, and nothing more has yet been completed. Another means, by which there would be a hope of effecting some good results, is Schools; for which, however, the time does not yet seem to be come. I hope, however, that something of this kind may be done soon.

July 1, 1839—I spent most of the afternoon in a Bulgarian family; where I had a long conversation with a sensible young man, about the one thing needful—about the soul, and a future state. Some women, also, came and listened very attentively. I told him that he ought to read the New Testament diligently, that he might become acquainted with the true way of salvation. He said, "We have the New Testament." "Where?" I asked; "and do you read it?" "It is in the church," he said. Thus, for about 6000 souls, they have three New Testaments, one in each church; and those, too, in Ancient Greek, which but few understand.

General View of the Bulgarians.

Mr. Fjellstedt sums up his view of the state of the country with the following remarks and facts:—

The state of the Bulgarians, the main population of the province of Bulgaria, is very low: their ignorance and immorality, as far as I have been able to learn, are awful; and by the Church no pains are taken to instruct them, or to improve their moral condition. Some of them speak the Turkish in the towns; but in the villages they speak only the Bulgarian, a dialect of the Slavonic, which I do not understand. I therefore cannot hope to do much toward promoting our object in Bulgaria; for there are but few Turks in this province, except in the towns; as

Widdin, Sistor, Nicopolis, Rutchuk, Sophia, &c. I have conversed with many Bulgarians who know Turkish, and have found them very ignorant. On my asking one of them whether he could read, he answered, "No; how could that be? The priests read, and we have nothing to do with that: we follow them, like animals." I said to him, "If the priests go the wrong way, will you go too? Is it well that a whole flock of sheep should be left to follow a blind shepherd into a river, and perish?" Thus I tried to make them see the necessity of every one's thinking for himself, as every one must give account for himself before God; but none seemed to feel it. It is more convenient to rely upon the priests, and to have no spiritual care at all. I need not observe, that the Bulgarians are all Christians of the Greek Church. They are much addicted to the drinking of rakee, and intoxication is common. One asked my advice for want of appetite: he looked quite emaciated, and said he could eat nothing. "How do you live," I said, "if you eat nothing?" "I drink rakee," was the answer. "Then," said I, "there is no medicine for you: you will get no appetite till you leave off drinking: and if you do not, you will die in less than a year's time." He seemed frightened, and afterwards told me that he had left off drinking.

On the whole, I think I may say, that though something could in all probability be done, particularly among the Christians, yet doubtless there would soon be great opposition. However, as soon as we shall have our books ready, we must do all we can to enlighten the people by these means. Many are fond of reading, who are afraid to seek information by intercourse with a stranger.

EGYPT.

The Missionaries thus sum up the *Results of the Plans of Education.*

On our Schools we are able to record, with pleasure and humble thankfulness to our Lord, that they are in a progressive and satisfactory state: the Teachers have done their duties faithfully, and the scholars have shewn more diligence and eagerness in their studies.

Above 200 children of both sexes, and of various Denominations of Christians, as well as Mahomedans, receive daily instruction in the divine truths of the Gospel; which, like the leaven hid in the meal, will operate, spread itself far and wide, and finally manifest its generating and trans-

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forming influence, until the whole shall be leavened. Already we see many pleasing results of our labour of love in this benighted country, notwithstanding all the trials and difficulties with which we have had to contend from the beginning. Many of the poorest, who some years ago were instructed in our schools, are now not only respectably employed, and have become a comfort to their parents and relations in providing for their temporal wants, but are as shining lights in the midst of a dark and superstitious generation, with which they continually and earnestly contend for their faith in Christ, having received into their hearts an incorruptible seed, the word of God, which liveth and abideth for ever. Since these young champions have gone abroad, we are very seldom troubled by controversial questions; as they are so many living witnesses to the truth of our holy Religion, which we constantly have set forth to them, as it is found in the Holy Scriptures.

Favour of the Egyptian Government.

The School Establishments of the Society appear to have received more countenance than before. The Missionaries relate:—

An instance of the generous liberality of Government is, that not only all the boys at present in our schools have been prevented during the year from being seized for Government Establishments by means of our certificates, but even those who have left the school, if they can shew that they have been trained in our schools, are not molested. Only two months ago, a young man, who had been taught in our first school from the year 1828 to 1833, called on us, requesting a certificate to that effect; for he was in danger of being seized, to be taken to Upper Egypt, to cultivate the ground which his father had left about fifteen years ago, when he fled with his family to Cairo. On producing the certificate from us, that he had been five years in our school, he was not troubled any more. We ourselves were surprised that the certificate was thus respected, for we never could have imagined that our work here was so much countenanced.

A visit to these Schools by the Minister of Public Instruction is thus mentioned by the Missionaries:—

It is with sincere gratitude to God, in whose hand are Rulers and Princes, that even in the present agitated state of the country, and amid the rumours of war, we have not only been permitted to prose-

cute our labours in security and peace, but are enabled to record the favourable countenance which our work has continued to receive during the year from Government. The Minister of Public Instruction, Adham Bey, with several other gentlemen, called upon us on the 18th of December, and examined the scholars in our several school establishments. They were surprised to see Christians of different Denominations, Jews, and Mahomedans, brought under one and the same rule of Christian instruction, and living together in harmony, as if they were all of one faith. The gentlemen made minute inquiries, and, on the whole, appeared to be pleased and satisfied. Some time after, Adham Bey sent an Effendi and a Teacher, requesting us to shew them the Lancasterian School, and to assist them, as far as we might be able, to understand the plan of instruction, as they were going to open such a school for the Government. We gladly shewed them every thing; and gave them also a set of our Spelling Lessons printed at Malta, which were thankfully received.

China.

CHURCH MISSIONARY SOCIETY.

Anxieties and Perils of this Mission.

THE hopes of the Committee, in reference to this Mission, have been, for the present, altogether suspended by the political circumstances affecting China. Mr. Squire, being at Macao as stated in the last Survey, was diligently engaged in the study of the native language, and in the distribution, so far as was practicable, of the Scriptures and Religious Tracts.

On the 26th of August last, Mr. Squire quitted his residence at Macao, and went on board a ship for greater security. Subsequently to this, he writes, that the health of Mrs. Squire had suffered seriously; and that, by urgent medical advice, he was proposing to return with her, by the earliest opportunity, to Europe; which they have since done.

Some idea of the perils to which Mr. and Mrs. Squire were exposed may be formed from the following extracts from a Letter from Mr. Squire, dated Typa Harbour, August 29th, 1839:—

On the 25th of August, Lord's Day,

the Committee appointed by the British to watch over the present state of affairs, after an interview with the Portuguese Governor, issued a Circular, strongly advising the British, to a man, to leave Macao. It was a time of great anxiety, as many rumours of anticipated danger were afloat; but on the same day, after I had retired to rest, two gentlemen were commissioned to wait on me, to inform me that information had just been received by the Portuguese Governor, direct from the Chinese Authorities, that it was their intention to introduce their troops that night into the town, and surround the houses of the British. The reply was strongly advising them not to pursue such a measure, and that the British would evacuate the following day: while both to the Chinese and ourselves the Governor pledged himself to defend us to the utmost of his power—which, alas! is very weak; while the Chinese troops were supposed to number about 8000, placed around the town, and on the islands near, where many were seen to land and exercise. Every thing, according to our small means, was prepared to act on the defensive. It was a lovely bright moonlight night, and the morning dawned to the joy of the inhabitants. Both the military and the British had continued under arms; while the latter prepared to embark. During the 26th, all was bustle and excitement: the day passed off without any attempt on the part of the Chinese, while the numerous small boats, which had been kept in readiness and collected during the past week, received us; and by 5 p.m. the evacuation of Macao by the British was complete, leaving all property, except clothing, and a few valuables such as could be conveniently carried away. It was evidently a great relief to the Portuguese, who were under much alarm; and not without sufficient reason. I mentioned in a former Letter, that, on the first edict regarding servants and provisions, I discharged the former; and gave over my house to an American Missionary, the Rev. D. Abeel, who was residing with me. By this means I remained quite unmolested, and the same servants remained in the house. Under the circumstances in which I was thus suddenly placed, I decided to leave Mrs. Squire and my two children; especially as the infant, only five months old, had a Chinese nurse, who could not possibly move with us; and to separate them would probably be to sacrifice the child; while an American family, the Rev.

Mr. and Mrs. Brown, most kindly removed to our dwelling.

Thus, dear Sir, you are acquainted with our condition. All is uncertainty and confusion, yet all is in the hands of God, to whom alone I would desire to look in faith and patience. We fled simply because our lives were threatened, and I have no doubt would have been sacrificed, if the Chinese soldiery had entered the town, the plunder of which would have been the prize of success: and moreover, by remaining we must have compromised the Portuguese, whose provisions would have ceased. It is indeed cause for unbounded thankfulness. I look on it as a merciful deliverance that we escaped unmolested; for even had the English, assisted by the Portuguese soldiery—who by the bye are more than half Chinese—gained a temporary success, the loss must have been great, and the result the same. I can form no plan for the future; yet I feel that the Lord will be my guide. All was quiet at Macao yesterday, as Mrs. Squire managed to convey a few lines to me.

After an absence of eighteen days, Mr. Squire returned to Macao. Mrs. Squire thus records her feelings of thankfulness to Almighty God:—

We have been called to pass through much trial of late, yet we sing of the Lord's mercy and faithfulness; and surely the remembrance of the tender care exercised over us must lead us to trust Him implicitly, who has so cared for us, and not suffered us to be injured. When we recal the rapid succession of events that have fearfully marked the last few months, and find that we are now here *safe*, and hardly experiencing any inconvenience save confinement to the house, we are full of wonder and gratitude. I think, when Mr. Squire last wrote he had just returned after his flight to Hong-chong. At that period, when all the British fled, and he left too, I was lonely indeed. Kind Missionary friends were in my house; but I scarcely hoped my husband would return at all. I felt a great responsibility at having, at such a season, to manage every thing; at a time, too, when I was very delicate. I did not know my husband had a thought of returning, till he entered the house at dusk.

Claims of China on the Christian Church.

With the following remarks of Mr. Squire, Nov. 10, 1838, we close, for the present, the account of this Mission. They forcibly and affectingly express the claims of this vast empire

on the Church of Christ, whenever it shall please God to give a *wide door* and an *effectual* for re-entering it.

The world by wisdom knew not God.—China is a comment on these words of inspiration; and it is needless to search into the various crudities contained in many laboured volumes which they hold in high estimation, which, however contradictory in themselves, testify that they have no knowledge of God, of Original Sin, the necessity of an Atonement, or the work of the Spirit. They are equally silent concerning the Resurrection of the body, and life everlasting. One striking peculiarity of this people is, their practice of deifying departed spirits; of paying honours and offering sacrifices to all, but especially to those who have distinguished themselves as poets, moral writers, warriors, or benefactors. In short, the whole empire seems not only to abound in idols, but every age and generation seeks to add to their number. The words of the Prophet regarding Babylon of old seem particularly applicable to this nation and people: *It is a land of graven images, and they are mad upon their idols*; while the one Living and True God is utterly unknown. Such, in few words, is their present state; and the word of the Lord says, *Idolaters shall not enter the kingdom of heaven*. What, then, must be their future condition, and the fruit of this false worship?—a total contrariety in heart and life from that holiness without which no man shall see the Lord. Whither then are they hastening?

Friends of the cause of Christ! a voice from these distant shores affectionately addresses you. Remember China: let her be the especial subject of your prayers, until these troubles be overpast. In your Missionary Sermons and Addresses, give her a prominent place. Remember this great nation, which contains the largest portion of the human race which is gathered together under one name and language, groaning under temporal and spiritual despotism.

India within the Ganges.

GOSPEL-PROPAGATION SOCIETY

Great Progress of the Society's Missions. THE REV. C. E. Driberg, of Barrington, writes, on occasion of the admission of Natives to Confirmation and others to Baptism—

The Bishop of Calcutta was present, with the Archdeacon and the Rev. J. H. Pratt: about 400 people were assembled; and, after a very impressive Address made

to them by the Archdeacon, which was rendered into Bengalee by me, 56 persons, who had formerly been baptized, received the rite of Confirmation: it was indeed an interesting circumstance to hear the whole of the Confirmation Service read to the people in their own language by the Bishop. In the afternoon, 180 were baptized.

I am thankful to say, that the last year did not close without many encouragements to persevere in the path of duty; namely, the increasing attendance at the Lord's Supper—the earnest longings in catechumens to become members of the Church—the increased number of inquirers—the opening in one or two new villages—the anxiety of Christians for the enlargement of Christ's Kingdom. Weekly visits are, as hitherto, paid to the Christians in their houses; and it is gratifying to observe with what pleasure and thankfulness they receive the visits of their Ministers, and how desirous they are of them, especially in time of sickness.

At Howrah there have been baptized since last Report, 35; at Tallygunge, after a long probation, 44 adults, and also 28 children.

Prof. Malan left India in January, on a visit home, overland, for the recovery of his health. From Alexandria, on the 26th of April, he transmits the following report of the India Missions:—

Shortly before my departure from Calcutta, I visited Krishnaghur, and two of the neighbouring villages, Ranobunda and Anunda Bas, and in both I expounded the Scriptures to the inhabitants in Bengalee. I was certainly very much pleased with what I saw and heard, though my visit was far too short to enable me to form a correct judgment of things.

But if I was pleased with my visit to that most interesting Missionary Station, I felt, I may say, happy and grateful to our Heavenly Father, for what I witnessed on my return, at Barripore, and afterward at Tallygunge.

I spent a Sunday with our friend, the Rev. C. E. Driberg. We went together in the morning to Mograhāt, 12 miles distant, where I expounded, in Bengalee, on John xv., to a most attentive and orderly congregation: the attendance is generally 150, from that and two or three neighbouring villages: the very expression and countenance of those dear Natives is changed by their sincere conversion to Christianity: the natural self-interested-

ness and williness in the men, and false shame in the women, make room for frankness and open-heartedness in the one, and true modesty in the other; but this is only in those, of course, who have really tasted that the Lord is good: the difference is great, even in appearance, between them and those who merely profess Christianity. In the afternoon, we proceeded to Sulkea, another chief village; where I also expounded, in Bengalee, on John x: the inhabitants of this village have given Mr. Driberg the greatest cause for satisfaction and thankfulness to God: in 1832, when a dreadful hurricane swept away this and other Christian Villages, the landholders were very urgent upon the villagers of Sulkea for the payment of their rent; but they offered to remit it to them, if they would renounce Christianity: they all refused doing so; and the other villagers, who had not suffered so much, contributed of their poverty 62 rupees, toward the relief of the brethren at Sulkea: there is, also, Mr. Driberg told me, a poor widow in that village, who has learnt to read; and who goes from village to village, teaching gratuitously Young Women to read, that they may read the Scriptures. A day or two before I went to Barripore, a Young Woman died there: she had for many years shewn a uniform and steady faith: Mr. Driberg visited her daily: one day, after hearing him read the Scriptures, she said, "What you have just read to me gives me so much peace, I have neither fear nor doubt:" shortly before her death, she desired her child to be baptized, and educated in the Christian Faith; and she expired with these words on her lips, "Lord protect and save me."

Mr. Driberg is indefatigable in his exertions among the twenty Christian Villages under his charge. He told me, the average number of families embracing Christianity was about two per month. During the seven years in which he has laboured among them, he does not think that above twenty individuals have drawn back, although every possible inducement is held out to them for doing so.

I left Barripore for Tallygunge; whence I accompanied our dear friend, the Rev. Daniel Jones, to Sajnoborea and Janjera. At Sajnoborea, I expounded in the Chapel, which was formerly a Heathen Temple; and at Janjera I also expounded to a congregation of about 200, on John iii: it was harvest-time; and, being Monday, many villagers were out at work, and could not attend. After the Service, I

catechized some of them, and was delighted with the correctness of their heartfelt answers. Mr. Jones is a good pastor of his flock. One poor old woman in particular, (I shall never forget her as long as I live,) with hardly clothes to cover her emaciated body, and blind with age, told me, when I asked her if she loved her Saviour, "Ah, Sir! I do trust in my Saviour, and love him; but I know no more, so do not ask me any thing else." The other females, whom I questioned and who returned their answers with the modesty and decorum unknown to a Heathen Woman, struck me much by their knowledge of the Scripture and Articles of Faith, although most of them cannot read. This is an important point—the education of females. I have strongly urged our Missionaries to devote much attention to that branch of their duties. It is by converting the mothers when young, that we shall have influence over the rising generation. I shall endeavour in England to raise a fund specially devoted to that purpose. One village only in the Tallygunge Station has drawn back.

I returned to Bishop's College, blessing God with an overflowing heart, for all that I had seen and heard. I was prevented from visiting the Missionary Station of Bowescotty, under our friend the Rev. James Bowyer: it is prospering, through the blessing of God. But when we reflect that these blessed fruits have been produced by Bishop's College—and that the Christians of Barripore, Tallygunge, and Bowescotty, in all about 2000, owe their spiritual birth to the efforts of zealous men educated within the walls of the College, have we not cause to thank God from the bottom of our hearts—praying that He may give increase to the seed which we sow, and bid us take courage for the future?

The Bishop of Calcutta writes, on the 15th of February, after giving the substance of what Prof. Malan here states—

Such testimony the Venerable Society will, I am sure, appreciate highly. It is to me most cheering, as confirming all that I have been reporting for five or six years concerning these Missions, in my various communications.

We add, from the same communication, the

Bishop of Calcutta's Testimony to Church Missions in India.

In allusion to the proceedings of the Society in reference to the Cal-

cutta Cathedral, stated at pp. 223, 224 of our Number for April, the Bishop writes—

I can truly say that no Letter, since I left my native land in June 1832, has given me more delight than the communication with which you have favoured me on the subject of my Calcutta Cathedral. You have indeed made India a noble gift. The first canonry of St. Paul's Cathedral has most appropriately been founded by your Venerable Society, which, together with its Sister Institution for Promoting Christian Knowledge, were the parents of Protestant Missions in Hindoostan, and which are now rising up with renewed vigour, and taking the lead again, as I rejoice to observe, in the grand scheme of propagating the Gospel throughout the world.

I believe there never was such an opportunity afforded to any Protestant Western Nation for diffusing the truth of Christ in the East, as is granted to England at this moment. Her majestic empire in India is evidencing its beneficent influence. The increased religious and moral feelings of her Christian Population are apparent everywhere. Our Anglican Church is now established in these Dioceses. The number of Rev. Chaplains is being augmented. The Missionaries are multiplied. The beginnings of inquiry rejoice our hearts, both in your Incorporated Society, and in the Church Missionary Society—its younger but kindred body. Bishop's College has now a prospect of solid and advancing usefulness before it, after the difficulties which it has lately had to contend with, from the illness and absence of the College Authorities. Education is making its slow progress around Calcutta and all our more populous native towns, and digging up the foundations of superstition and idolatry.

CHURCH MISSIONARY SOCIETY.

THE Twenty-first Report of the Calcutta Corresponding Committee furnishes the following details.

CALCUTTA.

The Missionaries at this Station, the Metropolis of India, are, the Rev. T. Sandys, the Rev. J. C. Thompson, the Rev. F. Wybrow, and the Rev. J. Innes. Mr. Innes is in charge of the Head Seminary.

Ministry among Hindoos and Mahomedans.

Mr. Sandys, the Senior Missionary, thus reports concerning the work at this Station:—

Preaching of the Gospel.—Divine Service has been regularly held in the Society's Chapel on the Mission Premises, in the morning and afternoon of the Lord's Day, and on Wednesday Evening. The average attendance during the past year has been about 200 on Lord's-Day Morning, and about half that number in the Afternoon, and on Wednesday Evening. Many Natives, passing during Divine Service, turn aside, and continue in the Chapel Verandah; hearing the Liturgy of our Church, and the preaching of the Gospel of Christ, in their own language, and witnessing the manner in which Christians worship the only Living and True God, through the Lord Jesus Christ.

The Chapel at Potuldungah has been open several evenings in the week during the past year; when the Gospel has been preached in the Hindoostanee, Hinduwee, and Bengalee Languages, according to the character of the congregations—the Mussulmans understanding Hindoostanee, and the Hindoos Bengalee; but if up-country people, Hinduwee. The attendance here has consisted almost exclusively of passers-by, and, consequently, has been various: the average attendance may be stated at from 50 to 150, many of whom remain but a short time, their places being again occupied by others who come in. Some enter into disputes, endeavouring to uphold their own systems, and to point out what appear to them to be the difficulties in the way of their embracing the Christian Religion.

The Native Church at Agurparah has been transferred to the Rev. F. Wybrow.

The Communion.—During the past year the Lord's Supper has been administered on the first Lord's Day in the month. The average number of communicants has been about 60. With a view to maintaining that discipline which is essentially requisite in the infant state of the Church, meetings of the Communicants have been held at the Mission House on the Saturday Evenings previous to the administration of the Ordinance; at which, notice is taken of circumstances which may have transpired during the month, affecting the Christian character of any of the communicants; and except there be reason to believe that the individual is brought into a right state of mind, his or her approach to the Holy Table is forbidden. Another object of these meetings is, to unite in prayer for suitable dispositions; and especially that the communicants may be enabled to approach the Lord's Table with a living

faith in the Lord Jesus Christ, and an unshaken confidence in the merits of that atoning sacrifice which was made on Calvary. It is painful to record, that several instances have occurred, through the corruption of human nature, of Native Christians falling into gross sins; and that the expulsion of such from the Church has been the consequence.

The Hindoostanee Mission is allotted to the Rev. J. C. Thompson, assisted by Mr. Burroughs, Teacher in the English School attached to the Mission, the Catechist Hyder Ali, with other Native Helpers.

Mr. Thompson has regularly read Prayers and preached twice on Lord's Days in a room hired for the purpose and fitted up as a Chapel; adding a Service on Wednesday Evenings.

The opening of a New Chapel is thus mentioned by Mr. Thompson:—

On Thursday night, May 7th, 1839, a new Street Chapel was opened in connexion with the Hindoostanee Department of the Church Missionary Society. The place is admirably situated for the work of preaching to the Mahomedans; being in the midst of their dwellings, and close to their College. It will scarcely accommodate 40 people; but on the night of its opening—and on many other nights—there was a concourse of from 150 to 200, standing close to one another, and extending into the street.

The opening of this Chapel created a sensation hardly before known among this class in Calcutta. Some Molwees came from Hooghly, to try and refute us. However, though weak in ourselves, we have full confidence in our Lord and Master; seeing that *the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds*; and being fully persuaded that Christ will fulfil the promise to his servants, to give them a *mouth and wisdom which all their enemies shall not be able to gainsay nor resist*.

Mr. Thompson describes the usual arguments put forth by Mussulman objectors; and then remarks:—

I cannot forbear mentioning one circumstance; and, whatever may be the motives, we pray and trust that it may tend to the opening of their understandings, and that the very reading and searching of the Word of God may cast some light on their benighted hearts. There has been a great demand for our Sacred

Book; which I have complied with, as far as I was able. I understand there is hardly a house in Colingah, the inmates of which can read, that has not our Scriptures; which they closely examine, to see if they cannot bring forward something against it, or refute it. Even in the Mudriassa (College) their other studies were, comparatively, laid aside, for the study of our Holy Book.

I was at first rather puzzled, to find out how they became possessed of the same objections which all infidels of ancient and modern date have brought forward; till I was informed that Sabat had written a work in Arabic, in which these and similar objections were embodied.

Great Advance in Education.

Education.—On this subject very minute details are printed in the Report of the Calcutta Corresponding Committee. These refer to the English School, the School in the Bengalee and Hindoostanee Departments, the instruction of children not Christians, and Schools at various villages around. The details referred to are far too copious to admit even of abridgement. They exhibit a surprising advance in the most useful studies; viz. Holy Scripture, Catechisms, History, Geography, Grammar, Logic, Arithmetic, Natural Philosophy, &c.

BURDWAN.

From the Report of the Corresponding Committee we collect the following statements.

Description of the Mission Premises.

The Mission Premises are situated in a retired spot, close by the new Benares Road; and are very suitable, except in the distance, two miles, from the town of Burdwan. They are admirably adapted for the Orphan Institutions; and the residence of as large a part of the Native Christian Congregation, as can conveniently live on the premises.

The Mission Compound presents in its locality and arrangements an interesting appearance, containing within its enclosures the various buildings necessary for a well-regulated Mission. Toward the centre are two commodious dwellings for the Missionaries, at a distance of 300 yards from each other. The grounds are very extensive, containing twenty-one

acres; so that a commodious Chapel, Burial Ground, School Houses, Native Christian Village, &c., are by no means so crowded together as to affect the aspect of the whole.

The neat cottages of the Native Christians are erected in two straight lines, forming a right angle, which occupies two sides of a beautiful tank 330 feet square. Most of the Christians appear to take pleasure in keeping their little domains neat and clean; and each cultivates a spot of ground allotted to them before their houses, as a garden; so that the whole has a most pleasing effect.

Ministry and Success of the Word.

Two Missionaries, the Rev. Messrs. Weitbrecht and Linké, with their wives, are at present engaged in supplying the spiritual wants of the people: one of whom has the care of the Native Congregation; and the other, for the present, the superintendence of the English School.

Divine Service is performed in Bengalee twice on the Lord's Day, and once in the week; and on Lord's-Day Evenings a meeting for familiar exhortation is held for the women; whose little infants are often a hindrance to their remaining in church during the whole of the Service. On moonlight evenings the people are visited for private conversation, on the state of their outward and spiritual circumstances. These visits terminate by reading, exhortation, and family prayer; and have, it is hoped, been blessed to their souls.

In addition to these statements, the Corresponding Committee have pleasure in making the following extracts from a Letter of the Rev. F. Wybrow:—

At Burdwan there is a very hopeful knot of Native Christian Families. Perhaps the congregation assembling at the Chapel may amount to 150 persons. The pretty dwellings of these dear people are in our spacious Mission Compound, built under palms and cocoa-nut trees, and skirting the edges of a noble tank, which is life and comfort to the bath-loving Hindoo. Of all our Settlements, this is, I think, the best arranged.

Mr. Weitbrecht is a man of method and order. He maintains strict Christian discipline, tolerates no open scandals, and punishes with expulsion from the Mission Compound an inveterate and open offender;—a course of conduct, under the

circumstances of the Native Churches, highly to be recommended.

Progress of Education.

The Institutions for instructing the Young are, an Orphan Girls' School of thirty children, including a few of the daughters of the Native Christians. Several of the elder ones have lately married; and about ten additional individuals could be received, as there is sufficient accommodation for forty or fifty. 'This is a very encouraging branch of the Mission. Several of the girls have, as they grew up, been truly converted to God; and one among the number is a really-devoted character, more resembling—in her energy, decision, and zeal—a European, than a Native Christian. She has, at her own request, been made Superintendent; and discharges her duties with much faithfulness, and greatly to the satisfaction and delight of the younger children. It is somewhat remarkable, that this girl, though of an age to marry, is most anxious, contrary to Hindoo feelings, to wait, "for a time at least," as she says, "that she may be more useful;" and nothing seems more painful to her than allusion to the subject of matrimony. This girl is likewise Assistant in the Infant School, and a very valuable helper.

The desire to learn English is now flowing in from Calcutta to the Mofussil Stations; so that whereas formerly it was difficult to collect fifty boys, we now find 130 on the list, and upward of 100 in daily attendance.

The Scriptures and religious books are read without opposition; and some classes commence their studies with prayer.

Mr. De Rozario, who was for five years usefully engaged in this school, has lately been removed, to superintend some of the new congregations in the Krishnaghur district.

It is added, by the Corresponding Committee—

The Female and Infant Schools of Burdwan, in addition to Mrs. Weitbrecht's labours, have enjoyed the kind care and spiritual superintendence of Miss Jones, now Mrs. Leupolt—Miss Barlow, now Mrs. Wybrow—and Miss Warren, at present actively engaged in communicating to these children the best knowledge.

These Ladies have been sent forth to this country by the Society for Promoting Female Education in China, India, and the East; and thankfully are their valuable services recognised in aid of the Missionary cause.

Promising Indications among the Kurta-Bhojas of Burdwan.

On this subject the Corresponding Committee relate the following deeply-interesting particulars, in reference to this Station:—

A shopkeeper residing near the chapel remarked to the Missionary lately, "Why, you are always here. No one has ever come so often. You will certainly succeed." Another said, "The Boishtom is turning people in some slight degree; the Kurta-Bhoja makes another breach; you complete the whole by preaching Jesus." It is a remarkable fact, that the sect alluded to, the Kurta-Bhojas, or worshippers of the Creator, among whom Mr. Deerr has been so successful at Krishnaghur, is rapidly spreading everywhere. They have been discovered in several villages in the immediate neighbourhood of Burdwan; and many reside in the town itself. A leader among them, a very intelligent and eloquent Brahmin, lately visited the Mission Premises; and in a long and most interesting discussion that took place, he acknowledged the superiority of Christianity, and evinced a very favourable inclination to it. He said that one step more would bring him to Christ: that he could see no objection to the religion of Jesus, his doubts having been removed by the conversation of the Missionary. Another individual of this sect was remarked by his uncommon attention in a village congregation, among whom he listened to the Gospel. Upon the close of the discourse, he followed the Missionary, and expressed a desire for further instruction. "Come soon again," said he; "for several of us wish you would erect a place for preaching regularly in this village." After a third and fourth visit, some of the people came to the Mission Premises, and assured the Missionary that the people's hearts were really touched, and that several were ready to join him; among whom was the first-mentioned young man. Hope certainly predominates in our present feelings, and we venture to anticipate that "Christ is near, even at our very door." Our trials and discouragements are numerous indeed; but "joy in the Lord," delight in our work, "is our strength." After toiling for years in the sweat of our brow, an ample reward would truly be realized in the conversion of multitudes of poor Hindoos, and we should be encouraged to press forward in the work of the Lord.

We add a few passages from Mr. Weitbrecht's Journal; which place in a striking point of view the surprising change which is now going on in India, and otherwise illustrate the native character.

Opposition of Natives.

July 30, 1839—I preached early, in the Bazaar Chapel. A passionate old Brahmin tried all his strength to prove that God can be a stone or block of wood, if He so pleases, as well as a spirit. He also endeavoured to shew, that what is called sin in man is no such thing when committed by the Divine Being: this he said with a view to save the divine character of Krishna, Shih, &c. How true do we find the Apostle's assertion to be among these conceited Brahmins! *Thinking themselves to be wise, they became fools.* The conclusion of our discussion was, however, satisfactory. I received grace to speak with concern and affection to my hearers: the Brahmin felt convinced that sincere sorrow for sin and anxious care for the salvation of the soul are far more important than speculative disquisitions about the nature of God, and, on leaving the place, said, "I like you, for you say the truth; and you do it with a kind, benevolent disposition."

July 31—Again preached in the morning: not many hearers. "We do not want to hear of your religion, we have one already," was the reply of several whom I requested to listen. In the evening, I had a larger congregation; but was uncommonly tried by daring opposition and scurrilous objections against the Gospel. I saw several young men during my address leaving the chapel, and, after consulting outside, returning with some new blasphemy. I went home dispirited, with a headache, and sorrowing over the sad state of the Hindoos.

Discouragements of Missionaries.

Aug. 1—After Evening Prayer, held conversation on the state of our souls and progress in holiness. We discovered much for which to humble ourselves. We live in a dangerous atmosphere in this heathen land: greatly deprived of the privileges in which the Christian graces thrive, we labour under a heavy weight, which threatens constantly to draw the soul downward to the earth—an unhealthy climate, weakening the vigour of the mind and body—worldly people—idolaters—our unbelieving hearts. Oh, how much need there is, that we live near God,
June, 1840.

pray much, and speak often with each other on the great subject of our souls!

In an excursion with Mr. Wybrow, Mr. Weitbrecht thus speaks of an

Interview with some simple-hearted Natives.

Oct. 31—We rode about eighteen miles; and pitched our tent not far from the foot of Porsonath Hill, near a little village called Kotaldi. While we were reposing under a tree, waiting for the carts, a little boy came out from the wood and began conversing with us: he offered to bring us some milk. After half-an-hour's absence, he brought his brother, and a lota full of milk. We were exceedingly pleased with the unaffected simplicity of these boys, and they in turn conceived a sincere affection for us: in the afternoon they brought their relations, and one presented his little kid to us. Mr. Wybrow, in return, bought a piece of cloth for each, which delighted them not a little. Toward sunset we took a walk, and they shewed us their fields. "Do you see," said the youngest boy, "the thatch of yonder house, on that eminence—the largest, the finest of all? that is my house." We could not help smiling at the grand conceptions which he had of his paternal roof—a humble cottage with mud walls. The only kind of worship with which these dwellers in the wood seem acquainted is that of the Shalgram, a round black little stone of fine polish: otherwise they know very little of idolatry, and gladly heard us speak of the true spiritual worship of God. Mr. Wybrow spoke to them, expressing his cordial desire that they might become his children by faith. I have never seen more simple children of nature.

Interview with an Aged Native Soldier.

An old Sepoy in red uniform, with a white beard, presented himself, and made his salam to us. He served the Government some fifty years ago, in the wars against Hyder Ali and Tippoo; and shewed, with soldierlike pride, two medallions which decorated his breast. He said that he was 110 years old. I said to him, "As you are so near another world, you ought to prepare for it, and repent of your sins." *Sepoy*: "I have no sins: when I fought and cut down the enemy, it was done by the command of my superiors."—"Have you done no wrong besides?"—"O yes! sometimes."—"And should you not feel grieved for it, and ask pardon from God? God knows all you have done, and hates every sin: do you not there-

fore want a Saviour?" "Yes, yes, I wish to go to heaven when I die. I will pray. You are my gooroo: your advice is good."

The following additional passages from Mr. Weitbrecht's Journal illustrate several points of deep interest.

Sabbath-breaking in India promoted by British Cupidity.

Nov. 4, 1838: *Lord's Day*—The colliers here are not permitted to stop work and rest on the Lord's Day. I felt exceedingly sorry to see 400 poor Hindoos labouring in their dark ditches on the Lord's Day, from nine in the morning till six in the evening, to enrich their civilized and—so called—Christian employers. It is well known that these coal-mines bring in great wealth; and I was therefore not a little surprised to hear of the low wages for which these people work: children receive three pice per day; women, four ditto; grown-up men, who pull up water in baskets, six pice; and the miners, at an average, between two and three annas per day. I felt most for the latter; for on coming out from their subterranean holes, they appeared literally worn out from fatigue.

I proposed to the Native Overseer to preach to them after their day's work was done. I accordingly mounted a hill of black rubbish, and 200 individuals gathered round me to hear the Word of Life: they were as well behaved as a regular Christian Congregation could be. I told them how I felt for them in their unhappy state of spiritual and bodily bondage; that God had made a place of perfect happiness for the poorest, where they would find rest from all their labours; and then pointed out the way in which they might reach it, and entreated them to seek that way.

One of the Overseers gave me the following description of the labourers:—"These jungle people lead a very irregular life; stopping at one place for some time, and leaving it again for another: they have no priest, no shasters, no muntras, no marriage, no idol to worship."

Extent of Perjury.

I preached again in the bazaar, under a large tree. My subject was the Ten Commandments, and Love to God as comprehending the whole. The Choudhree, or Market-master, was a very attentive hearer the second time.

I attended the Public Courts twice this week, and saw a cooly of the Hills sworn

as witness. The Hindoos swear by the water of the Ganges, but the coolies swear by the skin of a tiger: the man was standing before the Court, giving his evidence while holding a tiger's skin in his hand. I some time ago heard a story related, which evinces the simple character of the coolies in a pleasing light. Some villagers had sworn, in Court, to a certain fact, by the tiger skin; and while returning home, a tiger rushed out of the wood and carried one of the party off. The others recollected that one of their assertions in Court had been false; and concluding that this was the only reason of the dreadful accident, they hastened back, related what had happened to their companion, and desired to correct their misstatement; expressing at the same time their apprehension, that if they did not do so, a similar fate would befall them all.

Backsliding proved to be an evil and a bitter thing.

John, a Native Christian of Culna, came some days ago to the Mission Premises, in a miserable state. I had known him well; but could not recognise him—he was so wasted by disease and the terrors of a wounded conscience. His is a sad story. He was baptized, some six or seven years since, at Culna; and afterward appointed teacher in a girls' school. He married a very good girl; but proved unfaithful to her, and treated her very ill. He left the Mission Compound, assumed the form of a Sunyassee, and travelled about the country. He afterward followed the train of the Pretender to the estates of the Rajah of Burdwan. Three months ago he made his appearance at Kalee's bungalow, in a pitiful state; who fed him: but as he got worse, he was received into the hospital. One evening he sat before the Mission House; and seeing me, he said, with tears in his eyes, "I am John, a backslider, a great sinner. I shall soon die; but allow me the favour to spend my remaining few days at a Christian place." I gave him a room in a cottage: he appeared half dead already; and yesterday he died suddenly. He seemed very penitent; spoke of his past life with deep sorrow; and cried very much, when I reminded him of his sins. Our people said that they had often heard him pray in the night. We may hope that this unhappy youth may yet have been received in mercy, and be as a brand plucked from the burning.

KRISHNAGHUR.

Present State of the Converts.

Mr. Weitbrecht, being on his visit to Krishnaghur, relates a remark from a recently-baptized Native, which, in few and simple words, expresses the state, generally, of the Converts at that Station.

Lord's Day, Feb. 17, 1839—I visited last evening some twenty families in their cottages: they shewed me their children, gardens, fields, &c., and were much pleased. After sermon, I went six miles, to Solo, where I found the congregation already assembled for Service: I read prayers and preached to about 115 persons. After Divine Service, an old man, newly baptized, came to me smiling, and said, "You have well said, Sir, that we are in faith like young plants; but I trust, by the help of Divine grace, that we shall up, and become strong."

From the remarks of the Corresponding Committee, the following passages of a cautionary nature are selected:—

This Committee earnestly desire to impress upon the Christian Community the fact, that they do not represent this large mass of persons, amounting to upward of 3000, as Christians in that sense of the word in which God's people receive it. On the contrary, they wish it to be well understood that they speak of things in their very infancy; and would describe the Krishnaghur Church as a tottering babe just beginning to walk, and needing that the tenderest nurse should watch, and wait, and heedfully cherish the infant charge, whose condition so peculiarly calls for the most affectionate and ready interest.

The Committee would, in connexion with the above remarks, beseech those who long to see the Lord's cause prospering indeed, to entreat Him so to pour down of His Spirit from on high, that there may be Christian life and vigour among these Christian professors; and, taking things even at their lowest estimate, would call on all God's people with them to praise and adore, that upward of 3000 persons, in the providence of God, have been brought into the position of constant worshippers in His courts, hearers of His Word, and within daily reach of those means of grace by which sinners are made wise unto salvation.

CULNA.

Ordination and Removal of Mr. Alexander.

Here the Society's very valuable Catechist, Mr. Alexander, has been labouring with his accustomed diligence, preaching and teaching constantly, conducting a very thriving English School, and superintending, in a very efficient way, Bengalee Schools in seven villages; in every one of which the Christian Scriptures are read and taught.

The very pressing nature of the claims of the Krishnaghur Station have lately obliged the Committee to request Mr. Alexander to remove to that interesting field. He has subsequently been ordained Deacon by the Lord Bishop of Calcutta.

BENARES.

The Calcutta Corresponding Committee make the following observation on the

Methods of Preaching adopted by the Missionaries.

This Committee, while making known to the Christian Public that, as respects actual conversions from Heathenism and Mahomedan error, the amount of success at Benares is small indeed, would nevertheless cheerfully subscribe to the remark of one of their body who has lately visited the Missionary Brethren labouring there:—"I have ever asserted my opinion, that the Mission at Benares is one of a very promising character; and justify the correctness of such an assertion, by adverting to the diligent and spiritual faithfulness with which our dear Brethren are constantly setting forth God's pure truth; feeling certain that a mighty engine is at work, and that, under its powerful instrumentality, the strong rock shall sooner or later be broken in pieces."

The Rev. F. Wybrow has given some illustrations of this statement. He relates, concerning the Rev. W. Smith, labouring at this Station:—

Several times have I been with Mr. Smith, preaching in the chapels, the streets, ghauts, and temples of Benares. He rises far above the fear of men; and seems as much at his ease in the difficult and trying positions in which I have seen him, as I am when addressing Europeans from the pulpit of an English Church.

In common with others of our Missionaries, I have remarked his great address in dealing with the subtle reasoners who stand forth every evening to uphold their falling cause. A Brahmin confessed, in my hearing, that he was a worshipper of the sun; and challenged Mr. Smith to shew that he was unreasonable in so doing: "for," said he, "the sun being the gift of the Great God to us, He cannot but be pleased to see such emotions of delight and thankfulness arising within us."—Mr. Smith was quite willing to concede that we might well delight in, and be thankful for, the useful properties of the sun; "but nevertheless," said he, "it cannot but be highly offensive to God, that we should pay it divine honour, and worship it, in His stead. Remark that light"—pointing to one which was burning in a shop adjoining the place in which our evening discussion was carried on;—"doubtless the shopkeeper's little son is very glad of it; he pursues his sport by its rays; and by its help he reads his book, and passes his time pleasantly. His father is not displeased with such satisfaction on the child's part. But should he find him applying his own—that is, the father's—name to the lamp, affecting to reverence it as the author of his being, and transferring to its light all that veneration due to a parent's will and understanding, he would be justly indignant, and would take measures promptly to convince his son of his folly." The application is instantly made; and the crowd often commend the illustrative argument by which even their own champion is defeated. On the occasion which I refer, the vanquished opponent to immediately slunk away, and left the field.

Mr. Wybrow gives, May 1839, the following instances of

Discussions with Brahmins.

Our friends at home would be delighted with the ability and readiness which many Native Catechists display in arguments of the like nature, and the promptitude with which they reply to objections made. Mr. Smith and myself one night mixed with a crowd in a Benares street, in the midst of which we found the Catechist Tryloke. Two Brahmins were maintaining views of a free-thinking nature, and urged that men might worship God as they pleased. "Having received no directions upon the subject, how," said they, "can men possibly be aware of His will, intentions, and designs?" Without being disconcerted for an instant, Tryloke rejoined, "I beg

to know how you can tell what is at this instant passing in this Sahib's mind?" pointing to myself. "How can you be aware of what his thoughts and ideas are dwelling upon?" "How should we know, indeed!" said they: "What a question is this!"—"But," said Tryloke, "if he were to tell you, would you know then?" "Of course," said they, "on his giving the information, we should know what thoughts were passing through his mind."—"Exactly so," said Tryloke; "and thus, if God tell us what His mind and will may be—if He reveal to us what His intentions and designs are—we shall have light upon a subject that must otherwise be concealed in complete darkness." The need and excellency of the Revelation which God has made of Himself, in His Word, were then asserted, and dwelt upon.

Abstract reasoning, and a logically-deduced argument, is lost upon an Eastern mind. A pointed narrative—a *short and lively allegorical representation*—is the attractive dress in which the truth should be presented to the Hindoo; all which circumstances abundantly exhibit to my mind the practical as well as heavenly wisdom of the Saviour of the world, who used precisely such means in declaring the Truth to those who listened to the gracious words which fell from His lips.

I have been with Mr. Smith in one of the holiest temples of the holy Benares. "Observe," said a Brahmin, who seemed to be that day one of the officiating priests, "how great is the power of our god!"—it was Gunes, I think. "Behold what a crowd of people he has drawn together!" Alas! there were indeed about us besotted pilgrims from all parts of India! They poured milk upon the brazen bulls that could not drink up the offering of the foolish votaries. I saw women smearing food, which they had prepared, over mouths that had never opened either to eat or to speak: and while this palpable evidence of their own senses was condemning their folly, their deceived heart had so turned them aside, that they could not discern that there was a lie in their right hand. The Brahmisee bulls walked familiarly about the temple, eating up the garlands which the worshippers had hung on every shrine, and devouring the provisions of flour, rice, and milk, with which their brazen representatives had been so plentifully supplied. Oh! it was a sight to fill a Christian heart with bitter sorrow and indignant regret. While these feelings were crowding upon me, the false priest

made his boast of the power of the god ; and asserted that this was the more abundantly proved, in that his influence had even drawn us—Smith and myself—within the precincts of his temple. I was glad to have enough Hindoostanee at command to answer aloud, in denial of the hateful assertion ; and to declare how grief and sorrow were stirred within me at the sights which I saw, and the scene in which I was.

They seemed a little moved at my earnestness ; and submitted to hear from Mr. Smith a series of arguments, in which truth was asserted and error exhibited. Five Brahmins, one after another, old and young, engaged in the controversy ; and no two of them agreed in what they asserted, as to the nature of God, and the way in which He ought to be served. Even in the very house of lies and deadly imposture I could not but rejoice in the thought, that a house divided against itself falleth. Is it not a circumstance to make us glad, when we reflect, that in the heart of Benares—in one of the holiest Temples—two Christian Missionaries, utterly unprotected save by the invisible hand of God the Saviour, should be allowed so to speak, and to depart altogether unassailed, and to a certain extent attended to and respected ? Times are certainly much changed ; and the progress of Truth must be recognised, in the negative, if not in the positive success which has attended Missionary effort in Benares.

Ceylon.

CHURCH MISSIONARY SOCIETY.
COTTA.

Visit of the Bishop of Madras.

THE Lord Bishop of Madras was on his Visitation at Ceylon, when Mr. Bailey, under date of Cotta, Nov. 11, 1839, writes as follows :—

The Bishop of Madras is at present in Ceylon. He held his Visitation at Colombo on the 28th ult., and went to Galle a few days after. During his stay at Galle, he visited Baddagame, with which he seems to have been much pleased. On the 8th inst, he confirmed the Cotta Candidates for Confirmation, in St. Peter's Church, Colombo. There were 140 from this Station. He has not yet visited Cotta ; but will do so, on his return from Kandy.

There were fifty presented to the Bishop for Confirmation, at Kandy.

The Bishop, writing on Dec. 4, thus describes the pleasing character of

this Missionary Station :—

Yesterday I made my long-projected visit to Cotta, the Chief Station of the Church Missionary Society in Ceylon. It is a beautiful spot, with an air of comfort and home about it which seems especially to belong to Christianity. A Hea-then knows not what comfort is: home to him is a mere refuge from the weather.

After Prayers in the Missionary Chapel, or rather Hall, I visited Mrs. Bailey's School ; and the very neat appearance, good manners, and, as far as I could judge, proficiency of the girls, highly gratified me.

The state of this valuable Establishment is then described by the Bishop, who thus continues his account :—

From the Girls' School we went to the Christian Institution ; and here began the more important work of the day. Assisted by Mr. Haslam, I examined the four classes in Christian Doctrine and Scripture History, in which I found them remarkably well grounded ; and the two senior classes in the Greek Testament. These shewed a much more accurate knowledge of the language than I was prepared to meet with. On the whole, I was highly pleased with them ; and, with God's blessing, I am convinced that this excellent Institution proves a very great benefit to the island.

At the conclusion of the examination, which lasted upward of two hours, we all adjourned to the Chapel, where were congregated all the school children, an almost countless multitude of black, and tawney, and whitey-brown faces, with large round eyes full of eager curiosity. I addressed them, at the earnest request of Mr. Bailey, through an interpreter.

The Governor of Ceylon attests, in similar terms, the valuable character of this part of the Society's labours. His Excellency thus writes to the Society :—

I most sincerely hope and trust that a blessing will attend your Mission at Cotta ; of which, the more I see, the more I can most conscientiously say I fully and entirely approve.

Two of the students, having long approved themselves as Catechists, were recently presented to the Bishop ; who, after a strict examination of them, admitted them to Deacon's Orders.

A View of the Institution is given on the last page of this number.

Church Miss. Soc.—Arrived, chiefly on account of health: the Rev. J. U. Graf, from Sierra Leone, on the 30th of May, in London; Mr. E. B. Squire, and Mrs. Squire, from Macao, on the 3d of June, at Dartmouth; and the Rev. John Tucker, from Madras, on the 4th of June, at Portsmouth.—The Rev. John Talbot Johnston, James Long, John Francis Osborne, James Baumann, and John Christian Wendnagel, were admitted to Priest's Orders, and Messrs. Niel Christian Haastrop, Robert Hawes, David Henry Schmid, and John Warburton, to Deacon's Orders, by the Bishop of London, 14th of June.

The Committee issued a Circular, dated the 7th of May, to the various Auxiliaries and Associations, to induce them to renew their Petitions to Parliament against the countenance still given in India to Idolatry. They state—

In the year 1838, the Committee of the Church Missionary Society petitioned the Legislature on the Connexion which so injuriously exists between the Hon. East-India Company and the Superstitious and Idolatrous Systems of the Natives of India; and had it in contemplation to promote, at the same time, Petitions from the Associations, in furtherance of that object. The unequivocal pledges given in Parliament in August of that year, by Lord Melbourne and Sir J. C. Hobhouse, that this Idolatrous Connexion should cease; and that, as Sir J. C. Hobhouse expressed it, "such a Despatch should be sent out to India as would perfectly satisfy the most tender conscience"—induced the Committee to desist from further Appeals to Parliament at that time, in full confidence that the pledges thus given would be faithfully redeemed. The event has grievously disappointed the sanguine hopes which the statements of Her Majesty's Ministers had raised.

After a delay of two years, little has been done in the Bengal and Bombay Presidencies, and in that of Madras absolutely nothing.

Baptist Miss. Soc.—Mrs. George Pearce arrived from Calcutta on the 31st of March, compelled by ill health to follow her husband, who had before returned home: see p. 177.—The Rev. W. Knibb, with two Christian Negroes, Edward Barrett and Henry Beckford, arrived at Holyhead, on the 15th of May, from Jamaica.—At a Meeting, held in Exeter Hall, Mr. Knibb and his two Negro Friends addressed a very crowded assembly. Among the objects of their visit, is the establishment of a Mission to Africa, to be carried on principally by the agency of Christian Negroes, many of whom are deeply solicitous to send the Gospel to the land of their fathers. Mr. Knibb pledged himself to raise One Thousand Pounds for this object among the Negro Christians of his own flock.

London Miss. Soc.—On the 10th of June, the Rev. Edmund Crisp and the Rev. W. Porter, with their families and Miss Mecklin, embarked for India, in the "Owen Glendower." Mr. Crisp proceeds to Bangalore, for the purpose of forming and superintending a College for the Education of Missionaries—principally some pious Natives, who may become qualified to preach to their countrymen. Mr. Porter is appointed to Madras, where he will occupy the station formerly occupied by Mr. Crisp, previous to his return to England in 1836.

Wesleyan Miss. Soc.—On the 11th of June, the Rev. T. B. Freeman arrived in London from the Cape-Coast Mission; accompanied by Mr. W. De. Graaft, a Native Local Preacher in the Mission. The object of this visit is thus stated—

Their stay in England is expected to be very short; not exceeding, probably, four months—when Mr. Freeman hopes to return to the scene of his labours, accompanied by six other Missionaries. Four of these are intended to be his companions in attempting to establish a Mission among the four millions of men who constitute the population of the powerful kingdom of Ashantee and its dependencies; and thus to introduce Christianity, Education, and Civilization into one important portion of that Great Continent, to which Britain owes so vast a debt of reparation for the wrongs and miseries of the Slave Trade.

Jews' Society—On Sunday, May 3, six Hebrew Children were baptized at the Episcopal Jews' Chapel; and on Sunday May 17, five Adults. On Monday, May 18, twelve Israelites, who had all been baptized as Adults, were Confirmed, by the Bishop of London, at the Confirmation then held at Christ Church, Spital-fields.

Additional Curates' Soc.—At a Meeting of the Committee on the 3d of March, the Lord Bishop of London in the Chair, the following Resolutions were passed:—

—That this Society is prepared to grant, by way of Endowment, a sum not exceeding one-third of the amount raised for the same purpose by local contributions, provided that the sum granted by this Society shall in no case exceed \$400.

—That this Society, before paying over any grant by way of Endowment, require that the local contributions shall be actually raised or secured; and that the Governors of the Bounty of Queen Anne shall, in each case, be the Trustees of the Endowment Fund.

It is added—

The Society having thus began to make grants in aid of Endowments, will be better able to avail itself of the donations or bequests of those who desire permanently to devote a portion of their substance to the service of God. According to the First Rule stated above, each sum so given will be the means of eliciting from other quarters another sum of twice the amount, to be for ever dedicated to the same sacred object.

Church Pastoral-Aid Soc.—The Committee have issued the following notice:—

The Society now aids 373 Incumbents, having under their ministerial care an aggregate population of 2,092,713 souls, or each on an average the charge of 7400 souls, while the average amount of their incomes is only 1621: 138 of these Incumbents are without parsonage-houses. Previous to the aid of the Society, only 308 Clergymen were engaged in the pastoral care of the above-stated population. The grants are to provide stipends for 200 Clergymen and 41 Lay Assistants, at a charge to the Society, when all the appointments shall be made by the Incumbents, of 26,9611. per annum: 291 Clergymen and 35 Lay Assistants are now at their important labours, supported by the Society at a charge of 18,2461. per annum.

King's College—The Report delivered at the Annual Meeting of the Proprietors stated, that, during the last year, the number of Students had increased in every department; that a class for the study of civil engineering had been formed, and lectures delivered to the students on steam-engines, &c.; and that the students, accompanied by a Professor, had visited several of the principal manufactories in and near the Metropolis, the proprietors of which had shewn them the most polite attention, and cheerfully afforded them every information which they required. There had been a very considerable increase in the number of students in the Medical Department, owing to the establishment of a Hospital in connexion with the College, which

at present had sufficient beds to accommodate 50 patients, and which would, by the 12th of May, have sufficient to accommodate 120. The Receipts had amounted to 19,869l. 9s. 5d., and the Payments to 19,554l. 3s. 8d.

Colonial Bishops—The Bishop of London has addressed a Letter to the Archbishop of Canterbury, urging the formation of a Fund for endowing Additional Bishoprics in the Colonies. Some extracts follow:—

The difference between our past labours in the work of erecting Colonial Churches, and those which are now called for, must be this—that whereas we formerly began by sending out a few individual Missionaries to occupy detached and independent fields of labour, unconnected with one another by their relation to a common oversight in the execution of their task, although deriving their spiritual authority from a common origin; and then, after an interval of many years, placing them under the guidance and controul of Bishops; we should now, after having supplied the wants of those Older Colonies, which are still destitute of the benefit of Episcopal Government, take care to let every New Colony enjoy that blessing from the very first. Let every band of settlers, which goes forth from Christian England with authority to occupy a distinct territory, and to form a separate community, take with it not only its Civil Rulers and Functionaries, but its Bishop and Clergy.

Where a work is to be done for any part of a Christian Community, confessedly most important to their best interests, as well as to the cause of our Divine Master, if it is not done by the Government of the country to which that Community belongs (which, however, I can never regard as otherwise than bound to act as a part of the Church Catholic, in respect of its worldly means and appliances), it appears to me, that all the members of that Community and Church are bound to take the work in hand, and to do that which may in no case be left undone.

It is on this principle, as it appears to me, that we must now proceed, with regard to the endowment of New Colonial Bishoprics. I would propose, for your Grace's consideration, the following plan:—

—That a fund should be formed, by voluntary contribution, for the Endowment of Bishoprics in the Colonies and distant Dependencies of the British Crown.

—That this fund should be held in trust and administered by the Archbishops and Bishops of the English Church.

—That, as a general principle, grants should be made for the Endowment of Bishoprics, to meet a certain proportion of the whole amount required for such Endowment, raised in the Colonies themselves.

—That the money, set apart from the fund for the Endowment of a Bishopric, should be laid out at the earliest opportunity, in the purchase of land within the Colony.

—That contributions may be made specifically for the Endowments of particular Bishoprics.

CONTINENT.

United Brethren—Br. John Hafa, Missionary for several years in Surinam and Jamaica, died, on the 2d of November, at Winenden, in Wuertemberg, in his 59th year; and Br. Chr. Jos. Schreiber, formerly Superintendent of the Mission in Labrador, on the 20th of that month, at Herrnhut, in his 72d year. Br. and Sr. Eberle arrived at Herrnhut, in the beginning of November, from Lichtenfels: he has been employed as a Missionary in Greenland for the long period of 35 years.

WESTERN AFRICA.

American Board—Dr. and Mrs. Wilson (p. 64) arrived at Cape Palmas on the 4th of October.

SOUTH AFRICA.

Emigrant Farmers—The "Zuid Afrikaan" Newspaper of the 3d of April communicates intelligence from Port Natal of the 16th of

March, which states that the expedition against Dingaan had been completely successful; that 36,000 head of cattle had been recovered, which had been distributed among the sufferers; that a treaty had been entered into with Panda, who has been constituted King of the Zoolahs; and that the Chief Commandant, Pretorius, confiscated the Kingdom of Dingaan, in satisfaction of the expenses to which the Emigrants have been put in their several expeditions, calculated at 122,000 rix-dollars.

MEDITERRANEAN.

Church Miss. Soc.—The Rev. C. F. Schliezn and Mrs. Schliezn (p. 223) arrived at Malta on the 10th of May. Mr. Schliezn was on the eve of departure to Syria.

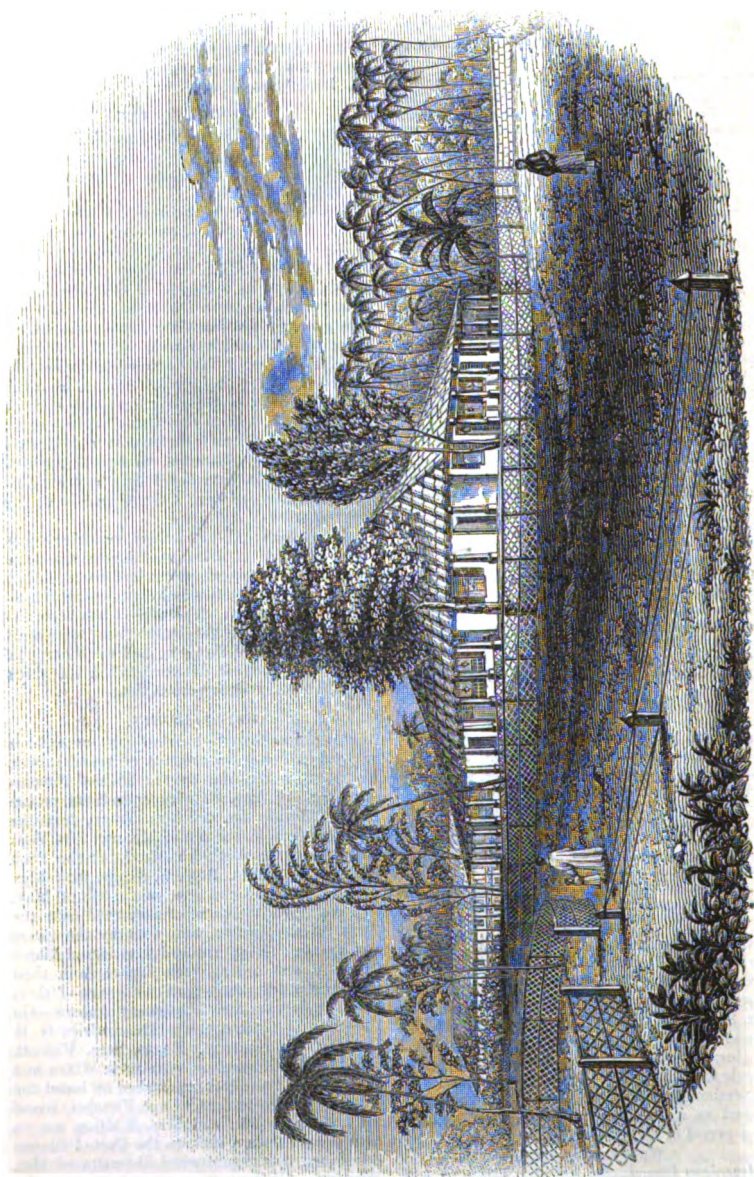
American Board—Mr. and Mrs. Jones (p. 94) arrived at Ooroomiah on the 17th of November.

Church at Alexandria—The British resident at Alexandria having been long desirous of a suitable Place of Worship, the Viceroy has liberally granted a site in the Great Square for the erection of an English Church, the foundation-stone of which was laid on the 17th of December. The sum of 2719 dollars has been subscribed, including 100l., or 500 dollars, from the Christian-Knowledge Society. At a Meeting of the residents, held on the 10th of February, at the house of Colonel Hodges, Her Majesty's Agent and Consul-General, an appeal for further support was determined upon, as the building cannot proceed until a larger sum be at the disposal of the Committee.

Persecution of Jews—Such cruelties have been inflicted on Jews at Damascus and in Rhodes, in order to extort confessions of alleged crimes, as to have attracted very general attention and sympathy. The subject has been noticed in the British Parliament, and by several of the Continental Powers; and the Viceroy of Egypt has, at their instance, taken measures to put an end to this persecution.

UNITED STATES.

American Board—Several Labourers have arrived at home an account of health: Mrs. Ennis, from Batavia, on the 26th of November; Mr. and Mrs. Robbins, from Siam, on the 20th of March; Dr. and Mrs. Tracy, from the same Mission, on the 28th; Mr. and Mrs. Vanduzee, from the Sandwich Islands, on the 28th of April; and Rev. Benj. C. Meigs, with Mrs. Meigs and three children, on the 9th of May. Mr. and Mrs. Meigs were connected with the First Missionary Company sent by the Board to Ceylon; having reached that island March 22, 1816, and having been absent from their native country more than 24 years—Others have embarked for Missionary Labour—On the 24th of January, the Missionaries G. B. Whiting, Nathaniel A. Keyes, Sam. Wolcott, and Leander Thompson, with their Wives and Dr. C. V. A. Van Dyck, embarked on board the barque "Emma Isadora," Capt. Fletcher, bound for Smyrna. Mr. and Mrs. Whiting are on their return from a visit to the United States, occasioned by the protracted ill-health of Mrs. Whiting. All the company are destined to the Mission in Syria. On the 9th of March, the Rev. Austin H. Wright, M.D. embarked at Boston for Smyrna, to proceed to Ooroomiah, to supply the place of Dr. Grant, whose impaired health requires his removal to another Station.



CHURCH MISSIONARY INSTITUTION, AT COTTA, IN CEYLON.

Missionary Register.

JULY, 1840.

Biography.

MISSIONARY labours are deeply interesting to the faithful disciple, on many accounts: but perhaps there is no point of view in which they are more important, than the marked accomplishment of the gracious promises of the covenant of God's love, which they continually present. Sierra Leone has been very fertile in these blessed fruits of promises performed in all their satisfying fullness. It is a most remarkable fact, that, notwithstanding the notorious unhealthiness of the place, there is perhaps not an instance of a single Missionary who, when compelled, by serious illness, to seek the restoration of health and strength by a visit to Europe, has not earnestly desired to return to the Mission. None escape the fevers to which Europeans are exposed on their first arrival. The remedies which are employed are even more grievous than the disease itself. Calomel is usually administered in such large quantities as to produce salivation to the most frightful extent. One poor Missionary was unable, from this cause, to utter the least sound for a fortnight, and was constrained to make his wants known by writing them down on a slate. And yet the men who have undergone these hardships are ready, nay, eager, to brave them again. Whence comes this surprising wonder? The answer is obvious to all who know the promises of the Gospel. As the sufferings of Christ abound in them, so also do His consolations. Lo! He, their Saviour, is with them alway, even unto the end!

We are now about to present to our Readers two more convincing proofs, in addition to the many that have gone before, that this promise is indeed performed. And we would commend unto them this manifest faithfulness of God, especially when displayed, as in the case of Mrs. Jones, toward the daughter of an honoured Missionary, who, with her parent and her sister, rests beneath the African soil, as a cause for solemn thankfulness and rejoicing. What can the Christian desire, as the final issue of all his conflict here, better than that, like these righteous ones, he should have this glorious hope in his end?

OBITUARY OF MRS. JONES,

WIFE OF THE REV. EDWARD JONES, OF THE AMERICAN EPISCOPAL CHURCH,
AND DAUGHTER OF THE LATE REV. G. R. NYLANDER, ONE OF THE SOCIETY'S EARLIEST
MISSIONARIES TO WEST AFRICA.

THE account of Mrs. Jones is given by the Rev. G. A. Kissling, in his Journal.

In going over my Memorandum-book, the record of a very solemn event first strikes my eye: it is the death of our
July 1840.

esteemed friend Mrs. H. Jones, wife of the Rev. E. Jones, and only surviving daughter of our venerable predecessor,

the Rev. G. R. Nylander. It took place on the 8th Oct. 1839. I feel that my pen will not do justice to her memory; and hope an account of her truly Christian life, and peaceful end, will be given by better hands: meanwhile, a few remarks may afford matter for spiritual contemplation to those who knew her here, and consoling intelligence to her friends at home. To a common or casual observer, little, perhaps, of a peculiarly interesting nature would present itself in the character of our departed friend, she having been naturally inclined to a quiet and retired life: but her true and real worth appeared in the domestic circle: there, as an humble and consistent Christian, she shone brightly. For some months previous to her departure, it was evident, to those who saw her, that her constitution was giving way; though not till August, or the beginning of September, did her disease assume such a serious appearance, as to lead her friends to suppose that her dissolution was near at hand. From the time of her removal from the Bananas to Freetown, for the purpose of obtaining medical aid, early in September, her already much-enfeebled frame rapidly sunk. At this period, much of her naturally timid and retired disposition manifested itself; and from one best able to judge of the real feelings of her mind, we know that the great enemy of souls was busily engaged to harass her mind with doubts and fears respecting her acceptance with God. But He who permitted the tempter to try, did not suffer him to conquer: in the midst of much weakness of mind and body, strength and grace were given her to triumph in Christ Jesus: every fear and doubt were removed: a calm succeeded the storm, enabling her to joy and rejoice in Him who is His people's hope and great salvation. Having obtained such peace and joy for herself, she was more than ever anxious that those around her, and those whom she knew, should participate in the same; and to this end, she endeavoured to improve every moment, in speaking to them of their state by nature, and entreating them to look to Jesus as their Lord and Saviour. As before alluded to, in her family her character was fully manifested; and as a wife and mother, especially, much might be said. Her unremitting attention to her children cannot be spoken of in terms too high: no sacrifice for their good did she ever esteem too

great: yet, notwithstanding her sincere and warm affection for them, she could, with perfect calmness, look upon her two little girls, who, she was aware, would soon be deprived of a mother's care and a mother's affection, and give them up into the hands of God; knowing that He, who has promised to be a Father to the fatherless, would more than supply a mother's place. As her end grew near, her mind appeared to be more and more drawn from the things of time, and placed on those above. The joyful prospect of soon being with her God and Saviour, and those of her family who had already joined the blissful multitude in heaven—she mentioned especially her beloved father—seemed to absorb her whole soul. Standing, as it were, on the borders of that happy land, she contemplated, with comfort to her mind, the shortness of time that would intervene between her departure and the rejoining of those whom she left behind. It was, indeed, like a healing balm to a bleeding wound, to witness her heavenly-mindedness: the sting of death was removed, and she could thank God, who had given her the victory through Jesus Christ. Almost to the last hour of her life her solicitude for the spiritual good of those around her manifested itself. The last night of her life, she kept under her hand for some hours the Rev. W. Jowett's "Christian Visitor," which she wished to present to a friend in whose welfare she was particularly interested: and when able to speak for a few moments, she addressed her friend most strikingly about the salvation of her soul, telling her the importance of securing an interest in Christ while in health; and then gave her the two volumes just mentioned, wishing that they might prove the same comfort to her as they had done in her time of affliction. A few hours after this, her happy willing spirit winged its way to the realms of bliss, and joined, we doubt not, that joyful throng who surround the throne, in ascribing salvation to our God which sitteth upon the throne, and unto the Lamb. May we who remain follow those who are now inheritors of the promises! and then we may hope that our end will be like theirs.

The following Extract from a Letter of the Rev. D. F. Morgan, Colonial Chaplain at Sierra Leone, addressed to a Missionary in London, confirms, in a very striking

manner, the account given by the Rev. G. A. Kissling:—

Mrs. Jones is in a deep decline. She and her husband stayed with me for about ten days. She is so weak, as to be unable to walk across the room. But the Christian meekness by which she was always distinguished blends so beautifully with an unshaken affiance in her Saviour, as to throw a lustre over her sick bed. The clouds that had usually intercepted the light of her Lord's countenance, and caused the most distressing

doubts to arise in her mind, have been dispersed, since the commencement of her illness. I had many pleasing conversations with her while under my roof: and one evening, when she had been made aware that she was then in imminent danger, though the first announcement occasioned some degree of terror, it passed away in a few minutes, and she manifested the most perfect resignation to the will of her Heavenly Father, and was able to place her undivided trust in the merits of her Saviour.

OBITUARY OF MR. JAMES R. WHITE,

CATECHIST, WHO REACHED SIERRA LEONE JAN. 16TH, AND DIED FEB. 11TH.

THE account of Mr. White's last sickness and death is given by Mr. James Beal.

Feb. 4, 1840—This evening, myself and Mrs. Beal left Freetown for Regent, the Monthly Prayer Meeting being at Brother Weeks's; but, upon arriving at Gloucester, we found Mrs. White so unwell that we remained there during the night: she was evidently labouring under an attack of country fever, but not very severe. In the morning, when I arose, I found Mrs. White much the same; but Mr. White had now, by his appearance, signs of an attack; in consequence of which, we determined not to proceed to Regent until the doctor came; for I felt convinced that he would order them both down to Freetown immediately, as they would need more attention than could be given to them at Gloucester. Shortly after, the doctor arrived, and administered medicine, and ordered Mrs. White to be removed to Freetown. On the road, Mr. White became sick; and when he came to Freetown, it was apparent that he was as much in need of medical aid as his partner. From this time he appeared to me to be gradually getting worse. But never did I see a more patient sufferer, or one more resigned to the will of God: never did he seem for a moment to doubt of his having an interest in the blood of Christ. From the first commencement of his sickness, his mind was kept in perfect peace; and that not arising from an unconsciousness of his critical situation, but from firm realizing faith, which enabled him to say one day, in the early part of his sickness, when I told him that I was afraid it was a very serious fever, "I trust I know in whom I have believed;

and though, if it were the will of God, I should like to be spared to labour for His glory, yet I hope I can say, His will be done." On the Friday, he appeared to me to be much worse: nothing that he took remained on his stomach, and he was exceedingly exhausted before evening. When the doctor came, he again administered a blister on his stomach, and five dozen leeches on his temples; and said to me, afterward, "Mr. White is very ill, and the medicine does not affect him."—All this day he was very sick, with continual retching. In the evening, he asked me to pray with him. I took my Bible, and read to him the 13th of Hebrews; and made a few remarks on the love of God to His people, even when He was pleased to put them into the furnace of affliction. He replied, "It is often mysterious why God afflicts His people; but what we know not now, we shall know hereafter." After a few more remarks, I knelt down and prayed, in which he joined with great fervency. When I arose, he said a few things about his affairs, although I did not wish him to do so; but he said, "I cannot tell how this sickness may terminate, and perhaps I shall not be disposed hereafter to speak of such matters." He then mentioned two or three things; but added, "As regards my sickness, there are only two points which I am anxious about: the first is, I should like to be spared to Mrs. White; and the second, I should like to return something to the Society for the pains and expense to which they have been put for me. But as regards the first, I

trust I have faith to leave her in the hands of God;—and as to the second, I should like to have done more; but I have done what I could: to this my conscience bears testimony." I then left him for the night. When I saw him in the morning, he appeared a little refreshed with rest, and the nurse told me that he had been very cheerful during the night; but soon after, he fell off again, and the fever seemed much to increase. More violent means were had recourse to during the day, to stop, if possible, the progress of fever; but in the evening, what with the bleeding, retching, &c., he felt excessively ill and weak, and appeared to pay little attention to what was passing. Again, this evening, he wished me to pray with him. I read the 5th chapter of the 2d Corinthians—*If this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens, &c.* Afterward, he spoke a few words, evidently under the impression that the time of his departure was at hand; but his soul was firmly fixed on the Rock of Ages, and not so much as one anxious thought or desire remained to cross his mind. In the most affectionate manner he embraced and pressed my hand, quoting the Apostle's words in the most emphatic manner—*O grave, where is thy victory? O death, where is thy sting? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory, through our Lord Jesus Christ!*—I prayed with him, and left him for the night. When I saw him on Monday morning, he scarcely noticed me, and appeared to be falling into a sort of stupor, which continued all day. In the evening, I expressed a wish that another medical man might be called in; as I thought it might be a satisfaction to his distressed partner, who was now much recovered from her fever. Accordingly, Dr. Aitken brought, in the evening, Dr.

Boyle; after which, Dr. Aitken told me that they were both of the same mind; but they would yet try some other means, which, in all probability, would remove the stupor. Blisters were applied to his head and legs; and in the morning he was sensible, but not able to speak intelligibly. Several times, during the morning, he endeavoured to tell me something; but all that we could do to understand him was in vain. About twelve o'clock I saw that there was a great change for the worse; and I asked him, in a loud tone of voice, "Brother White, is Jesus precious in this hour of extremity? is He the support of your soul?" when he opened his eyes, and said; "Yes;" and then fell into a lethargy, from which he never awoke in time. About four o'clock p.m. the symptoms of death came on; and at a quarter, after his happy spirit left its earthly tabernacle, to take possession of that which we had been conversing about a few hours before—*not made with hands, eternal in the heavens.* On the following day, Feb. 12th, his mortal remains were committed to the tomb, in the forenoon. All the Brethren were present, as well as the Wesleyan Missionaries and the Colonial Chaplain, besides a large concourse of people from Gloucester and other villages, who followed the mournful procession to the grave, in the new burying-ground at Freetown; where several more of our devoted Missionaries have found a last resting-place, until the archangel's trump shall call their sleeping dust to appear, and reap their reward at the tribunal of God.

To these simple and affecting accounts nothing need be added, but the emphatic words of Scripture:—*Blessed are the dead that die in the Lord: even so saith the Spirit, for they rest from their labours, and their works do follow them!*

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

The Doctrines of the Reformation.

WHEN this Resolution was put into my hand, I began to think "What are the DOCTRINES OF THE REFORMATION." It at once occurred to me, that they are, first, the inefficacy of Sacraments for accomplishing the regeneration of human nature, and the indispensable necessity of the work therein of the Spirit of God in the application of Divine Truth;—secondly, that the justification of man, as a guilty being in the sight of his Maker, is to be effected by faith alone in the all-perfect righteousness of the Lord Jesus Christ, consummated when He bled on the Tree;—thirdly, the right of every human being to exercise his own mind, and to follow the dictates of his own conscience, whatever the one may be, or whithersoever the other may lead him, without the intervention of any human authority, restraining, compelling, or directing, whatever that authority may be;—fourthly, the superiority of things moral to things ceremonial, so that the one cannot be substituted for the other; and that it is to be recognised as a principle to be carried throughout the Christian Practice, that it is on things moral, rather than things ceremonial, that the authority of God and the tendency of Revelation principally bear.—But if there were one doctrine that I would point out as pre-eminently, peculiarly, and fundamentally the Doctrine of the Reformation, it is the Supreme Authority of Holy Scripture as the oracle of truth, the guide of practice, the standard of faith, the end of controversy—sufficient, all-sufficient, of sole authority, of absolute authority, for the guidance of human nature in the path which leads to glory and to God. Various things have been proposed as substitutes for this authority.

We have heard of Tradition. Tradition!—where is it? what is it? Exhibit its evidence; shew that it is a tradition Apostolic and Divine—that there is one thing in it to fix conviction on the human judgment—that it is, indeed and in truth, a portion of God's will—and is there a Protestant who would not, *ex animo*, embrace that Tradition?

We have heard in Ireland, and you are beginning to hear in England, of the Authority of the Fathers; and the rule of the Creed of Pope Pius, subscribed to by all the Clergy of the Roman-Catholic Church, is—that Scripture is to be interpreted according to the unanimous consent of the Fathers. But how is this to be obtained? where is it found? in what document is it exhibited? Produce it: produce a unanimous consent in the interpretation of Scripture: shew that there is such a thing, before you begin to discuss whether it is to be received as a rule for the interpretation of Scripture. But it has been proved, centuries ago, that such a unity of interpretation does not exist, and never has existed: and I believe, that if we were to test the interpretation put forth by the Church of Rome by this rule, we should find that Church, with all her pretensions to infallibility, utterly incapable of giving an explanation, consistent with their rule of explanation, of one single text of the many controverted texts of Scripture.

We have had it proposed, to substitute for the Holy Scriptures the Authority of Councils;—but what Council shall we follow? when convened? where assembled? deciding on what point? We have Council against Council, as we have Father against Father. It has been proposed, that we should receive the Exposition of the Church;—but where is the Exposition of the Church? Produce an authoritative exposition of the Sacred Scriptures put forth by the Church: let us examine it: let us know it as undeniable; for a man must know it before he can believe it. But it has been proposed to follow the directions of the Clergy;—but how am I to ascertain them? I reside in one parish, and I go to the Clergyman of that parish: another man resides in another parish, and he goes to the Clergyman of his parish: we respectively ask them what is the meaning of the Scripture, or, in other words, what doctrines are true: they tell us: but is there infallibility in the Clergy? No! it is not pretended.

Infallibility! It is somewhere in the

aggregate—somewhere in the mass. It is not in one particular part. It does not exist in one particular place, but yet it is! Thus beings professing to be endowed with intellect, men of education, and trained to deep and accurate thinking, yield themselves, and prostrate the mind which God has given them, to absurdities, gross—palpable—dangerous—and awful!

[Rev. Dr. Urwick—at Rel. Tr. Soc. An.

The B F Bible Society the Moral Heart of the World.

The great encouragement, which has supported those friends who have stood staunch to the Bible Society, has been—what was so well expressed in the Report—that they have seen that it was doing, under every circumstance of each case, what it could—not wasting its powers in going after a theoretical purism; but going on in the good, plain, broad path of English good sense, and continuing to do what it could.

In fact, that same useful commodity called Common Sense, so associated with the British Name, derives its origin very mainly from the possession of the Scriptures by the People of England. The people have here the opportunity of going to the source of all wisdom, and this it is that makes them what they are: and if we wish to raise up other people to be what we are, we must put into their hands the instrument which has raised us, not only to the dignity of thinking beings, but to the still greater dignity of worshippers of our Lord Jesus Christ.

And now allow me to say, that, under the peculiarly anxious and critical circumstances of the country, there is no instrument like the British and Foreign Bible Society for giving effect to the circulation of the Scriptures. Other schemes, however fair they seem, will not work. There are but two plans which are at all feasible: either, that each peculiar Christian Community shall circulate its own version of the Scriptures, or that all Christian Communities shall agree to circulate one. No middle course will do—and this last is the best. If we are to give God's Book to the whole family of man, for whom that Book was designed by God Himself, we must combine in one great, mighty, Catholic Effort, to give circulation to the Bible. And that word "Catholic" reminds me, that, if we are to oppose *the Man of Sin*, under whatever form or shape he may appear—and not in one name or shape only—we

must give circulation to that Book which is most Catholic; which annihilates all minor differences, and unites all in one common Christianity: so that there is no situation in which one better understands the meaning of those emphatic words, "The Holy Catholic Church," than when we stand here, surrounded, as we are to-day, by no less than five Prelates of the Church, many members of Noble and Illustrious Families, and almost all the distinguished names in Dissenting Congregations—by the White and the Black—and by White Men, who, in the service of the Black, have almost assumed their swarthy complexion. This gives me something like a tangible, visible realization of Christ's Holy Catholic Church.—I know that those who would advocate what is called the Roman-Catholic Church, and say that that is the Universal Church, shrink from the British and Foreign Bible Society, and oppose it in all ways; but I am persuaded that it is the grand instrument for spreading abroad our common faith. If we are to fight the great battle of Protestantism—to shew that it is not a mere negation, but the assertion of real, direct, positive truth—then the British and Foreign Bible Society is the instrument which we must bring to bear on the world.

And not only that; but we have to encounter Infidelity, the enemy of all faith: and if we wish to have a tangible, convincing volume of Christian Evidence, I want to know whether our wisest and best men ever produced any thing like what we now see. What has brought this present company together, but their belief that the Bible is the Book of God? And to what corners will not this go? What a testimony is it, that from the Moral Heart of the World there issues a Society, which agrees that this book is God's Word, and is the means of regenerating the world! And if England is to be called "the Moral Heart of the World," the British and Foreign Bible Society may be called "the Moral Heart of England":—therefore it is that I love the British and Foreign Bible Society; and, loving it as I do, God being my helper, I will serve it to the last day of my life.

[Rev. Walter Shirley—at B F Bible Soc. An.

All Bible Societies working to the Same End.

There is but one other point on which I will touch; and that is, to offer my

heartfelt congratulation that the proceedings of the Committee have been carried on during the past year with uninterrupted harmony. Well would it have been for us, if that harmony had extended to all the members of the Society! But men will conscientiously differ; and a slight schism has existed during the past year, and another Society been originated. But all, who remember the past history of this Institution, know that this is no new event. At the time of the Apocryphal Controversy, nearly the whole of Scotland severed itself from this Society: after that, another dispute arose about the Socinians, and the Trinitarian Bible Society was formed: and now, when we hear of another schism, and a Society formed in another quarter, shall we feel any thing of rivalry, any thing of hostility toward those Institutions? They are auxiliaries in the same Great Cause in which we are engaged. If they have separated from us, has the usefulness of this Society been impeded? No: and we are bound to rejoice in the success of those who have conscientiously separated from us; for the total result of their joint operations is but the fulfilment of the designs of the British and Foreign Society. [Lord Teignmouth, M.P.—at the Same.

The Bible to be the Sole Standard in Religious Education.

There is one thing belonging to Sunday Schools, which has always been delightful to my mind—the deference paid to the Holy Scriptures. I hope that the Teachers before me teach the children the whole Scriptures, and the all-sufficiency of Scripture as a rule of faith and practice—that they do not teach them any formulary or creed as a standard by which the Bible is to be judged, but that the Bible is the standard by which every formulary, creed, catechism, and hymn is to be judged, and to be received or rejected accordingly. I trust, that, as they value the souls of the children, they will teach them to trace all their notions of truth to the Scriptures themselves;—that they will not teach them any notion first, by which to interpret the Scriptures, which might lead to misrepresentation and perversion, so that they would put the rites of Christianity in the place of Christianity itself, and thus be supplied with a false religion, a fatal barrier to the operations of truth through their future days. I exhort them to dread the thought of mixing the

chaff with the wheat. Let the Word of God have its due elevation in all our Schools. I think it the happiest sign of the times, that, in orthodox sects, the Bible is becoming elevated to that point to which the final appeal is now to be made. I know there were many persons who thought it a very obscure book, very hard to be understood, very likely to do a great deal of injury, unless it were accompanied with some formulary, some safeguard to keep it from doing harm. Very respectable men, gentlemen, educated men, have declared to me solemnly that such was their conviction, that it was a very dangerous thing to put the Bible into the hands of all classes, especially of young children. I hold the notion to be an absurdity—a libel both on the Author of the Book and on the human mind. I believe that there is no book in the whole world easier to be understood in all its essential parts—one more universally adapted to man in all the capacities and all the diversified situations of human life. Its truths can enter into the minds of the humblest as well as the highest orders, and under all the disadvantages of the want of literature; like the element of water, which, while it fills the bed of the ocean, can insinuate itself into the smallest crevice; or like the element of light, which, while it gladdens the monarch in his palace, can cheer the peasant in his cot. I believe that the Scriptures can make every class wise unto salvation: I believe that they can, through the blessing of God, make young children wise unto salvation—that they can understand its histories, precepts, and doctrines, so far as is necessary to their salvation. I wish that those objectors had heard me examine some Sunday-School Children on the Parables. They were not told beforehand what questions they would be asked, but were left to the answers which might be prompted by their own minds. The Parable of the Sower was one:—"Who are meant by the stony-ground hearers?" "People with hard hearts."—"Who are meant by the way-side hearers?" "People who do not attend to what they hear." "Who are meant by thorny-ground hearers?" "People who are choked by the cares of life."—"And what are the cares of this life?" "If you please, it is worritting themselves."—I wish they could have heard me examine a little Irish Boy on the conversation of our Lord with Nicodemus on

the New Birth. "What is the meaning of Verily?" "Indeed."—"What is a miracle?" "A wonder."—"What is the New Birth?" "A great change."—"What is the kingdom of heaven?" "Och, your Honour! it is something here (pointing to his breast), and something up yonder."—Oh! but they cannot understand the Bible!—It is very clear that those objectors do not understand it; and that, from the want of giving their attention to it, and thinking about it. There are multitudes of minds which never had a noble thought, and multitudes of persons who have a mind which they never use: they suppose that nobody else ought to think. It is like a blind man finding fault with other people for opening their eyes; and telling them, that, as it was only a little light they could see, there would be great danger of its leading them wrong.—I hope that you will hear no more of the danger of the little knowledge only which can be given at first: the sure tendency of that little is, to make them thirst for more. As to little children not understanding the Scriptures, I believe that there are many persons in business, and many members of churches, who cannot stand an examination with Sabbath-School scholars. There are many such children who would put older persons to the blush, by the readiness of their answers, and their familiar acquaintance with the Sacred Scriptures.

[Rev. Dr. Lefebvre—at Sand. Sch. Un. An.

Power of a few Zealous Men in keeping alive a Missionary Spirit.

With regard to the funds, I can state, from observations derived from my acquaintance with the Proceedings of the Society's Associations in the country, that they have not been raised to their present amount without great personal exertions; and that, if they are to be sustained at their present point, it must be by the active exertions of leading and influential characters. No body could move without a head; but wherever there is even only one real, faithful, devoted, stirring, persevering, humble, self-denying Agent in any given district, that one is often found to be sufficient to keep alive the Missionary Spirit in that quarter. I will mention, as an instance of this, the case of Newcastle-upon-Tyne, where, in the last three years, the subscriptions have respectively been 300*l.*, 600*l.*, and 900*l.*; and this increase has been owing, under God, to

the strenuous exertions of a very few individuals, who have felt that great works cannot be carried on by little means. I would therefore urge all present to lay their heads and hearts together, to diffuse from village to village more of the Missionary—that is, of a self-denying—Spirit. If a spiritual thermometer were to be constructed, Self-denial would be at one end and Self-indulgence at the other; and all Christian Graces, whatever is lovely and of good report, would range between. Great objects cannot be secured without little indulgences being relinquished; and we must remember, that the Society is engaged in a great undertaking: we are a company pledged to carry on a great work; and we should be faithless one to the other, and to those who have gone forth to do the work, relying upon us, if we did not, in proportion as the work enlarged, grow with it. What I mean by "growing with it" is, that if our Missions advance, our funds must advance also; and if funds are to advance, it can only be by two means—either the present subscribers must increase their contributions, or we must enlist additional contributors; or these two modes must be combined. We have prayed for success—God has granted that success; and now we have discovered that success is a very expensive blessing. What can be more hypocritical than to boast of success, and not give the means which that success demands? Let it not be forgotten, that a largely-increased annual expenditure must keep pace with increased annual success. [Rev. W. Shirley—at BFBible Soc. An.

The Jews open to Argument.

A Jewish Literary Periodical, in the course of last year, put forth an article, in which it acknowledges that works such as those of Dr. M'Caul are not to be treated as the ignorant productions which have sometimes been used to convert Jews to Christianity. "We have been able to say," says the writer, "that those who addressed us did it in ignorance, and we rejected them as unfit to enter into a combat with us. Others, as enemies, came with the flimsy veil of good-will to us, but secretly their hearts were full of the enmity of the Gentile against the Jew. We could dispose of these men," says the Reviewer—for the writer is reviewing the works of Dr. M'Caul: "but there comes a new converter, whose charity is real, whose knowledge is great, whose learning is deep: who can resist such an antagonist as this?"

The great strength of Judaism is in its miserable traditions. These are the main instruments of the devil in deceiving men, both in and out of the Jewish Community. The Mishna and Gemara of the Talmud contain those traditions, including the oral commentaries said to have been given by Moses; and these are retained by the Jews with as much inflexibility as the Church of Rome holds to her traditions. Observe, then, what is the confession extorted from this able man:—"I am well aware that no man among ourselves con-

tends for the heavenly inspiration of the whole of the Talmud; and it is time for us to consider what portions of it we ought to retain." This is one great triumph of Christianity. This is a most important step to have gained, to be told, on such authority, that the sanctity, and perfection, and infallibility of the Talmud must not now be maintained by the Jews themselves. Here is a new opening; and we may now look forward to events which, twenty years ago, appeared to be impossible.

[*Str G. H. Rose, M.P.—at Jews' Soc. An.*

BRITISH AND FOREIGN BIBLE SOCIETY.

Issues of the Scriptures at Reduced Prices.

THE following Table of Bibles and Testaments shews the number already

issued at reduced prices, in pursuance of the Resolution of the Committee, printed at pp. 96, 97 of our Number for February, and the loss to the Society incurred thereby.

	Bibles.	Testaments.	Loss on Bibles at 1s. each.			Loss on Testaments at 7d. each.			Total Loss.		
			£	s.	d.	£	s.	d.	£	s.	d.
February...	19,677	31,372	983	17	0	915	0	4	1898	17	4
March	28,344	40,534	1417	4	0	1182	4	10	2599	8	10
April	27,243	38,048	1362	3	0	1109	14	8	2471	17	8
May	23,063	35,537	1153	3	0	1036	9	11	2189	12	11
June.....	18,782	25,152	939	2	0	733	12	0	1672	14	0
	117,109	170,643	Loss in Five Months.. £ 10,832 10 9								

Measures of the Southwark Auxiliary for raising a Special Fund.

The Resolutions of the Southwark Auxiliary in approbation of the Parent Society's reduction of price appear at pp. 97, 98 of our Number for February. These were soon followed by Measures for raising a Special Fund to enable the Society to meet the loss incurred. In a Letter of the 6th of June, Mr. E. Corderoy, one of the Secretaries of the Auxiliary, thus details these Measures, and their Results:—

When the Parent Committee announced their noble Resolution to meet the exigencies of the present times, by the reduction in price of the Nonpareil Bible (in sheep) to 1s. 6d., and the Brevier Testament to 6d., the friends of the Bible Society in Southwark believed that the farthest step in advance toward the supply of the entire population of this country had been taken: and when they

learned, that, by the very first order of 100,000 Bibles and 150,000 Testaments, a loss would be incurred of 9375*l.*, they felt that, as Patriots and as Christians, they were called on to participate in the privilege of the distribution, by bearing a portion of the loss.

We met together, at the house of one of our Committee. Specimens of the books were exhibited: conversation flowed freely on the delightful theme; but, in the midst of our private congratulations, it was suggested, that to end here we should be in the situation of the men who feasted themselves in the camp of the Syrians, while their friends famished in the city: and, like them, we were struck with the conviction, *We do not well: this day is a day of good tidings, and we hold our peace.... Come now! let us go and tell the King's household.*

We, therefore, resolved to call a Special Meeting of the Auxiliary Committee, to consider this generous measure of the Parent Society. This Meeting was called; and a series of Resolutions was passed unanimously. An Address to our sub-

scribers and friends was prepared for circulation; and we also Resolved—

—1. To create a "Special Fund," by which to testify our gratitude to Almighty God, for the increased facilities afforded for the distribution of the Scriptures.

—2. To increase the amount of the present, or obtain new annual subscribers, or both.

—3. To obtain, as far as practicable, Collections on behalf of the Society in the various Places of Public Worship in our locality.

To forward the whole of these objects, as well as to bring the subject more fully under the notice of the public, we held a Special Meeting, on Monday Evening, Feb. 24, at the Bridge-House Hotel, London Bridge; at which Thomas Farmer, Esq., one of our Vice-Presidents, took the Chair. This was the largest place of meeting, on neutral ground, which we could obtain; and yet so great was the interest excited, that it is calculated we could easily have issued one thousand more tickets.

The proceedings of the evening were of the most delightful and harmonious character; and the liberality of our friends was excited in a cheering manner. Some presented their contributions on the spot; while others, not similarly provided, handed up to the platform "promissory notes" during the various Addresses. At the close, 150*l.* were contributed as donations, and nearly 33*l.* in the plates at the doors.

The interest attaching to this Meeting justified the Committee, as they believed, in accepting the very kind offer of the Minister and Trustees of Surrey Chapel to hold a Special Meeting in that commodious Place of Worship: and there, on Tuesday, March 10th, the Rev. James Sherman in the Chair, was witnessed another scene of Christian Friendship, and of ardent love to the Bible Society. The collection and donations amounted to nearly 60*l.*

Meanwhile, cards had been prepared for the use of Collectors. All the Members of the Auxillary Committee (upward of 40), the Association Secretaries, and the Local Committees, were supplied. Our Addresses were freely circulated; and it was soon known throughout our district, that the issue of a Bible for Eighteen-pence, and a Testament for Six-pence, was deemed by us a measure too important to be regarded with silent ad-

miration, or to be passed over without the practical application of our Saviour's injunction, *Freely ye have received, freely give.*

From several of our Vice-Presidents, Members of Committee, Subscribers, and others, we have received handsome donations: several Ministers have pleaded our cause from the pulpit; and others will follow their example at no distant period: and thus we have been enabled to present the sum of 808*l.* 4*s.* to your Treasury, as a freewill-offering from individuals deeply indebted to the Bible Society for some of their happiest and most profitable engagements.

Will some of the other Auxiliaries join in the effort to meet and avert the loss of the Parent Society? Let them be encouraged by this fact—our ordinary income has considerably increased, notwithstanding our special effort. We find a little wholesome excitement beneficial: it is like oil to the wheels of our machinery. THE BEST BOOK AMONG BOOKS IS NOW THE CHEAPEST BOOK IN THE WORLD: an opportunity occurs to place it in the hands of every English family. *Who is on the Lord's side? who?*

Instances of Success in Bible Distribution.

Of one of the Districts in the St. Saviour's and St. Thomas's Association of the Southwark Auxiliary, it is stated—

This district has been re-canvassed. Every room, inhabited by a separate family, has been investigated throughout this large and thickly-populated locality. More than forty new subscribers have been obtained: twelve of these were persons who had received the Loan Testaments, who said they must now have the WHOLE Bible, whatever else they went without. Two men, with their families, from reading the Loan Testaments, have attended a Place of Worship; and complained that they could not always find out the text, when they came home.

An Irish woman, who, on the last canvass, was very threatening, and insisted on the visitors descending the stairs immediately, at the same time holding up a carving-knife to enforce obedience, was, on the present visit, very kind; and, offering the visitor a chair, entered into conversation, as if she wished, by her present kindness, to make amends for her former rudeness. The Loan Testament was on the table, bearing plain marks of having

been read. She was evidently going through it, and had just finished Luke; and, to use her own words, when she had "mastered" the New Testament, she would have a Bible.

The Loan Testaments have, in many cases, got into possession of families who would on no account have received a Bible, and into the hands of many who longed for the other Scriptures but could not purchase them; and into some families where they never had the Scriptures before; and into others where they had possessed them, but now were destitute. All received the precious boon with a welcome, praying that God would bless those who formed and those who carried out the plan.

Eight working men are subscribing for a Pocket Bible with References, at cost prices; and several others intend doing so shortly, expressing a desire, not only to read, but to compare spiritual things with spiritual.

About three years ago, a woman living in a low alley paid weekly for, and obtained, a Bible; first for herself, and then for her only daughter, as a present when she married. The woman became dejected in mind, and attempted to drown herself: afterward, she was visited in the hospital, and seemed glad to have found a friend to whom she could open her mind. Lately calling again upon her, she produced her Bible: her heart was full: with tears she exclaimed, pressing the Bible to her, "For this Bible, I have been made a laughing-stock; but in it I have found so much to encourage and comfort me, that I let them talk on: THEY know not its value. I will never part with it, as long as I live. I never can be thankful enough that it is mine. Had it not been for the easy way of obtaining it, by a penny a-week, I never could have had it." She has now for a long time past, with her husband, attended a Place of Worship.

Of the South-Lambeth Association of the same Auxiliary it is said—

The attention of the Ladies' Committee has been called to a most encouraging fact, in which some of them have felt a deep interest. They report:—Allusion has before been made to the case of a blind young woman, who had expressed an anxious desire to learn to read by means of the raised type, that she might meditate on that word which maketh *wise unto salvation*. Many difficulties presented them-

selves; but, through the kind and Christian perseverance of one, who, in the prayers and grateful recollections of this child of sorrow, and in the approval of Him who delights in mercy, shall find her reward—all have been surmounted, and most satisfactory is the result; for she whom the light of day never visits, can now, out of God's Law, behold *wondrous things*. Various portions of the Scriptures for the use of the Blind have been given to her, and most gratefully received: nor will the occasion soon be forgotten, when, with feelings not easily described, she said, "When I returned from Chapel yesterday, I thought I would **FEEL** for the text. I did so, and found it; and afterward made out the whole chapter, for the first time, without assistance. Such a portion as that I have not had since I lost my sight."

Continent.

UNITED BRETHERN'S MISSIONS.

THE Annual Circular of the Synodal Committee, dated Berthelsdorf, Sept. 20, 1839, furnish the following statements relative to the Brethren's Missions:—

Income and Expenditure in the Year 1838.

	Receipts.	£.	s.	d.
Brethren on the Continent.....	1253	5	6	
Friends on the Continent.....	746	1	4	
Brethren in Great Britain.....	991	0	5	
Friends in Great Britain.....	4887	0	3	
Brethren in North America.....	135	15	7	
Friends in North America.....	24	0	0	
Brethren's Society in Pennsylvania, 2100		0	0	
Legacies on the Continent.....	1020	0	11	
in Great Britain.....	830	13	4	
Total.....	£11,987	17	4	

Payments.

Missions—				
South Africa.....	587	10	9	
Antigua.....	1565	12	8	
Barbadoes.....	559	16	9	
Jamaica.....	2245	19	10	
St. Kitt's.....	1056	14	11	
Tobago.....	156	8	0	
North-American Indians.....	316	7	10	
Labrador.....	91	9	6	
Greenland.....	486	9	3	
Pensions—				
To 15 Married Brethren and 9 Widowers.....	658	14	0	
To 42 Widows.....	467	9	0	
To 136 Children at School....	2276	9	11	
To 22 Youths apprenticed....	166	2	0	
To 12 Girls' allowances.....	52	6	0	
Expenses of Management.....	812	3	2	
Extraordinary Disbursements....	129	5	11	
Total.....	£11,628	19	6	

The notices relative to the Danish Islands, Surinam, and Labrador, given at p. 42 of our last Volume, are repeated in connection with the present account. The Settlements in South Africa continue to defray their own expenses, except that of Journeys. The Balance in favour of the Missions appears to be 358*l*.17*s*.10*d*.

The Synodal Committee give the following

Survey of the Missions for the Year 1839.

The retrospect of the Missionary Work, carried on by the Brethren's Unity during the past year, affords manifold cause, both for thankfulness to the Lord on account of the blessing with which He has accompanied it, and for confidence in His further aid under the accumulating difficulties which are the necessary consequence of its extension.

The number of Mission Stations has increased by two in the past year, and amounted at the close of it to 50. There are 235 Missionary Brethren and Sisters, and 6 School Assistants engaged in them—four persons more than last year. In the course of the year, four of our Missionaries have been called home to the Lord—16 have retired on account of age or ill health—and 24 have been called into the field.

South Africa—The Institution, opened in September 1838, for training Native Assistants, is in a very pleasing state. The emancipation of the Slaves in this Colony has been followed by important results for our congregations also; some hundreds of these freedmen having sought admission in them, and promising to be attentive learners of the Gospel and valuable inhabitants. A toilsome but hopeful beginning has been made of a Mission among the Fingoes who emigrated from Caffraria. The Vale of Enon, which a drought of several years' continuance threatened to render uninhabitable, has been revived by continuous rains; and our Hottentots have again tilled their fields, which long lay fallow, in hope of a harvest. There has, indeed, been no lack of trials: the almost unexampled spread of the measles, the epidemic among the cattle, and the high price of provisions, have severely exercised our African Congregations: the Lord, however, helped them through, and made these outward pressures work together for their spiritual good.

British West-Indies—Our sphere of activity has been gradually enlarging ever since the Emancipation Act, notwithstanding the zealous efforts of other Missionary Societies. We regret, that, in spite of our best endeavours, our Stations are not yet adequately supplied with Labourers, and a want of Churches and Schools still exists in too many localities. The statements for 1838 shew how far our expenditure has been carried beyond our income, by what has already been done. In Antigua, the New Station, Lebanon, has been provided with a resident Missionary. In Jamaica, where the rate of increase is greatest, and where it is impossible for us to accept the various offers made to us, a new Station has been formed in the Savannah to the south-west of Fairfield: the one already commenced at Parker's Bay has received the name of New Hope. In Tobago, a new church has been consecrated at Montgomery. At Basseterre and Bethel, in St. Kitt's, the necessity for new churches has become too pressing to be delayed any longer: several new School Houses have also been erected in this island. The Scriptural Education of the Young claims increasingly the attention and activity of our Missionaries.

Danish West-Indies—The existing system of slavery has hitherto presented a great obstacle to school instruction. Another serious difficulty has latterly embarrassed our Missionaries, especially in St. Croix; arising from the gradual disuse of the Creole Dialect, which, though once universal among the Negro Population, has been supplanted by the English to such an extent, that it is no longer intelligible to many of them. The Danish Government have now resolved to introduce a regular plan of education, embracing all the Negro Children; and have erected eight School Houses for the purpose in St. Croix. A proposal to undertake the supplying of these schools with Teachers was made to our Board, by His Excellency Governor-General Von Scholten, during a visit which he paid to Herrnhut last summer. We received this as an intimation from the Lord; and could not refuse to meet the confidence reposed in us, as far as our strength would allow. The English Language will thus be introduced into all our Stations in that island; and our Missionaries will secure that influence over the growing youth of their congregations, which is so essential for their prosperity. Several Missionaries have

already set out to commence this new field of labour; and may the Lord grant success to it!

Demerara—The Mission has been suspended on account of the ill-health of Br. and Sr. Haman, and other circumstances; and the renewal of it has not yet been found practicable.

Surinam—Additional plantations have been rendered accessible to our Brethren. At one of the most distant of them, Berg-en-dal, a church has been built, and solemnly opened. Ere long, a new Station will be established on the Upper Nickerie. The Free Negroes on the Upper Surinam are very desirous to have a Teacher settled among them; in the prospect of which, they are themselves building a church; and those who are already believers, exert themselves to instruct their countrymen in Christianity. Our Brethren much lamented their inability to take up this extensive work in the manner which they could wish: as Br. Passavant, who has superintended this Mission for nine years, with zeal and faithfulness, was obliged to return to Europe for his health; and Br. Voigt, an active labourer, was called home, in the midst of his activity, by his Lord, while several others had had their exertions greatly impeded by sickness. The Dutch and Surinam Missionary Society is a powerful support to our labours; and His Excellency the new Governor-General, M. De Ryk, has communicated to our Brethren the desire of the Government, that Christianity might soon spread over the whole Colony, and the assurance of their active co-operation to produce this effect.

North-American Indians—The Delaware Congregation at New Fairfield, in Upper Canada, was screened from all harm during the disturbances which agitated the country, and was, generally speaking, in a pleasing course. On November 30th, 1838, a new church was solemnly opened at Westfield, on the Konzas River, in Missouri, the settlement selected by the emigrant portion of that congregation: it was a day of much blessing and enjoyment to the little flock: a school was likewise commenced at the same time. The party who had halted at Lake Winnipeg, had not yet been able to follow their brethren. The Cherokees who had emigrated from the Southern States to the Arkansas were followed thither by their Teachers; who had the joy to find their former flock collected there,

without the loss of a single member in this distant emigration: their settlement on the Barren Fork of the Illinois, (not the river best known by that name,) had commenced auspiciously; but the prospect was somewhat beclouded by the disputes which subsequently broke out between the different parties of this Nation, though our Indians took no immediate share in them: we trust, however, that the interruption will be but transient, and that a wide field will be opened here for the proclamation of the Gospel among the Indian Tribes of the Far West.

Labrador and Greenland—The previous winter was favourable to the exertions of the Natives, who derive their subsistence almost entirely from the sea; and this had a beneficial influence on the internal course of the Congregations, as the daily meetings for edification and the schools could be more regularly attended. At New Herrnhut and Lichtenfels, in Greenland, there prevailed throughout the winter a violent epidemic, which in many cases settled upon the lungs and carried off a great number of children: the impression produced by this visitation on the minds of the people was salutary though painful: it led them to value the comfort of God's Word more highly, and to fix their thoughts more earnestly on things above: of the two Southern Greenland Congregations we are yet without circumstantial intelligence. In Labrador, the welfare, both temporal and spiritual, of the two Southern Congregations at Nain and Hopedale continues to suffer from the proximity of unprincipled European Traders.

FRENCH EVANGELICAL SOCIETY.

Mr. De Pressensé, the Agent of the B F Bible Society, reports the following

Instance of the Benefit of Colporteurs.

I have just learned a very encouraging fact, which shews in a pointed manner the inestimable benefits derived from disseminating the Holy Scriptures through the medium of colporteurs. In an arrondissement of one of the departments of the North of France, where we have already had our Agents, there were recently two men, who, having their minds enlightened by reading the Bible, came to a resolution of selling their property, and going in quest of a place where the religion of the Bible was taught in its purity and conscientiously followed.

Without any precise directions to guide their steps, they arrived, in the course of time, at a large village. Fatigued with travelling—for they journeyed on foot—they came to a lofty tree, under the shade of which a countryman was resting himself; and quietly entered into conversation with him. "What is that large house?" asked one of the travellers, pointing to a building near the road-side. "It is the Protestant School," replied the countryman; "and every Sunday, Divine Service is performed there."—"What!" cried the travellers, "are there Protestants here?" "I am one of them myself," replied the countryman; and so saying, he entered upon a detailed account of what had occurred in reference to the Church to which he belonged. When he had concluded, both the travellers agreed that there was no necessity for their proceeding any further, since they had reason to believe that the Lord had led them to the very place which they were so anxious to discover. In short, they immediately hired a house in the village, which is one of the stations of the French Evangelical Society, established themselves in their worldly calling, and, in due course, applied to the Minister for religious instruction. What is very remarkable is, that the Minister who communicates the above fact mentions four more instances of a similar nature. I quote his own words:—"During the last few weeks, no fewer than six peasants from different departments, people well off and able to work, standing in need of nothing, and not requiring any thing, have applied to me, in consequence, as they said, of the vexatious annoyances which they had had to experience ever since they found out that the Romish Priests were not teaching the Word of God—a discovery which they confessed that they had made by reading the New Testament which they had purchased of the colporteurs. Two in particular, among them, quitted the town of —, where they were overwhelmed with insult; and simply commended themselves to the guidance of the Lord, not doubting but He would lead them to a place where they would be favourably received." He then proceeds to narrate the fact which I have before detailed.

Western Africa.

CHURCH MISSIONARY SOCIETY.

THE large party of Missionaries who sailed from Gravesend on November the 25th, (see p. 14,) through the mercy of God reached Sierra Leone on January 12th. Stations were assigned to them by the Committee of Missionaries.

KISSEY.

Mr. Nathaniel Denton thus speaks of the Station to which he was appointed:—

State of the Mission.

Kissey, March 25, 1840.

In giving you a brief account of my proceedings during the short time that I have been permitted to labour in the Missionary field, a difficulty presents itself—to select from that which is all new to me something that might be interesting to others. But I imagine that the design of this Report is not so much to find out something new and gratifying—though that may be desirable—as to know the proceedings of each individual, and to ascertain the true state of the Mission.

On entering my Station, I found a large congregation of regular and attentive hearers; of whom a great number are communicants, whose character and conversation, so far as they have come under my observation, are consistent and good: also a flourishing Sunday School; consisting chiefly of adults, who are taught by the older members of our Church, and the Monitors of the Day School. It is, indeed, an interesting spectacle, to see men of hoary locks stooping to be taught to read the Word of God from the mouths of babes and sucklings. The Day School referred to is well organized, and of a very promising character. The elder children can all read and speak English well; have made considerable progress in writing and arithmetic; and, above all, have their minds fraught with an instruction based upon, and in all its parts consistent with, the Eternal Word of Truth. To keep and advance this, therefore, as long as I shall stand connected with them, all my weak efforts shall be directed: and this brings me more particularly to speak of my proceedings. On the 25th of January 1840, for the first time at

Kissey, I assisted in performing Divine Service; which I have continued every Lord's Day since, and occasionally in the week, either at Kissey, Wellington, or Bembarra Town. The people always hear me with great attention, and many of them manifest a great desire for spiritual instruction.

Feb. 8, 1840—After Divine Service this morning, two persons came to my house, to have a passage of Scripture explained, which they could not understand. This has been frequently repeated since, by different individuals.

Feb. 28—I met the male part of our communicants, 108 in number, for the purpose of expounding, and, as far as I could, simplifying the Word of God, and occasionally asking questions on points of doctrine and experience. I can truly say, that I have never yet met them without feeling my own soul abundantly refreshed, and, at the same time, feeling humbly grateful that so weak an instrument should be employed in building up the Church of Christ.

March 4—I undertook a large class of Candidates for Baptism: these, I find, require much attention and labour. At one period, I wondered that persons should remain Candidates for Baptism for so long a time; but now I have practical demonstration that it is really needful, unless we would receive them into church-fellowship in the depth of their ignorance. And were it not for the advantages of our Sunday Schools, the work must be much more tardy. But, notwithstanding their dulness, they are willing to come, and are anxious to be taught; so that, though much labour is required, there is also much encouragement to perform it, in addition to the promise, *In due season we shall reap, if we faint not*. With respect to the Sunday School, I feel deeply interested in it; but find that it requires much attention to keep the system in operation, by watching over and directing the Monitors and Teachers, and maintaining order through the whole. As to the Day School, it having been long established, and well supplied with Teachers, the greatest demand which it appears to have upon me is, to see that all faithfully perform their duty, and, as much as possible, to inculcate on the minds of the children the principles of true Religion. For this I have abundant opportunity, as the Monitors and elder children assemble at my house in the morning, from

nine till half-past ten, while the Infant School is in operation, for the purpose of reading the Holy Scriptures, and writing from dictation: when, according to their capacities, I endeavour to impress on their minds their duty both to God and man; shewing, also, that they are responsible creatures, sprung from a corrupt and degenerate race; and that they must seek for strength from above, to enable them to live a godly and sober life. This branch of their instruction I consider to be of the highest importance, as supplying motives and rules for their future conduct in life; and trust that, by the blessing of God, my labour will not be in vain in the Lord, but redound to His glory, by raising up a seed to serve Him, and a generation to call His Name blessed.

Report of Kissey, for the First Quarter of 1840.

We subjoin the Report of the Kissey Station, for the Quarter ending March 25, 1840; and, in doing so, cannot refrain from directing the attention of our Readers to the number of attendants on Public Worship, and of communicants. Many faithful Ministers at home would be thankful if they could collect a congregation of 400 on a Thursday Evening; and would render thanks to God, if, out of a flock of 900, they could number 243 consistent communicants. This Report is given as a proof of the great blessing which God has graciously vouchsafed to the faithful labours of the Missionaries.

Attendants on Public Worship:	
Lord's-Day Morning	900
Evening	450
Thursday Evening	400
Communicants:	
Males	107
Females	136
	— 243
Candidates for Baptism:	
Males	25
Females	31
	— 56
Baptized:	
Children	25
Adults	21
	— 46
Backsliders	16
Marriages	10
Scholars:	
Lord's Day: Males	216
Females	200
	— 416
Average Attendance	268
Day: Males	238
Females	165
	— 403
Average Attendance	368

BATHURST.

Devout Observance of the Sabbath.

Mr. W. J. Murphy, who was appointed to Bathurst, writes—

Jan. 19, 1840: *Lord's Day*—I attended Divine Service this day at Bathurst, and was much struck with the devout attention which each individual present seemed to pay to their beloved Teacher, while he expounded to them the Word of Life. "O how much better," thought I, "is the Lord's Day observed here, in this distant heathen land, than it is in the land of my fathers, which has been so long and so highly favoured with the light of the Gospel!" As soon as Service was concluded, they all retired to their respective homes, under a deep sense of the solemn duties in which they had been engaged. None were to be seen idly loitering about the roads, or strolling over the hills: all were shut up in their quiet dwellings, spending the sacred day in the way in which it ought to be spent by every sincere Christian.

CHARLOTTE.

Native Teacher.

Mr. Murphy continues—

Jan. 26, 1840—At Charlotte, as soon as worship was over, many of the Natives came forward, and gave me a hearty welcome. All of them seemed much delighted that another "Massa"—as the Missionary is often called—had come to settle among them, to continue to teach them the truths of the Gospel. In the evening, their Native Teacher, who for the last eleven months had diligently laboured among them, delivered to them his farewell address, from those solemn and impressive words of the Apostle, recorded in 2 Corinth. xiii. 11—*Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.* Many of the older inhabitants seemed to be deeply affected, as they listened, for the last time, to the touching exhortations which fell from his lips. May the Lord grant that the word spoken on this occasion may be accompanied by His Holy Spirit, and be made instrumental to the everlasting salvation of those who have heard it!

BEMBARRA TOWN.

Progress of the School.

Dec. 9, 1839—I saw the Schools at

Bembarra Town; and was much pleased with the progress which the children, 16 in number, have made. About six months ago I opened the School, with the Schoolmaster appointed for it. The children were then, I may safely say, in a wild state: few of them had ever seen a School, or bowed their knees to pray. We had to shew them the posture of Christian prayers, which appeared exceedingly strange to them; nor were their Heathenish and Mahomedan parents, who brought them to us for instruction, less astonished at the sight, though they expressed themselves thankful for the attention which we were going to pay to their offspring. They said, "We are ignorant, and know nothing of White-Man's fashion; but we do not wish our children to be the same." Contrasting the present state of the School with what it was at its commencement, a short time ago, I could not but feel that this is another token of God's favour vouchsafed to our Missionary labours, however small these labours may appear to a superficial observer to be. Six or seven months ago, these children were running about in the streets, entirely neglected, both with respect to spiritual and temporal things: now, you see them decently dressed, and cheerfully repeating short portions of Scripture and the Catechism. Before, they did not know how to bend their knees when approaching Almighty God: now, they may be heard singing hymns of praise to God and the Lamb. May such mercy stimulate us to new efforts of a similar nature; especially as there are still many hamlets in the Colony without a Teacher and the Means of Grace!

[Rev. G. A. Kestling.]

WATERLOO.

Great Improvement.

Dec. 17, 1839—In concluding my Journal, I would briefly make a few remarks on the general state of things at Waterloo: and in doing so, I desire to look up with gratitude to God for the good which he has been pleased to accomplish in this town, by means of the Church Missionary Society. The attendance on the Public Means of Grace has greatly increased, and has become more established. There is also a great thirst among many of the Natives, especially among the Young, to learn to read

the Word of God. I can, every Lord's Day, look on our Sunday School with the most pleasing satisfaction. The average attendance has increased, during the last eight months, from 40 to 150:—52 of these are reading the Old and New Testaments. During the nine months I have resided at Waterloo, I have sold Bibles and Testaments to the amount of 117. Many families have left off their drums and dancing, and are now constant attendants at Church on the Lord's Day.

[*Mr. T. Peyton.*]

Advantage of Conversational Instruction.

Dec. 31, 1839—Through the gracious benignity of an indulgent Providence, I am brought to the close of another year. On a review of the past year, I see much to admire and adore of the Lord's gracious dealings toward me in my Missionary Work. This evening, I visited fifteen cottages, and spoke to the Natives concerning their souls. While endeavouring to impress on the minds of a few persons, whom I found in the yard of a house, the obligation under which we all were to love and serve God—He being our Benefactor, causing every thing to grow for our sustenance, and giving us every blessing we enjoy—one man interrupted me, and very shrewdly said to me: "Master, you say that God makes every thing to grow in our farms: but suppose we no cut the bush, not clean the farm; and suppose we no plant yams and corn, will God make them grow?" "No," I replied; "because the first man whom God made, disobeyed God; in consequence of which, God cursed the ground, and said that it should bring forth hurtful weeds and plants, and both grow and multiply. These must be pulled up, and the ground prepared, and much pains and labour bestowed, before the fruits of the earth can be obtained: and therefore constant labour and pain are the lot of man; which would not have been the case, if sin had not caused it.—But suppose," I continued, "you were to plant your yams, corn, and many other things in your farm, would they grow and ripen if God never sent you rainy seasons?" To this question all present answered, "No, Master; no. White Man cunning too much (very much)." The conversation seemed to make a good impression on some present.—I feel assured that visits and conversational instruction of this kind, under the blessing of God, are

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equally beneficial, if not more so, than the public preaching and teaching of the Word of Life.

[*The Same.*]

The following incidents, which are recorded by Mr. Peyton in his Journal, shew very forcibly the

Gratitude of the People for the Instruction which they have received.

Oct. 19, 1839—This evening I visited many cottages. At one, at which I called, I found a large number of people assembled, who informed me that they came from Freetown to make country-fashion with their country-people at Waterloo. I spoke quietly to them, begging them to cease from their heathen customs. In a few minutes, the yard adjoining the house was crowded with people. I addressed them at some length on various topics of Religion; and, at the same time, told them that it was not right for them to encourage such wicked people to enter Waterloo, to keep me awake, and disturb me at night by the noise of their drums. The majority of the people present exclaimed, "True, Master, true; and me sorry for it too much: they will spoil our town, and our children will learn the same fashion: sorry too much, Master! But this is a Manager's business;"—meaning, that the power to prohibit such proceedings was lodged in the Civil Authority. One man among them, who appeared to be more courageous than the rest, elevated himself on a bench, and spoke to the people with much energy and warmth of spirit, in the following terms:—"My countrymen, you don't hear," (meaning, "you have heard,") "what Master have said about this country-fashion; and it is fit for us to join together as one man heart" (one man's heart), "and not let country-fashion people come to this town from Bumgumma, or from Freetown. Too much people of this sort live here this time. And I tell you for true, it is fit for us to go to Society Church. The Society people do good for us too much this time. They make School for our children, and Sunday School and Evening School for big people. Before that Mr. Young come and sit down in this town, our children run about wild. I thank God for what the Society done for me! I can read Bible;—and who teach me? No King People. I tell you for true, it was

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the Society People ;" signifying, that he had not received his instruction in any of the Government Schools.—This short but unaffected address seemed to make a good impression on the minds of the people; and, at my request, they made all the drummers and dancers, with their drums at their backs, march out of Waterloo before them.

Nov. 29, 1839—At 2 o'clock P. M. I set out with carriers for Bowgubeh, situated ten miles south-east of Waterloo; and arrived about five the same evening. My business at this place was, to look after some children, whose parents had taken them from our School at Waterloo, to assist them to cut the bush, and make their farms at this place. Having found the parents and children, I spoke to them on their unkindness toward their children, in taking them from School, and depriving them of the instruction which they were receiving. They expressed their gratitude in the warmest terms for the good which their children had received in the Society's School at Waterloo; and added, that they esteemed it a great favour that a White Man should come to look after their children; and fully assured me, that they would send them back to Waterloo, to live with their country-people with whom they had been previously residing, so that they might attend School. While here, I spoke to the people on the concerns of their souls. All the Natives gathered round me, and earnestly begged that a Schoolmaster might be sent among them, to instruct their little children. They all said, that they would willingly build a School-house, and cut the bush, and make the road which led to Waterloo, good. At 7 o'clock I left the town, and returned to Waterloo safely about eleven. The number of Natives in this town is about 200, all of the Coma Tribe.

*Evidences of the Power of Divine Grace
at various Stations.*

Dec. 16—A man came to tell me the troubles of his heart. He said, "I try to serve God. No more me no able. When me want for do good thing, then bad thing sure for live there. I know not what for do, my heart so hard."—I opened my Bible, and told him what the Apostle Paul had felt; and that he was to take courage, as this was only an evidence of the grace of God being in his

heart. He then told me about his wife: he does not know what to do about her. "She trouble me much. She all time want me for give up go class; but me say, that me no can do that." I asked him if she went to church or class. He said: "No, Massa: she begin for go, but she draw back this long time; and since that, she always trouble me." I recommended to him the meekness and love of Christ for imitation; encouraging him to *press toward the mark of the prize of his high calling in Christ*, praying also for his wife. I then told him, that perhaps he would see her also turn to God; and if not, yet he would save his own soul from death.

[Mr. James Beal: Freetown.

August 3—I have been kept close my house, by the rain, till this evening. I went to see a sick member of the Church. I found him sitting reading his Bible, at Matt. xxviii. After I had explained the passage, I said, "Christ was afflicted, and He was oppressed, and for our transgressions was He stricken. Did He complain under such a burden? No: He did not open His mouth. You must learn of Him, who was *meek and lowly in heart*, how to bear your affliction. Do pain and sickness come of themselves?" "No, Sir; of sin."—"Do you believe that you need pardon and mercy of God?" "No man can save my soul from destruction."—"Now, since you feel death working in your body, what is your hope of salvation?" "Jesus Christ."—"What do you see in Jesus Christ, to encourage you to hope in Him?" "He loved men: He suffered for them."

[Mr. W. Young: Bathurst.

Jan. 24, 1840—Before class this afternoon, one of our people came to ask for advice, as she said that her heart troubled her very much. "Massa, my heart dark too much. Sometime, when me looky my heart, me see he no good. Last time, when that sick bad upon me, me consider, and me think me no fit for die, and me heart trouble me too much. Me pray, me pray; but bad thoughts come my heart. Me say, 'Aye, what matter?' Then me try to think of God, but me thought turn turn me: can't tell what matter. Then me think me no Christian."—All this, and much more, was said with the deepest feeling, and apparent regret that she was not able to perform constant unremitting service to her Lord. Yet this woman has walked consistently from the time of the Rev. W. B. Johnson;

and, as far as I have been able to ascertain, is one of the most devout members of our congregation. When I told her that this would be a part of her trial, as long as she was in the flesh, and that so the people of God were exercised; shewing, from the example of Paul, that none were without tribulation, and that it was rather an evidence that she was a Child of God than otherwise—she was a little more placid, and left me with many thanks.

[Mr. Beal.

On the same day that Mr. White was taken ill, several of our people called at my house to inform me that James Williams died about six o'clock in the morning. I inquired of several of our people as to the state of his mind previous to his departure; and it appears, that for some time before his death he had been very earnestly seeking for a fuller manifestation of his interest in Christ, and that our gracious Saviour was pleased to give him a brighter testimony of his acceptance with Him before he went hence than he appeared to have when I visited him last. He then said he was very ill, and had much pain; but did not manifest that looseness to this world which it was desirable that he should. This evening he was led to feel that his time had come, that the Lord was calling him away, and that all earthly ties were now to be for ever broken. He called for his wife, and said, "If I die first time"—meaning, before he was religious—"I go hell: but this time I die, I belong to go to heaven. Jesus pardon my sin. Jesus with me, and that do; me no want no more." After this, his sufferings increased; and he gradually sunk, until death put an end to his sufferings. He was one of the most prosperous among the Natives in business; but I hope, that, even during his health, though the cares of this world occupied much of his time and attention, he did attend to the *one thing needful*: and now that he is *absent from the body*, I trust he is *present with the Lord*.

[Mr. Beal.

March 9, 1840—A young man wrote a note to me to-day, to be admitted as a Candidate for Holy Baptism, in the following words:—"Dear Father, I have come to you this day, to inform you something about my soul. I hope you will patiently listen to me when I begin, if you please, because I have debted to my Great God and Master, who delivered me from many and great troubles, which I am

not allow to forget. I am come as an inquirer, wishing you to teach me something about my immortal soul. I am your humble servant." He related many things which had happened to him when he was in slavery. He said that once his proprietor was going to kill him; but God delivered him. He was afterward taken into a public market, and sold to the best bidder: so that when he thought upon this, and several other deliverances which he had had from God when he was in slavery, he was often led to say, "I shall go and serve God." Mr. Schlenker has since admitted him into his list of Candidates.

[John Attarra.

March 15—I visited a sick female, who was one of our communicants. She was unable to converse much; but what she said was satisfactory to my mind. She complained of the loss which she sustained in not being able to attend the House of God. I inquired if she found Religion to be any support to her in affliction. She replied, "I no pray enough."—I asked if she thought she had a good heart. She replied, with some energy, "I no say I have a good heart."—"Would you wish to be restored to health, or to depart and to be with Christ?" She answered, "I am willing to go, if the Almighty is pleased to take me."—I endeavoured to administer the consolations of the Gospel; and having read and prayed, I left her. On the following Thursday she died.

The person who informed me of her death was one of the male communicants; who told me that he visited her on the Monday Evening, and conversed much with her on spiritual things. He related part of the conversation to me. "If death be near, shall you be glad to go?" "Yes, I shall. *It is appointed unto man once to die; but after death, the judgment.*"—"Shall you be able to bear it?" "Yes: though this body die, *yet in my flesh shall I see God.*"—"Do you know any thing about Jesus Christ?" "Oh yes! if I no know Jesus Christ, there is no other way to be saved."—It is indeed cheering, in the midst of mental darkness, to see spiritual light shining so clearly; and it is surely a demonstration of that truth, *The wayfaring man, though a fool, shall not err therein*. I am glad also to find among the members of the Church a disposition to visit their sick brethren—I should have said that I was led to the house of this woman by one of their number;—for it is a never-

failing characteristic of *pure and undefiled religion*.

[*Mr. N. Denton.*]

March 10, 1840—I went to Wellington to-day, and visited one of the Class-leaders who was ill. He was glad to see me. When I asked him how he felt as to the state of his heart, he answered, "I have no fear to die, when the Lord calls me: this time I am glad. When I am sick, then my faith in the Lord is strong; but when I am well, then my heart was soon away again from Jesus. I feel quite well, only my body feels pain." A young man also came to me, desiring to be received for instruction. When I asked him what caused him to apply for instruction, he said, "Since that time God help me, my heart feel no rest in serving country-fashion; and I therefore will now serve the Lord Jesus. When I was caught, and made a slave, God help me to run well; and when they afterward would kill me, God help me again that they could not catch me. Suppose a friend help me when I am in trouble, and I no thank him for it, will he help me again when I am in trouble? So if I do not serve the Lord now, He will not help me again."—Some others also applied for instruction this quarter in Wellington, which gave me much pleasure.

[*Rev. C. F. Schlenker.*]

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

FROM p. 309 of our last Number, we conclude our extracts from the Twenty-first Report of the Calcutta Committee.

BENARES.

Death and Character of Mrs. Schneider.

The Rev. F. A. Schneider, appointed to Agra, here buried, on their way thither, his wife and their child: see pp. 120, 519 of our last Volume. The Calcutta Committee bear a strong testimony to her character:—

Earnestly had it been hoped that this spiritually-minded woman would have been made of God a great blessing to the little Orphan Girls of Agra, whither she and her Husband were about, according to appointment, to proceed. Alas! mother and child are sleeping side by side in the grave; ample testimony having been borne by this Sister in Christ to the Lord's

faithfulness in supporting and comforting His servants as they struggle through the dim valley of the shadow of death.

Mr. Wybrow further reports of Benares—

Scriptural Knowledge of the Elder Scholars.

Of 200 Orphan Boys it is stated—

Mr. Leupolt is a faithful preacher in Hindoostanee, and also a most able instructor of youth. His admirable method in his scholastic arrangements cannot be too highly commended. He has under his care nearly 200 orphan boys; most of them rescued from a wasting famine and subsequent pestilence, by which large districts in the Upper Provinces have been devastated. In order to give you an idea of the hopeful nature of these orphan establishments, when under such devoted men as Mr. Leupolt, I would mention here, that when I was present, on another occasion, at the examination of his schools, the first class of the orphans passed an examination in Divinity, with the result of which I was truly delighted: they proved, by the most apt and copious quotations from the English Scriptures, the unity of the Godhead, the holiness of His nature, the need of a Saviour, the Mediatorial Character of Christ, &c. None of us could help congratulating Mr. Leupolt in the warmest manner upon the blessings which God had vouchsafed through him.

Of a School of 165 Hindoo Boys it is added—

The Scriptural knowledge of the higher classes is a fact to which reference is made with gratitude to God. Though still professedly Hindoos, not a doubt exists as to the fact, that many of the boys utterly despise the creed of their fathers, and at all events give the assent of the understanding to the Divine Authority of the Christian Revelation. The number of Boys in this School amounts to 165; who are engaged, as respects the upper classes, in reading the Bible, in History, learning the use of the Globes, Geography, Arithmetic, Hydrostatics, &c.

Importance of Meekness in a Missionary.

Mr. Wybrow says of Mr. Leupolt—

On several occasions I accompanied this valued friend to the places of course in Benares, and listened with much interest to his preaching and occasional discussion with those who contradicted and opposed. I was exceedingly struck

with the beautiful meekness of his demeanour. I have seen him as calm and unruffled as a summer lake, under the most injurious reviling and insulting taunts. Missionaries would do well to pray for grace, that, when they stand in a similar position, they may have strength from above to overcome every tendency to angry impatience and irritability. Herein the most Christian caution is necessary: the subtle Hindoo disputant longs to provoke us, and does his utmost to ruffle the temper. Should he succeed, he triumphs in his deed, salaams the Sahib, and advises him to overcome his own passions before he presumes to lecture other people on the score of their sins.

Advantage of Readiness in Extemporaneous Speaking.

Nothing is more astonishing than the extraordinary readiness with which the meanest of the people express their ideas, when questioning the truth of positions which the Missionary is laying down. Men in the lowest walks of life, oftentimes, vehemently, energetically, without being at a loss for a word, express their thoughts, though large crowds are listening; to speak before which many a modest Englishman would feel unequal, so different are our habits from those of the East. A readiness in extemporaneous speaking should be cultivated by young men intended for Indian Missionaries with the most sedulous diligence; and well do I know how much of this useful talent is to be acquired, by continual, patient, persevering attempts to overcome natural reserve and timidity!

Good Prospects of the Mission.

The following remark by the Rev. J. H. Pratt, Chaplain to the Lord Bishop of Calcutta, serves to illustrate the great importance of this Station, and the probable course and result of Missionary labours in it:—

Inquiry is excited by the public preaching which daily takes place in one of the four Chapels in this city: the Free School is diffusing a knowledge of Christianity among the heathen children, which must produce fruit. These institutions are invaluable. Who knows but that another secret sect of Kurta Bhojas may be growing gradually beneath all this; and that the Young Men brought up as Christians in the Orphan Schools may be made useful and intelligent members of

society, by the solid education which they here receive?

CHUNAR.

Labours of Rev. Wm. Bowley.

The Society's indefatigable Missionary, the Rev. W. Bowley, is still diligently employed in preaching near and far the Word of the Living God.

This laborious Missionary itinerates over a district of great extent; sometimes sheltering himself under his tent, and sometimes in a covered boat of his own contrivance and building, preaching to the inhabitants of the villages and towns that swarm upon the banks of the Ganges. At other times he is engaged in preparing translations of the Word of God; for which he is eminently qualified, being so perfectly master of the vernacular Hindoostanee as to make his addresses and writings peculiarly intelligible to the mass who hear the one and read the other.

Very many of the Hindoostanee Tracts which are in circulation in this dark land are the work of Mr. Bowley; who is, when at his post at Chunar, as industrious in his closet as when scattering in many directions the seeds of Divine Truth.

Mr. Bowley has under his care several Schools, in which Hindoo and Mussulman Children are instructed, and a small number of Orphan Boys and Girls.

GORRUCKPORE.

The Rev. M. Wilkinson continues to pursue his labours at this Station. He, like Mr. Bowley, is an itinerant Missionary, delighting principally in this part of his work; in the accomplishing of which he traverses great distances, and often contents himself with the humblest and meanest accommodation. He is listened to with great attention, having attained to great proficiency in Hindoostanee, and adopting an affectionate mode of address, in calling upon those to

whom he speaks, to attend to the all-important concerns of their souls. *Flourishing State of the Christian Village.*

It is not only as an itinerant Missionary that Mr. Wilkinson spends his strength. He has been enabled to gather together a flock of two hundred Converts and Native Christians.

At his solicitation, a grant of forest land was made to him by Government, of considerable extent: and with unwearied assiduity he has exerted himself to effect the clearing away of the jungle with which it was covered, bringing it by degrees under excellent cultivation. On the first occasion that Mr. and Mrs. Wilkinson went to make their observations on the grant which had been made at his request, they had proceeded but a very little distance into the jungle, when the roar of a tiger, in their vicinity, compelled them to make a precipitate retreat.

How great now the change! The cottages of the Christians occupy the place which was once the very tiger's lair; and instead of his angry and hostile challenge, the peaceful sound of Christ's Gospel is constantly heard in a beautiful little Church, which has arisen in the wilderness under Mr. Wilkinson's exertions.

The Rev. F. Wybrow, who visited Gorruckpore toward the end of 1838, thus describes this interesting Station:—

I passed a few days with Brother Wilkinson, and was interested with his work and prospects. His people—those whom God has given him from the Heathen—are located on a grant of land made to him by Government. It was once a wild jungle; but now luxuriant crops wave where was once the tiger's haunt; and peaceful cottages, a little Mission Bungalow, and a Village Church, stand on the very spot where wild elephants roamed at pleasure. The spiritual mind could indeed delight in the contemplation of the scene; and, looking on the poor people rescued from heathen darkness, and the smiling farms reclaimed from the dense jungle, could pleasurably remember the Prophet's

strain: *The parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.*—There are prospects which the Christian Philanthropist can gladly dwell upon, with respect to our Mission at Gorruckpore. Hundreds of children from our various orphan establishments, as they grow up to be men and women, will find here a comfortable home; and we trust to see a community rising up here, providing for all their own wants, raising their own supplies, exercising among themselves all sorts of trades, and standing in strong contrast with the idolatrous multitudes who surround them on every side.

Mr. Wybrow gives a remarkable

Instance of the Power of the Truth spoken in Love.

In conversation with William Churun, I became aware of the following pleasing fact: which will shew his faithfulness as a preacher, and afford an example of the allegorical method by which Oriental Teachers strive to set forth the Truth. William Churun was on a Missionary excursion in the Oude Territory, when he fell in with a number of men, who decoyed him from the road; saying that they would bring him to their village, where he would have an opportunity of saying all he wished. When they had thus withdrawn him from the observation of all who might have helped him, they threw off the mask, and appeared in their true colours—a band of Dacoits, i.e. robbers; but before any deed of violence, they demanded of him, whence he came, whither he was going, and what was his purpose? "Alas!" thought he, "my last hour is perhaps come, and these plunderers will murder me! let me then die in my vocation, and spend my last efforts as becomes a teacher of the Truth."

"Ah!" said he, "I heard that some of my relations" [or brethren] "were sick, nigh unto death, of a most malignant disorder; and having procured medicine of a most efficacious nature, suited to their complaint, I was in all haste carrying it to them when you thus stopped me and interfered with my purpose."—This naturally drew on further inquiry, when Williams, in all love, declared, that they—even the Dacoits—were his brethren, sick unto death of the disease sin, and proposed that they should avail themselves of the Gospel Remedy, the efficacious nature of

which he endeavoured to exhibit. Much astonished, and struck with involuntary respect, the rude marauders did not harm a hair of his head: they placed him in safety, honourably dismissed him, and bade him in peace pursue his way.

Mr. Wybrow adds—

I would that my mind could reflect with equal satisfaction on the walk of the mass of Native Christians, as on the godly life and consistent conversation of this faithful brother.

Mr. Wilkinson's health had suffered so severely, that he was compelled to leave Gorruckpore for its recovery. The latest account from Calcutta reports its re-establishment, and his return to his Station.

AGRA.

General View of the Station.

The Missionaries in charge of this Station are, the Rev. J. J. Moore; the Rev. C. T. Hærnle, with his wife; Mr. David Batavia, Catechist; and Native Assistants. Mrs. Lovatt, widow of the late Master of the English School, is superintending, with praiseworthy care, a number of Female Orphans committed to her charge.

But few vestiges now remain of the excellent Bishop Corrie's labours, or Abdool Messeeh's preaching in this important city.

The name of Abdool Messeeh is, however, still so well remembered, that when Mr. Wybrow, in crossing Agra, was wandering about the streets of the city, inquiring for the Missionary Bungalow, he was at last directed to the desired spot, by catching the name of "Abdool Messeeh ka kuttra," or "the quarter of Abdool Messeeh."

Dreadful Effects of Famine.

A famine has lately devastated this part of India; and dreadful indeed has been the amount of human suffering and loss of life in consequence!

A Relief Committee was formed at Agra, of the English residents: the Rev. J. J. Moore, the Society's Missionary, acted as the Secretary.

In distributing relief, Mr. Moore greatly exerted himself, exposing himself daily to the hot sun, the burning wind, and the pestilence that raged to the destruction of thousands.

Not fewer than 200 persons were daily carried forth dead, from the crowded asylum in which the wretched sufferers sought relief!

Mr. Wybrow writes:—

I went with Mr. Moore to the place of sepulture; and painful indeed were our emotions, as we stood on the newly-covered graves of 20,000 people! Thousands, however, hail him as their deliverer; and I have been with him in a village where the people did not hesitate to apply to him the appellation "Khoda," that is, "God." Utterly shocked, we both entreated them to use other expressions: but they reiterated, "Has he not given life to us? do we not owe our existence to him? He is God!" Lamentable as such a declaration was, still it will serve to show the grateful feeling existing on the part of these poor creatures toward their benefactor.

Not fewer than 300 Boys and Girls are in the hands of our friends at Agra—relics of the famine. From these, O may some faithful-ones be given to us, who shall tell their countrymen of better bread than that which the kindness of English Christians gave them, to the preservation of life, when they were perishing!

Mr. Moore's services on this distressing occasion were so highly appreciated, that he received the thanks of the Governor-General on account of them.

MEERUT.

The only Labourer at this Station is the Rev. R. Richards; who received Deacon's Orders, from the Bishop of Calcutta, in October 1837.

Mr. Richards's health, the Committee are concerned to state, has been so much broken of late, as to disqualify him for laborious exertion.

Conversations with the Natives.

The following passages are extracted from Mr. Richards's Journal, and illustrate the conversations which

he and his Assistants hold with the Natives :—

Luke, Native Reader, went this day to Mhokrunpore, a village. Luke went to the house of the Zemindar, who was sitting with four other men, talking; and asked for some water to drink: to which one of the men said, "Of what caste are you?" Luke answered, "I am a Christian:" to which the men said, "What caste is that?" The Zemindar said, "Let it be what it will, you shall have water to drink." Luke said, "The world is divided into two castes, good and bad." The men said, "We know very little of this: the Brahmins understand this best." Luke replied, "My friends, these Brahmins put heavy burthens on you, which you are not able to bear; and make gain of you, to enrich themselves."—One of the men asked, "What book is that which you have under your arm?" Luke answered, "It is the New Testament."—"Can you read it?" said one. "Yes; would you like to hear it?" They said, Yes; read."—Luke said, "This is the Word of God: you must listen to it with attention." He offered up a short prayer, read the 13th of Matthew, and concluded with prayer; when one of them asked, "Why do you go about reading this book?" He answered, "Because I have a love for this book; and wherever I go, I make it my duty to read a portion to all that like to hear, because this is the food for our souls: and it is our duty to know our Creator while we are in the body, and to worship Him and love Him. Remember, after death we cannot make peace with Him!"

I went to Mullneenah; and the people no sooner saw me coming than they began to collect around me, so that there were about fifty people listening with attention. At last an old man said, "Oh, Sir! what shall I do, that I may go to heaven?" I said, "Repent, and turn to God, who is the Maker of heaven and earth; and worship Him, and Him only: and believe on His Son Jesus Christ, who gave His life as a sacrifice to save you from the wrath to come; and you shall be saved."—The old man said, "Oh! how shall I believe, my heart is so hard!" "I told him, "Pray for the help of the Holy Spirit; for unless you have the teaching of the Spirit, you cannot understand, nor believe."—"Do you pray for me also," said he. "I do, and will," I answered.

Promising Indications among Mussulmans.

A Member of the Committee writes from within a few miles of the Station :—

From several conversations I have had with Natives, I am disposed to believe that the time has arrived, when they will not prevent their children from knowing God aright; and when the fathers themselves will turn a ready mind to hear the Truth, though the turning of their hearts to embrace it rests with God alone. The idea of almost all well-read Mussulmans—those who read their Korân and its commentaries I mean—is, that we have fallen on the times of the end, and that their religion is to be withdrawn, and Christianity to become general; though Mahomed shall come with Christ, and Christ will again restore the faith of Islam; but that, immediately, they are to become Christians.

KURNAUL.

Labours of Rev. Anund Messeeh.

An interesting Native Missionary, the Rev. Anund Messeeh, is labouring alone at this place. He instructs a number of children in the School-house attached to his own dwelling. His manners are peculiarly affectionate; and the little boys seem to love him much. The style and manner of his preaching is highly acceptable to oriental hearers; and he is listened to with considerable attention.

The Rev. Ralph Eteson, now Chaplain at Kurnaul, is kindly and affectionately aiding and counselling this Native Brother in his work and ministry.

HILL TRIBES, NEAR THE HIMALAYAS.

Some valuable information respecting the mountainous parts of North India is contained in the Appendix to the Twenty-first Report of the Calcutta Corresponding Committee. As these communications have a direct bearing on the Mission, we give them at considerable length.

A Visit paid to this quarter by the Rev. Fred. Wybrow has shewn the *Desirableness of a Station on the Hills.* Mr. Wybrow thus describes the

occasion and the circumstances of his visit to this region :—

Having spent a few interesting days at Kurnaul, the most Northern Station at which the Church Missionary Society has posted any of its Labourers, I felt it impossible to return to Calcutta without feasting my eyes with a sight of the magnificent Himalayas; whose reputation, for uniting the extraordinary with the lovely, the sublime with the beautiful, rose in my estimation as I conversed with friends whom I met, as I approached nearer and nearer to their base.

I purposed also to make inquiries, as minute as might be practicable, with respect to the advantages of a residence in the mountains, as a Missionary Sanatorium; investigating at the same time the language of the mountain people, and making myself acquainted with the manners and customs prevailing among them.

I approached the roots of this giant chain without accident; if I except the fact, that my palanquin-bearers, on one occasion, set me down by the road-side, refusing to carry me any further. Knowing that the delay of a few hours would cause me to be benighted in a pass renowned for tigers and wild elephants, I used all the arguments that I could think of—promises of reward—threats of punishment—to induce my bearers to rescind their resolution. They sat round my palanquin with true Hindoo indifference, and at last got up to a man and walked away. I had no help for it; so, taking out my writing materials, I resolved to employ the time by writing letters to England.—Fresh bearers arrived after a few hours, and I proceeded.

Oh the delight of entering a mountain-pass, and hearing once again the sound of mountain streams, after wandering through the weary flat from Calcutta to the Himalayas!

I left my palanquin, and began to explore the many lovely glens that branched from my rugged path; which indeed was but the bed of a stream which the waters had left. I quite forgot the reputation of the place for wild beasts; and, heedless of the cautionary remarks of my bearers, continued to solace myself with the exquisite beauty of the mountain scenery. I was induced, however, to take heed to the counsels which had been pressed upon me, by coming on the traces of elephants who had preceded me up a glen which I was proposing to explore.

On reaching the next day the heights
July 1840.

of Landour, I found it difficult to express, to the friends who received me, my sense of the beauties of the place. Looking toward the north, the towering snowy range is in full view, presenting to the beholder a scene so magnificently grand, that he gazes with silent admiration upon it, unable to express the swelling joy with which his heart is full. Here I walked once again over shoes in snow; here I found our friends sitting, in little parlours, round fires that would have been creditable to an household in our English Christmas; and here I saw with delight, that many of our enfeebled countrymen were rapidly regaining their strength and vigour in a climate much more delightful than their own.

The beauty of the English Children whom I saw upon the Hills perfectly arrested my attention. I have never in England seen complexions so exceedingly lovely; and seldom have observed children so uniformly strong and healthy. I had come rapidly from the plains, and had fully in my recollection the pale faces and sickly looks of the little-ones whom I had seen in almost every house during my journey. The contrast was so striking and so delightful, that I would refer to it in preference to sending to England any medical reports, setting forth the excellencies of the Hills as a Sanatorium for enfeebled Indian Missionaries.

In conversation with some of the Paharries [mountaineers] I found that they understood Hindoostanee; and to all my questions to them upon the subject, they replied, that it was the language common among them, and that they speak no other.

In the valuable Letter which is appended, it will be seen that my opinion on this point is confirmed; and I think it well to mention the fact, as it will shew, that while the enfeebled Missionary is recreating under the influence of the pure mountain air, he may, through the medium of the tongue which he has acquired, make known the Gospel of his Saviour; rejoicing in the reflection, that while his own strength is re-establishing, he is delivering that Message of God which is healing and health to souls.

All European friends to whom I put the question, uniformly replied, that there was a truthfulness and honesty about the mountain-people that we look for in vain in the plains: adding, however, that these pleasing traits of character were fast fading away, as the Paharries came into contact

with the depraved Hindoo servants accompanying their masters from the low country.*

With how weighty an argument does this fact furnish me, to call upon Christians, entreating them to assist in establishing a Christian Mission among these tribes! They themselves are recovering strength and health of body by dwelling in these heights; while the souls of the miserable people are plunged deeper and deeper into sin, through the contamination brought by the domestics of English Invalids.

Notices relative to the Hill Tribes.

These valuable Notices are from the pen of J. H. Batten, Esq., of the Civil Service, resident at Paoree, who is a true friend to the Christian Cause. Mr. Wybrow writes—

I had an opportunity, while on the mountains, of obtaining answers to the following queries which I put, as likely to elicit replies which would in future be of much use to Missionary Societies. I am grateful for the permission to make public the valuable information furnished.

1. What extent of population is contained within a circle—radius fifty miles—from centre Sreenuggur?

2. What language is spoken by the Hill Tribes? Does it radically differ from Hindoostanee? If radically differing, has it a written character?

3. † Will it be practicable for Missionaries to itinerate in the neighbourhood?

4. To what extent do caste and idolatry obtain?

5. What are the morals and civilization of the people? Are all fixed in certain habitations, or are they of nomadic habits?

6. Is a site at Paoree or Sreenuggur to be recommended for the establishment of a Sanatorium?

7. Can land for cultivation readily be obtained, by grant, purchase, or rent? Will much expense attend the building of a house in the neighbourhood?

8. What probability is there of security from interruption of Missionary la-

* While I was toiling up the mountain to Landour, the sals or groom who was leading a hill pony behind me remarked, that when I reached the top, so great was the altitude and so pure the air, that I should see Calcutta in the distance.—No comment is needed, to shew that the dwellers on the hills have learned to go astray and speak lies.

† Had any of my English Friends scrambled with me along the face of an Himalayan hill, they would not deem this an unnecessary question. The precipices, called by the people *kunds*, are tremendous.

bours, by the people themselves, Goorka tribes, &c.?

In reply to the above Questions, the following Letter was kindly despatched to my address, on my return to Calcutta:—

Paoree, near Sreenuggur, March 18/A, 1839.

MY DEAR SIR—The accompanying Paper of Questions was forwarded to me by Mr. H. Boulderson, with a request that I would furnish replies. A great delay would arise by the transmission of my answer to Landour—to which there is no direct dawk; and I have, accordingly, not scrupled to send it—*viâ* Almora, our post-town—to your address. I have numbered the Questions, for the convenience of easy reference.

Question 1.—In a circle of fifty miles' radius, from Sreenuggur† as a centre, half would fall within the territories of the Protected Rajah of Gurhwal, resident at Teerhee on the Bhagirathree River; and I have no data by which to estimate the population west of the rivers Aluknunda and Mundaknee. East of those rivers, the Rajah failed to obtain the restoration of his hereditary dominions, after the expulsion of the Nepaulese by the British Power; and thus Sreenuggur his capital, and ten pergunnahs of Gurhwal, now form a portion of the British province of Kumaon. Mr. Trail, the late Commissioner, drew up a full Report on the whole province in the year A.D. 1824-5; and I may refer your Society to that Paper, and to his subsequent Report on the *Bhote* (cis-Thibetan) pergunnahs§, for valuable information on all the statistics of our Hills. You will find the above Papers among the Transactions of the Bengal Asiatic Society for the years between 1824 and 1828.

As to population for the British country within fifty miles of Sreenuggur, I may, on a rough calculation, put down 50,000 souls as the utmost amount of inhabitants of the tract in question. These people are scattered about, in extremely small villages at different elevations. The fixed residents of Sreenuggur itself are not more than 2500 in number; but the place, especially in April and May, is occasionally crowded with pilgrims from Hurdwar to Kedarnath and Buddrinath, both which shrines are situated in this district, and reached by good and safe roads.

Note.—With reference to the vicinity of the Teerhee Territory, I may observe, that the Rajah is entirely under British control—his Political Agent, Col. Young,

† N. Lat 30° 15' E. Lon. 79°.

§ Districts.

lives at Dehra;—and that his country is quite as open to European Visitors as that immediately under the management of English Officers. In fact, part of Mussooree and Landour is within this Rajah's districts; and Simla is entirely surrounded by petty Native States; and yet all these are perfectly English stations, and English Rule seems to pervade their entire neighbourhood.

Question 2.—The language understood by the majority of the inhabitants is *Oordoo* ||; but the proportion of purely Hindee words to those of Arabic origin is greater than in the Plains. The people, it is true, speak a patois of their own, differing in different places; but this would be soon acquired if necessary;—which I doubt—and it is not written. The *Oordoo* is written in the Nagree Character; and the reading and writing of it are far from rare accomplishments, even among the peasantry. There are, of course, some words and phrases peculiar to the Hills; and there are some corruptions, chiefly of termination; but, *on the whole*, it may be said that the difference of language is vobular, and not radical.

Question 3.—Itineration in these hills is quite practicable, except in the rains. The expense of a pony—easily and cheaply procurable here—must, however, be incurred; certainly, of a dandy, a kind of dooly carried by two men relieved by two more; for no European can stand the fatigue of climbing on foot from village to village, even in the coldest weather. In the months of April, May, and half of June, the Missionaries would suffer from the heat of the sun, especially in the valleys, if they itinerated much in this neighbourhood. But if they accompanied the pilgrims toward the Snowy Range, they would find the climate of the Northern Pergunnahs almost European, and would, at the same time, be in the very midst of those among whom their labours are most needed. Bhote—the Neetee and Mana Passes—and the whole neighbourhood of Okeemuth and Josheemuth, which latter place is next in importance to Sreenugur, contain an enterprising and comparatively intelligent population; and a summer residence might be erected somewhere in that country, if a tent, or a grass hut of the kind used by hill travellers, were found insufficient.

Note.—The number of coolies which a Missionary would require in a tour need

not exceed fifteen: their rate of hire is two annas per diem, and the usual march is from ten to fourteen miles. Supplies are procurable, during the season of pilgrimage, along the pilgrim-road; but not elsewhere easily, without the aid of the Civil Authorities.

Question 4.—This district is considered holy ground, and the Brahmins thereof are very bigoted. The common people are excessively idolatrous and superstitious; but less so than their neighbours in Kumaon Proper. The prejudices of caste are violent; but some violations of caste customs are allowed, about which the people of the plains are particular, and *vice versd*. The Brahmins of Gurhwal are not very learned, save in a few Puranas, which describe the sanctity of the Himalayan regions; but their self-conceit, and their influence over the people, are unbounded. The whole pilgrim-road, and the shrines of the Himalayan range, afford a melancholy spectacle of idolatrous error—and its consequences, spiritual and bodily misery. Numerous sick people, especially the aged and the leprous, undergo the most dreadful fatigues and privations in order that they may die within the holy land of the Gangetic sources; but self-immolations at Kedarnath are becoming infrequent.

Question 5.—(1) The civilization of the people, with respect to the arts of life, is probably not more backward than among the peasantry of Hindoostan; and though a general poverty exists, pauperism and mendicancy are rare among the inhabitants. Their houses are far from wretched, as far as protection from heat and cold is concerned; but their habits are unclean to a degree, and washing—except on holidays—is rigidly avoided. There is a general want of spirit and energy among the Paharries; but their honesty is great, and perhaps a greater degree of truth—except near the Civil Courts—prevails than in the plains. The women, however, are supposed to be extremely unchaste; though there is not much open indecency, even on festive occasions. Women, however, are treated with the greatest harshness—marriage is a mere bargain of sale and purchase—polygamy is very common—(polyandry is not here known); and, on the whole, it may be said, that the degradation of females to a condition of toil almost brutal, and the laziness of the men, are the distinguishing points in the bad characteristics of the Hill People. *Au*

reste, they are not very different from the inhabitants of the plains, except that they are more easily governed—are, apparently, more good-natured, and less violent in their dispositions; and are, perhaps, more grateful for any good bestowed on them. Their attachment to the British Rule is, I think, sincere. The Bhotias of the Snowy Passes are better in their good qualities; and, altogether, are a race very capable of improvement, from Missionary labours, being very free from Hindoo prejudices—indeed from all religion whatever, save for appearance-sake,—very independent in their manners, often enterprising in their habits, and not addicted to many Hindoo vices; for their exemption from which, however, they partly compensate by their excessive love of spirituous liquors—a natural consequence of the Arctic-like climate which they endure.

(2) The Zemindars of villages are in the habit of pasturing their flocks on the high mountains at certain seasons of the year, whenever their own lands produce insufficient food for the cattle; but none of the inhabitants can be called strictly nomadic in their habits. The Bhotias are compelled to leave their homes during the seven months of the Bhote winter; and move about in the rest of the year, carrying salt, wool, and borax—and, on their return, grain, cloth, sugar, &c.—on their loaded sheep. They are almost all of them traders between Thibet and the Hills, and sometimes the Plains. The Paharries, too, are great traders, and are in the constant habit of travelling about to barter various commodities. Agriculture, in fact, is far from being the chief occupation of the landholders; but the Gurhwalees do not, like the Kumaonees, desert the hills in the winter season for the purposes of traffic and pasture in the Terrai and Plains.

Question 6.—The range rising immediately behind Paoree presents very favourable sites for a Sanatorium; and the road to Nujeeabad, the nearest town of the Plains, passes along it. The height varies from 5800 to 7000 feet. Paoree itself is 5250 feet above the sea, and one mile below the proposed site of the Sanatorium; and even here the climate is delightfully cool. On the ridge, the thermometer in a house would never rise, even on the hottest day, above 75°, and would rarely arrive at that height. The average for the whole year, part of which is excessively snowy, is below 60°. Here, on the northern slope of the hill, the thermometer to-day,

19th March, 10 A.M., is 50°; and it will probably, in the course of the day, rise to 56°. On one place, at an elevation of 6400 feet, there is a spring of water flowing throughout the year; but this spot is rather bare and exposed. Water, however, is not far from any of the desirable sites, and is very good. The rock is a magnesian clay slate, and the soil is deep and good. The immediately surrounding hills are rather bare of wood—the woods being in copses, as on the Nilgherry Hills; but there is abundance for fire-fuel. The character of the range is more that of an English high Down than is generally seen in these mountains, and is very convenient for riding and walking. There are numerous villages within an easy distance, on the north, south, and west; but in the east, a very thick and deep forest, extending for miles along high ridges, runs up to within a mile of the station under description. Sreenuggur is quite unsuited for a Sanatorium; its climate being as hot, almost, as that of the Plains. It is, however, a very beautiful spot; and during the winter months, a residence there would be delightful, and far preferable to Paoree. A bungalow could be easily built there, if one of the present buildings were not procurable by the Missionaries. The scenery at Paoree is very magnificent; the Snowy Range being so much nearer than at any other hill-station, and presenting a line of peaks exceeding the number visible from Landour, fourfold. Indeed, every visitor of this place considers that the view of the snowy peaks from Paoree is almost unequalled by any from any mountain, while it far exceeds that from any European station. This vicinity to the snow accounts for the coolness of the climate at a comparatively moderate elevation. Paoree is six marches west of Almora, six east from Landour, six from Hurdwar, and three—four—from Kohdwara, or four—five—from Nujeeabad; which latter is by far the easiest route from the Plains. Good roads are found in all these directions. European supplies might—except in the rains—be procured from Landour, or, by a *garree*, to Kohdwara from the Gurmuktesur Ghat, and hence by hill-coolies to Paoree.

Question 7.—(1) Land for rent and purchase would be readily obtainable near and at Paoree. Waste lands are also abundant, and a grant would not be necessary. Near Paoree I know of no waste village that could be granted in full proprietary right;

for the present assessment of revenue is being made so very light, that no one is likely to throw up his claim. There are, however, numerous deserted villages scattered about the provinces; and among them the Missionaries might find one suited for any desired purpose. Within thirty miles of Paoree there are two or three very fine locations for a Christian Village: and even if the full proprietary right could not be granted, the full possession of the lands, on an almost nominal rent—5 Rs. or so per annum, payable to Government only—could be obtained.

(2) A bungalow sufficient for one or two persons could be built here for 600 Rs.—1000 Rs. may be said to be the utmost necessary expense for any bungalow. An European superintendant would be necessary, to save waste of labour and money in building: at all events, careful superintendence by some one would be essential.—Temporary chappahs for temporary residence, or even tents, would be quite sufficient, from the 15th Sept. to 15th June, if a fire-place were added.

Question 8.—There are no Goorkha tribes in Kumaon or Gurhwal; and no interruption, from the people of any class, need be feared in these hills. A Clergyman would, I think, meet at all times with respect, however little his success in conversion, and however bigoted his opponents, provided his behaviour was commonly prudent.

In the way of hints, I would recommend the purchase of Nos. 65. and 66. of the Company's Maps of India. They are the result of the only survey of this province that has taken place.—If any of the Missionaries possessed a knowledge of medicine, he would be able to relieve an enormous amount of misery, and would at once acquire extraordinary influence. At all events, a large supply of the ordinary medicines—including some for the cure of goitre—would be highly expedient, and would form a very useful accompaniment to the supply of Hindee Bibles and to any secular Elementary Works in the same language and character that your friends would probably carry with them.

Your friends would never find, I may add, a better supporter than Mr. Lushington, the Commissioner of the whole province; nor one more earnestly anxious for their success than, My dear Sir,

Yours very faithfully,

J. H. BATTEN.

Paoree, March 1844, 1839.

Summary of the North-India Mission.

Stations	14
Communicants	330
Attendants on Public Worship,	4219
Schools	48
Scholars:—	
Boys	2417
Girls	367
Sexes not distinguished,	349
Youths and Adults ..	165

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CHRISTIAN-KNOWLEDGE SOCIETY.

THE Bishop of Madras, under date of the 21st of March, in reporting to the Board the application of Grants placed at his disposal, thus speaks in reference to a

School for Girls of High-caste at Madras.

One of my schemes for the religious and moral improvement of the native character and condition, is, the erection, at Madras, of a School for Girls of high-caste. At present, the growth of Christianity is sorely hindered by the total absence of the means of giving a Christian Education to the females of rank; the girls who attend our Schools being almost exclusively from the lowest orders. Could we succeed in educating even 15 or 20 girls of high-caste at the Presidency, we should provide as many men of similar caste with Christian Wives, and thus DOMESTICATE Christianity among them. The benefit in a few years would, with God's blessing, be incalculable. This little establishment will be under the immediate pastoral care of the Rev. Christian Aroolappen, and will be visited by Mrs. Spencer, and other ladies, at Madras.

Prospects of Christianity in Southern India.

The Bishop proceeds, in the Letter just quoted—

Our Society may be desirous to know my present opinion on the prospects of Christianity in Southern India, and whether a year's experience has changed or materially modified my earlier impressions. It has not: my opinion remains the same. I am satisfied that Christianity is making progress—slow, but sure, progress—in this Diocese, notwithstanding the many and great difficulties in its way, and whatever may be the impression to the contrary among those who judge by mere outward appearances. I do not say that the Natives manifest a warmer desire to receive the Gospel—would that I could say it!—but the ground is evidently being broken up for its reception.

The Hindoo of the present day is, in one most essential point, very different from his forefathers: he is becoming daily more indifferent to his own superstitions, because he becomes daily more awake to the priestcraft of the Brahmins. And surely it is a matter of deep interest to the Christian Philanthropist, to see the rooted prepossession—the first love—of these poor people thus evidently shaken; and it encourages him in the blessed assurance, that, at God's good time, his whole heart's desire for them will most certainly be accomplished.

Hitherto one of the chief obstacles to the successful progress of Missionary Labour in the East has arisen from the fact, that we have not merely to write new ideas on minds, where scarcely any thing has been written already; but to clear away a mighty mass, not only of prejudice, but of organized systems of falsehood, before we can reach the heart, in order to write there a single word of truth. This I think God's gracious providence is now gradually effecting for us, by thus conspicuously weakening the stronghold which the Brahmins formerly possessed over the affections and the fears of the other classes: for I verily believe, that the Hindoo, at present, neither loves his priest nor fears him. A way, then, however narrow and crooked, is thus opened to Christianity, which was not visible to the earlier servants of our Blessed Lord in India; and the prudent and watchful Missionary will not be slow to profit by it.

Ceylon.

CHRISTIAN KNOWLEDGE SOCIETY.

THE Bishop of Madras, in the Letter just quoted, thus speaks of the

Prospects of Christianity in Ceylon.

These observations apply with still greater force to Ceylon. The Singhalese is of a more teachable spirit than the Native of the Continent, because the chains of caste are not so heavy upon him. If, then, I am cheered by what I see and know in India, my hopes for Ceylon are still more lively. It is far more manageable, on account of its comparatively small extent: and education, if properly conducted on a sound and practicable plan, must have an effect there, which at present you would look for in vain in India; both because it is

easier to bring it home to the Islanders, and because (in my opinion) they are in a better state of mind for receiving it.

CHURCH MISSIONARY SOCIETY.

KANDY.

Fearful State of the Professed Christians.
At pp. 339—341 of our Volume for 1838, the results are given of an investigation, made in 1837, into the condition, in respect of religion, of the inhabitants of Kandy. The Rev. W. Oakley thus reports the results of a more recent personal inquiry:—

We have commenced a plan for visiting all the different families in the town, at their own houses. The awful indifference manifested by the Nominal Christians in the town, to the duties of Religion, seemed to call for some additional exertions, in order, if possible, to rescue them from destruction. Many of them had been often visited, instructed, and invited to attend a place of Christian Worship. But all seemed to be in vain. They still lived in ignorance, and in a state of utter unconcern about their souls. They continued to neglect their Christian duties, and lived like the Heathen around them. This painful state of things led us to form the plan of visiting them regularly at their own houses. This duty has been performed by one of us, with the help of a Tamul and a Singhalese Catechist, as Interpreters.—Our first visit to the town was chiefly confined to Protestant Christians, of whom we found 123 families: these, with five Roman-Catholic families, formed our first visit. Among these we found between thirty and forty families living without marriage, and about eighty children unbaptized. These families, 123 in number, formed, as far as we were then able to ascertain, nearly the whole of the Protestant Population of Kandy. We have, however, since discovered that the Protestants in the town amount to at least twice that number.

The ignorance and misery of the Nominal Christians led us to consider more seriously the state of the Mahomedans and Heathens in the town; in consequence of which, we determined to extend our visits to them also. This formed our second visit. During this visit, we have instructed about 200 families of Protestant Christians, 120 families of Roman Catholics, 120 families of Mahomedans, 100 fami-

lies of Buddhists, and 70 families of Hindoos. Among the Christians, we have found nearly 100 families—that is, about one third of the whole number—living without marriage, and about 80 children unbaptized. The consequences resulting from such a state of things must be very serious. We almost invariably find, that where the parents are unmarried, the children are unbaptized. These children, when grown up, of course cannot marry, being Heathens; in consequence of which their families must necessarily be heathen; so that in a few years, hundreds of families, whose ancestors were Christians, will have become confirmed Heathens. The only apparent way in which these poor creatures can be warned and instructed, is, by visiting them at their own houses, for they scarcely ever think of entering a place of Christian Worship. We therefore feel very thankful that we have been permitted to adopt this plan; and trust that, by the blessing of God, it will prove a means of usefulness to many.

Prevalence of the Worship of the Devil.

It is one of the most affecting characteristics of the population of Ceylon, that the mixture of Nominal Christianity with Devil-worship, and, by consequence, that the grossest hypocrisy, so extensively prevails. To the Missionaries this is a subject of unceasing distress, and their endeavours to remove the crying evil are unintermitting. As a barrier to the more effectual success of the Gospel, this system of falsehood, idolatry, and blasphemy, operates most fearfully. Mr. Oakley writes—

The awful custom of Devil-worship is very prevalent in this country. It is continually indulged in, not only by Heathens, but also by Nominal Christians. All the evils to which they are now subject are thought to be in some way or other under the controul of the Devil. On this account, they almost invariably have recourse to him in time of trouble; and hope, by means of an offering of plantain-leaves, flowers, limes, &c., to propitiate his favour. Soon after the small-pox made its appearance in the town, the people had recourse to devil ceremonies, to obtain the removal of the disease. Large sheds were erected, and great numbers of people assembled, and spent the whole night in dancing and other devil ceremonies.

Mr. Oakley adds, however, that there is

A Wide Door opened among this People.

Almost every family in the town—Mahomedan, Heathen, and Christian—is willing to see me and my Catechists. I hope, by the help and blessing of God, that we shall be enabled to improve the opportunities thus mercifully afforded us. Never, I believe, were appearances so favourable in Kandy as at present. My Catechists labour very diligently, and are a great comfort to me. I have now eleven Congregations, thirteen Day Schools, and three Sunday Schools. In six families in the town, we are accustomed to hold occasional Meetings for prayer and exposition of the Holy Scriptures, to which many of their neighbours are invited. Twice in the week, persons come to my house for instruction;—Tamul People on Tuesday Morning; Singhalese People on Friday Morning. There is, I think I may say, a decided change in the town: a gradual improvement is perceptible.

BADDAGAME.

The Rev. Henry Powell, who arrived at Baddagame in the beginning of last year, thus describes the

Beautiful Approach to this Station.

Jan. 15, 1839—As we proceeded up the river, new beauties offered themselves on either side. Never before were we so deeply impressed with those beautiful lines of Bishop Heber—

“Where every prospect pleases,
And only man is vile.”

At length, as we pursued our course, the Church of Baddagame came in view: the tower is visible above the trees, at some distance, and forms a very picturesque and interesting object, particularly to an English and Christian mind. It reminded me very forcibly of our own beloved country, where the village spire is so often seen pointing toward heaven; and where the favoured inhabitants are privileged on the Lord's Day, by hearing the sound of the “Church-going bell.” To my own mind, the sight was not only interesting, but impressive: it was the first object which marked out the spot where I was destined to commence my Missionary labours—to sow the seed of eternal life—to be a witness for Jesus Christ, and, by the grace of God, an unworthy instrument in effecting the salvation of

immortal souls. It was interesting too, as we came near the Mission Premises, to notice the various groups of School Children, and also of adults, who waited our approach, and whom curiosity had prompted to get as early a glance as possible of the "new Gentleman and new Lady," as they called us.

The Church adjoins the Missionary House; and is a very neat, light, airy, and commodious building, capable, I understand, of holding from 600 to 700 people: it has a tower, bell, and organ, which give it, both inside and out, quite an English appearance; and bring home to an Englishman, and especially to a Churchman, many pleasurable recollections of the past.

During the day, our house was literally besieged by schoolmasters, children, parents, &c., who came to pay their respects to the Missionary and his wife.

Mr. Powell thus speaks of the

Morning Service at Baddagame.

At half-past ten the Church-bell began to summon the surrounding villagers to the Temple of Jehovah. The bell was the signal for the children, both of the Home and Out Schools, to assemble for Church. In about a quarter of an hour, two rows of Boys had assembled in the avenue before the house; and at about five minutes to eleven, upon orders being given, formed into a double line, and marched, two and two, into Church. The sight was peculiarly novel and interesting. The Boys were dressed nearly alike, with a white, or, in a few instances, a coloured cloth fastened to the waist, and reaching to the knees, forming a striking contrast to the colour of the skin; while the long hair of some flowed loosely over the shoulders, and that of others was twisted and fastened with a comb or string. At length the time arrived for the Service to begin. We first sang a hymn. Br. Selkirk then read prayers in Singhalese; and I afterward preached through an interpreter. They were exceedingly attentive; and the strictest silence and decorum were observed throughout the whole Service. In one thing, however, I was disappointed: there was a great deficiency of adults. The Church appeared tolerably full; but then the bulk of the congregation was composed of children of our Schools. There were about 300 children to thirty or forty adults, schoolmasters and servants included, and yet, as I was afterward informed, it was a fair congregation.

Notices of the State of the Mission.

Feb. 18, 1839—The Modeliar of the district called on me to-day: he seems to be a well-informed, discerning, and superior man, and, I should hope, is favourably disposed toward Christianity. He remarked, in the course of conversation, that the people about here were still very ignorant, and very careless about religion—that they would not consider what was for their advantage—and that they were quite satisfied with saying that one religion is as good as another. "But," he remarked, "notwithstanding this, a striking change has taken place for the better among the people: and those who have been educated by you, even though they do not *turn out religious*" (this was his constant expression when speaking of Christianity), "build better houses, know better manners, are more industrious, and more respected by the people around, than those who have not: while with respect to the girls, they almost all of them get better husbands, and are treated much more kindly than they used to be."

At a later period, Mr. Powell writes—

May 1—An event occurred to-day, which, though trifling in itself, I thought worth mentioning, as shewing the influence which a Missionary's example has upon the surrounding population, even where it fails of producing its much desired sanctifying effects. As I was walking out with Mrs. Powell, in the evening, our course lay by the arrack-shop, or what would be called in England the beer-shop, of the village. As it was the time of the Singhalese new year, when the people make a point of being merry, many persons had assembled, to drink and gamble. The very instant, however, that we came in sight, it was quite striking to witness the rapid retreat which they made. Bottles and drinking-utensils were instantly put out of sight; while some who had them ran behind, and others into the house, to hide themselves from us.

It has not unfrequently happened, that on going out on a Lord's-Day evening, to visit the sick, &c., if people have been at work in their houses, gardens, or fields, they have run or slunk away at my approach.

Mr. Powell gives the following account of a visit to the neighbourhood of his Station. It vividly exhibits the welcome given to Missio-

naries, and incidentally gave an opportunity of seeing the good effects of their labours:—

About two or three miles from Hickode, and at some distance from the main road, live the friends of one of my Seminary Boys. They are respectable native people; and hearing that we were at the Rest House at Hickode, they came and begged us to go and see their village, and take a ride on the river which ran through it, which they thought would do me good. We accordingly went. When we arrived at the village, it was quite amusing to witness the preparations which the people had made for our reception. Three small boats were lashed together, planks were laid across these for a floor, arm-chairs were provided for us to sit on, a covering was made of coloured cloths, and the whole decorated with greens and flowers. A large number of persons had assembled to look at us. The ride on the river, which resembles a large lake, being nearly a mile broad, without an apparent stream, was exceedingly beautiful. When we landed, we were asked to go to one house and another; and at all to which we went, some token or other of good feeling was manifested. At some houses, cocoa-nuts were brought for us to drink; at others, little shells were given as curiosities; and now and then large bunches of flowers. Wherever we went, we were attended by a large concourse of men, women, and children. We could not for some time understand why so much interest was excited by our arrival. At length, the mystery was explained. Two of the present inhabitants of the village were formerly girls at our Baddagame School, and are now married and settled there. These are the only two persons there, with one exception, who know how to sew. The respectable appearance of these two girls, and their ability to make jackets &c. for themselves and their husbands, and their account of the improved state of Baddagame, and of the fact that nearly all the little girls there can sew, seem to have so impressed the people with the value of our labours, that they said they could not be happy until I had opened a school among them; and then, when the girls had learned to sew, which seemed to them to be the *summum bonum* of human happiness, their boys could learn to read.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

In our last report of the interesting Mission in this island, we gave a very copious view of the progress of the Gospel at all the Stations, together with the communications of the Lord Bishop of Australia, and various important particulars, especially in reference to Popery. In the present account we shall give a series of Extracts relative to such of the Stations as have been reported on more recently. With regard to some of them, there have not been, since the last full account already referred to, any details of importance.

The following communications are from four of the Stations of the Northern District.

WANGAROA.

At a distance of about thirty miles from any other Station, the new Station of Wangaroa has been formed, under the charge of Mr. James Shepherd. In his Journal, he relates various instances of the activity of the Papists, and likewise shews what is the antidote to Popery.

Value put upon the Scriptures.

Sept. 7, 1839.—I visited Mahinepua yesterday, that being the next Native Settlement to us in an easterly direction. A Chief here has expressed a wish to be taught the truths of the Gospel. Our Native Teachers have made several visits to this place on Lord's Days, and have received encouragement to repeat their visits. I was pleased to hear some remarks made by a sick lad at this place. He arrived from Oruru about six weeks ago—was then pretty well—and on his way called at our Settlement on Lord's Day. I observed something superior in his behaviour at Divine Service and at school. I said to him, "You can read the Word of God"—for of this I had been informed. "I have taught myself to read," he replied: "I have two books: I began with a slate, with which I was presented by a New Zealander: he taught me to write the letters, and I taught myself to read."—The poor fellow then crept into his hut, and brought out two books,

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which contained the Prayers and some of the Gospels. He began at the beginning of the book which contained the Gospels, and repeated the names of the first books. As, however, I knew that he might be able to point out the various books, and read over their names, without being able to read their contents, I took the book, and referred him to the second chapter of St. John, which he began to read with great fluency. I was now convinced that he could read; and observed to him, "You can now learn what you should do in order to your eternal salvation." He seemed much to regret that he could not understand what he read. I directed him to our Great Prophet, who is at all times near at hand to instruct those who want instruction. He asked me for a little medicine; and I desired him to send for some the next day.

In the evening, I addressed our little congregation at Matauri. I endeavoured to explain to them the character of those who will stand with pleasure before our Heavenly Judge, and had some conversation of a serious nature with some of them. One of them, an old man, expressed his conviction that his sun is nearly set; and seemed to be earnest in cleaving close to Jesus, from whom alone he can obtain eternal life.

Sept. 9, 1839—Two young men of our congregation at the Pupuke came to-day, to endeavour to get from me a New Testament. They lost their books a few days ago, through the capsizing of their canoe, and all they had with them, but one Prayer-Book, which was saved by being placed on one of their heads, in a Scotch cap which he happened to have on.

The Roman-Catholic Bishop is in the river: he arrived here a few days back. His visit is of a Missionary nature: he has distributed a few crosses. It is said he inquires what books the Natives have in their possession, and how they get them; and on being informed that they have the Gospels, and that they pay for them, he endeavours to make them understand that it is very bad to sell the Word of God for food;—for the New Zealanders have no other means of purchasing but by paying food for their books. I said, that the argument, if a good one, would prove that we should not purchase the Scriptures for them; and then they would be deprived of that spiritual food by which every believing soul is supported.

Sept. 14—Several of our Pupuke

Congregation came to-day, to obtain Gospels. I was pleased to see them, as it had been reported that some of the Chiefs and common people had embraced the Roman-Catholic Religion: and though I partly knew the grounds on which they were likely to receive any thing of the kind, which is only in name, yet it gave pain to the mind to reflect that some of them might become professed followers of the propagators of error. I mentioned what I had heard to those who came for the Scriptures; and they said that the Roman-Catholic Bishop had made some of them presents; and that one article had been sent to Hongi, son of the noted Hongi who has been some time dead. The Bishop sent for him; but he being busy planting potatoes, could not go to see his lordship. The Bishop then sent him a shirt; when, as it is reported, he asked whether the Bishop was a Frenchman, or not: and on being answered in the affirmative, he said, that he would not take the shirt; for if he did, the Frenchman would, on that account, make some claim to his land.

Sept. 15: Lord's Day—The Morning Prayers were just ended, and I had begun to address the Natives from Matt. vii. *Beware of false prophets, &c.*, when I saw some Natives advancing toward the Chapel, who proved to be the persons of whom it had been reported that they had turned Roman Catholics. Our Place of Worship was soon filled as close as the Natives could sit; and I endeavoured to shew that the Scriptures are the best antidote against false teachers and false doctrines, as they teach us what we are to believe concerning God, and what duty God requires of us. The whole congregation was very attentive. The principal Chief requested a Testament of me; but not having any by me, I promised him one as soon as I should get some. A few remained till the next day, for books. The old Chief stated to some of our Natives that he had been solicited to join the Roman Catholics; and upon this subject he thus addressed the younger Chiefs and the people:—"Shall we cast away the old Word, and receive the new one now brought to us?" Hongi replied: "No; the old Word has not become sour to us: it is good."—"No," replied the old Chief; "let us hold fast the Word of God, my children, and never let it go!" with many other expressions of a like import.

Sept. 21—As I stood in the verandah this evening, Ruke, an aged man, who

has been afflicted several times of late, came to me; and, pointing to the planed boards of my house, said, "This is man's work: the carpenter has, with his plane, made these boards look well; but who works in the heart, and makes it well?" He then said that he had been ill; and that he had in his heart felt a pleasure in the contemplation of death, which he never felt before he had been instructed in the things of God. He said: "I should have been happy had I died, because I have been instructed in the way which leads to God and heaven." I exhorted him to lay fast hold on the Saviour, who would be his true teacher, Saviour, and guide, even to death. He has been a very attentive hearer for about a twelve-month.

PAIHIA.

From this Station, Mr. C. Baker writes, describing the routine of his

Missionary Visits and Labours.

We extract a few brief passages from his Journal.

Sept. 30, 1838: Lord's Day—Had a full Service at nine o'clock: the little Chapel was crowded. I addressed my hearers from Rom. x. 12, 13. After Service, I attended the Male and Female Schools respectively, and found that the attendance of old and young was general. I was pleased to find that a tolerable proficiency had been made in the several Catechisms. Had Service again at three o'clock P.M., and addressed my congregation from Matt. vi. 24. In the evening, the seriously-disposed Natives met around my tent for conversation. Many interesting questions were asked and replied to. Two interesting young men were proposed as Candidates for Baptism, together with the wife of one of them, and their four children. These two men have acted as Teachers to the people, having been selected by them for that purpose. Eight other persons were proposed as Candidates for the Ordinance of Baptism at a more distant period. I addressed these persons severally, and have some reason to believe that my exhortations were of use. My heart beat with joy at what the Lord had wrought among this people. May the Divine Spirit be poured copiously upon them, that far greater things may be done here than have yet been done!

Dec. 2: Lord's Day—I set out at a little past six A.M. for the Kauakaua. It being Advent Sunday, I addressed the

Natives from Rev. i. 1, and had good attention. Attended the Male School; visited five sick persons; had a meeting of Christians; and Service again at three o'clock. Addressed the people in the afternoon from Jude 24 and 25. Five of the young men had gone to the different villages to hold Service. I was much pleased to hear the good account given of these different congregations. One of the sick women whom I visited appeared to be in a happy state of mind. She spoke of death with great composure, having an unshaken faith in Christ Jesus.

Dec. 6—I went to the Kauakaua, to see the sick. I found that the sick woman, of whom I spoke on Lord's Day, had died this morning. She died in a happy state of mind. About ten of the young men were employed in making a coffin out of an old canoe.

April 21, 1839: Lord's Day—At Waikare I called at Orari, and catechized the children; and then proceeded to Waikare. Attended the Male School, and also a funeral. About sixty followed the corpse to the grave. This is the first funeral that has taken place here according to our custom.

WAIMATE.

The Rev. William Williams has been engaged in his usual Ministerial duties; but has also been much absent from his Station on important tours to the East Cape and its vicinity, with a view to the extension of the Mission. Mr. Davis, writing Nov. 18, 1839, thus speaks of the

Flourishing State of the Congregation.

Yesterday we had 155 Native attendants at the Lord's Supper. Had the weather been fine, the number would have been greater. For some time past they have been addressed on Missionary subjects, with good effect; and a Missionary Meeting has been proposed to them, which will take place soon. I find much to do among them. My numbers at the weekly meetings increase. The changes which have taken place have involved me in much additional labour, and have, for a time, brought us to a stand still. We have every reason to fear that Popery will make inroads among us.

We add, as belonging to this Station, the translation of a Letter addressed to the Rev. W. Williams:—

Letter of a Native Christian, a Catechist.

June 21, 1839.

MR. BROTHER*—How do you do? This is what I have to say to you. Listen! Ngatiporuru have made their appearance outside to our light. The Holy Spirit has instructed their hearts. Hear me! 200 of Ngatipaoa have entered into our house for conversation. 100 into William's house; 20 into George's, and 40 into mine at Rangitukia. All the Chiefs come to converse: Rangikatia, Rukuata, Pohokura, Ngarangiapakura, Hoerara, and his father Hiki, Porourangi, Heikoko—ten persons whose thoughts I hear. These are the people who turn to the things of God: they are separated for Christ: ten persons think all of you. We think that some should soon become children of Christ. Be quick! It is for you to think of Ngatipaoa.—The remainder of the letter is on indifferent subjects, partly relating to their expenses.

From JAMES STACK, Rangitukia.

SIR—Put on board the ship for us, two cows, to produce cows for us here, to improve Waiapu. I tell you that Ngatipaoa go to our houses of conversation. Be quick! come you, and look after the sheep which our eyes behold, and which our ears listen to! This is all.

From JAMES to BROTHER.

Mr. Williams remarks, that "by coming to the house of conversation" he means, that the people come to his house for the purpose of being catechized and instructed, independent of the instruction given during Divine Service.

KAITAIA.

From this Station, situate at the most northern part of the island, we have somewhat fuller communications. It was formed by Messrs. Puckey and Matthews. A brother of the latter, Mr. R. Matthews, has since joined them. He had been dangerously ill; but, by the last accounts, was sufficiently restored to render some aid to the Mission. Mr. Puckey, writing September 21, 1839, thus describes the

Progress of Christian Knowledge.

Our friends in England might perhaps

* The Natives call the Rev. W. Williams 'Brother'.

think, from the good account which they receive from Kaitaia, that we have but few difficulties to encounter: but it is not the case. Although the Lord has, most assuredly, begun a good work here, and is still helping us on, yet we have our dark days and days of mourning, not only from our own insufficiency for His great work, but from the many things which happen to retard our progress. For instance, we sometimes have our Chapel so crowded, that the Natives seem almost sitting one upon another; and yet a spirit of sleepiness is quite visible in nearly two-thirds of them, even while the pure Word is faithfully preached. I have often witnessed the hearers yawning, while I have been speaking on the sweetest subject, and trying to illustrate the death and merits of the Saviour in their most figurative way, and all apparently to no purpose, till my very soul has been ready to sink within me. But I must not look so much for the effect which the Word has upon the Native mind when preached, as to its future growth; for our Bible tells us, *Cast thy bread upon the waters, and thou shalt find it after many days.* We have to fight against Satan in many forms: first, in our own countrymen, whose conduct is far below the brute beasts; secondly, against Popery, which is fast gaining ground in several parts of the neighbourhood; next, in our own hearts, which would fain tell us it is all of no use—you can do nothing. Yet I must say, that we meet with great encouragement among our own Natives, especially at our little meetings on Monday evenings, when we hear of some of their experience and thoughts toward God.

Diligence of Native Teachers.

We have a goodly number of Native Teachers, with their wives, at different places, which are too far off for one day's journey; who, I am happy to say, are getting on with the schools, and imparting what they know about their Saviour. It is very pleasing to see the caution which these Out-teachers manifest, lest they should tell their hearers what is not right. When they come to any passage of Scripture which they do not quite understand, they pass it by till they can see one of us: they then communicate what they understand by it, and attentively hear the true explanation of it, to take it home to their little congregations. I hope and trust that much good will be done, through their means. We find our principal Chief, Noble Panaka-

reao, of much service. He takes his book to the native places; and is often out for a week at a time, speaking of what Jesus hath done for his soul, and using all his influence to call the attention of his countrymen to the things pertaining to their everlasting peace. He has been the instrument, in God's hand, of causing many tribes to join us, who before were quite adverse to any thing relating to Christianity. Of the three principal Chiefs of Rarawa, two are nominal believers: the third is a Roman Catholic. These three Chiefs are brothers; but since the Roman-Catholic Religion has made its appearance, they have divided—two to our side, and one to the other. It is my opinion that the Papists may yet be the occasion of our knowing who will be favourable to Christianity, and who will not.

—*Value of the Press.*

One thing more I would mention, which I doubt not will give you much pleasure; that is, the great desire which the Natives have for books. At every place at which we call, the cry is, "Have you any books?" One of the greatest blessings that ever came to this land was the printing-press. The New Testament has been completed; and now the Psalms, and some other parts of the Old Testament, are being translated. May the Lord bless the work of the press to this benighted land!

Mr. J. Matthews, writing Sept. 26, 1839, thus relates a variety of circumstances:—

Religious Intercourse with the Natives.

You are aware that our people lie scattered over a district of many miles, and therefore it takes much travelling to visit them. Our journeys are of three, four, and sometimes of six days' duration; which we spend in going from place to place, instructing them in the things pertaining to the Kingdom of Heaven. Much of our time also at the Settlement is taken up in conversing with Christian Natives and others, who come at all times, either to seek instruction, or to apply for medicine. I name these things to you, that you may have an idea how our time is engaged in this part. Unless Missionaries attend to the calls of Natives, no good will be done. When light first breaks in upon the mind, even of a European Christian, how many questions he wishes to ask! It is even more so with the Natives: every simple thing is to him a great wonder. A Native, and more par-

ticularly the Chiefs, will sit for some time before one knows what he wants; but this is altogether in accordance with their custom. I have many times seen one party of Natives come to see another, and, having arrived within a few yards, they would sit down for an hour, before they made known their business, or even saluted each other. This custom is, to a European, most tiresome; at least I have found it so, as the apparent waste of time has sometimes made me demand of them what they wanted. Our experience, however, has taught us, that, to a certain degree, the customs of the country must be attended to, if good is to be done.

—*Notices of a Christian Chief.*

Our principal Chief, Noble Panakareao, is altogether a slow speaker, but a deep thinker. It gives me joy that I can tell you that this Chief still continues to adorn his profession by a consistent walk and conversation. He prizes the Word of God; and I believe that each of his slaves, who are now his children, is possessed of the New Testament in the Native Language. He allows his servants ground to cultivate for themselves; and out of the produce they have purchased these books. Noble very often comes to me, to ask the meaning of this and that passage of Holy Writ. The other night he came to ask the meaning of 1 Peter V. 2: *Feed the flock of God which is among you.* We conversed also about a good conscience: he was much struck with the *conscience seared with a hot iron*, which is in their language translated *hardened*. He seemed fully to enter into the meaning of it. I took the Concordance, and shewed him several other passages which illustrated both the good and bad conscience. He was quite amazed at the ability of the Concordance to find out texts.

—*Hopeful Death of the Chief's Brother.*

Tuperiri, a brother of Noble's, is dead. This man had always been a great friend to us, but did not give himself to God while in health. In sickness, he appeared to undergo a considerable change; and unceasing prayer, by all the Christian Natives, was offered up for him. He used to tell me, that when he attempted to pray, Satan, as it were, stopped his mouth. He said that Satan did not like him to pray, but pray he would;—and I believe he did so till he died. For several days before he died, about 200 Natives were present. He would not allow them to cry over him, as is usual when they draw

near to death. At the request of the people, he was buried in our burial-ground. His son—who will, in all probability, succeed his uncle, Noble Panakareao—is a fine youth, and lives with us in the Settlement: he can read fluently the Word of Life.

—*Instances of Piety in Natives.*

More and more do I see the value of putting the Bible into the hands of the people. The translation of the New Testament, and the printing of it, are of unspeakable value. Our labours here among this people become more delightful, while they become more responsible. As you would expect, most of the Natives are very ignorant, and almost every thing they hear or read is full of mystery: they put many questions to us. I went a week or two ago to the western coast, to see a sick man, a professor of Religion. I found him in a pleasing state of mind—in a praying

state. One man, a truly pious Native, who had lately recovered from a protracted and dangerous illness, having been brought to our Station for assistance, bent a rush in the form of a hook, and asked me if I knew what that meant. I told him that I did not, and that he must explain his own simile. "Well," said he, "this answers to the hook of the pauna," meaning the steel-yard; "and if the whole world were hung upon this hook, the Almighty would not be oppressed with the weight thereof." I replied, that it was quite correct, and that I had been telling the congregation at the Settlement something like it a few days ago. I repeated to him the passage in Isaiah, which speaks of the Lord taking up the water of the ocean in the hollow of his hand. This will give you a little idea how our time is employed, and also how these great truths enter into the minds of the Natives.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Gospel-Propagation Soc.—In addition to the sum of 1000*l.* mentioned at p. 223 as contributed in connexion with the Meeting held on the 8th of April at the Mansion House, about 600*l.* have been since forwarded. A General Committee has been formed for the City; and Parish Committees are in process of formation.

Church Miss. Soc.—At a Meeting of *West-India Proprietors* held on the 6th of June, the sum of 525*l.* 5*s.* was subscribed by Noblemen and Gentlemen present, in aid of the Society's Mission in Jamaica. It is intended to carry these contributions to the amount of 3000*l.* The Meeting was called in consequence of a Requisition signed by 22 Noblemen and Gentlemen, who state—

The object of this Meeting is, to submit to them the important services rendered to the island of Jamaica by the Church Missionary Society, in extending Religious Instruction among the population there—the very heavy general expenditure made by the Society—the very large proportion of it incurred in Jamaica—their consequent inability to continue that expenditure on the same scale—and the necessity of withdrawing their Mission, unless assisted by the body of Jamaica Proprietors. The exertions of this Society have received the sanction of the Governor, who has largely contributed to its support—of the Bishop, who has bestowed his zealous and cordial superintendence—and of the Legislature, who have recently made a grant in their favour; and this appeal is strongly urged by many influential persons in Jamaica, who are very desirous that the body of Jamaica Proprietors, resident in this country, should co-operate with them in promoting an object so essential to the best interests and permanent prosperity of the Colony.

In conformity with a Requisition addressed to the Lord Mayor,—and signed by nearly 700, Aldermen, Common-Councilmen, Merchants, Bankers, Traders, and other Inhabitants of the City,—a Meeting, at which his Lordship presided, was held at the Mansion House, on Monday, June 29, to form an *Auxiliary Church Missio-*

nary Society for the City of London. The Meeting was addressed by the Rev. Thomas Vores, the Clerical Secretary; and, on moving or seconding Resolutions, by the Lord Bishop of Lichfield—the Rev. Richard Davies, Association Secretary of the District—Ald. Sir C. S. Hunter, Bart.—John Labouchere, Esq.—the Lord Bishop of Jamaica—Rev. J. W. Cunningham—Hon. and Rev. B. W. Noel—Henry Blanshard, Esq.—Mr. Sheriff Wheelton—and Rev. John Harding. Nearly 600*l.* were contributed.

The Rev. W. Adley, of Ceylon, left Galle, Feb. 19, on board the "Fergusson," on account of ill health; and arrived in London on the 28th of June.—The Instructions of the Committee were delivered, on the 3d of July, to the Rev. John F. Osborne and Mrs. Osborne, Rev. James Long, Rev. James Baumann and Mrs. Baumann, Rev. James Christian Wendnagel and Mrs. Wendnagel, and Miss Swinborn, proceeding to Calcutta, and to the Rev. John T. Johnston and Mrs. Johnston, proceeding to Ceylon, by the Clerical Secretary: which having been acknowledged, a few words of counsel and encouragement were addressed to them by the Rev. M. M. Preston; and they were commended in prayer to the favour and protection of Almighty God, by the Rev. D. Wilson.—The Rev. Messrs. Baumann, Osborne, Wendnagel, and their Wives, the Rev. J. Long, and Miss Swinborn, embarked on board the "Plantagenet," Capt. Domet, at Portsmouth, on the 13th, for Calcutta, and sailed the following day.—The Rev. J. T. Johnston and Mrs. Johnston embarked on board the "Samatra," Capt. Duncan, at Gravesend, on the 16th, for Ceylon, and sailed the following day.

Baptist Miss. Soc.—Mr. John Parsons, Mr. W. W. Evans, and Mr. George Small, have been set apart as Missionaries to India; and Mr. C. C. Dawson has been appointed, as a Missionary Printer, to Ceylon.

London Miss. Soc.—On the 13th of May,

the Rev. Giles Forward, accompanied by Mrs. Forward, Mrs. Wray, Mrs. Howe, and Mrs. Haywood, arrived from Barbice. Mr. and Mrs. Forward and Mrs. Haywood visit this country for the restoration of their health; and hope, at no distant period, to return to the scene of their labours.—On the 11th of June, the Rev. W. Thompson arrived from Bellary, by the overland route.—On the 12th of June, the Rev. Edmund Crisp and the Rev. W. Porter embarked for Madras, with their Wives, in the "Owen Glendower," Capt. Toller.

United Brethren.—Died, on the 7th of April, at Oakbrook, near Derby, in his 60th year, Br. Samuel Hoch, who for many years had been employed as a Missionary in the West Indies.—On the 29th of May, the Half-yearly Meeting of the Society for the Furtherance of the Gospel was held in the Chapel in Fetter Lane. Br. Bennet Harvey entered into many details of the work of God in the West Indies. He embarked the next day, with his wife and children, on his return to Antigua. During the sojourn of Br. and Sr. Harvey of more than twelve months in their native land, they have communicated much interesting information relative to the Missions.

Bible Translation Soc.—A Meeting was held, on the 24th of March, at New-Park-Street Chapel, to form a "Bible Translation Society"; with the view of "supporting faithful Versions of the Holy Scriptures." The unfaithfulness implied as attaching to some Versions has reference solely to the mode of administering Baptism; and the New Society is, in fact, a Baptist Bible Society, formed with the same view as the New Bible Society in the United States; that is, to supply the Scriptures to the Baptist Denomination, in which Baptism shall be expressed by words which convey necessarily the meaning of immersion.

New-Zealand Church Soc.—A Circular has appeared, under date of the 20th of March, the chief parts of which we subjoin:—

The New-Zealand Church Society, which now, for the first time, comes before the public, was originally formed for the purpose of obtaining subscriptions to aid the Colonists of New Zealand in building a Church, and establishing an Infant School, in which it is proposed to bring together the Children of the Colonists and of the Natives. The Members of the Society, in their endeavours to promote these objects, have ascertained the existence of so general a desire for the establishment of an Association more extensive in its plan and objects, that they have this day adopted the following Resolutions, which they submit to the Public, with the earnest hope that their anticipation of general concurrence and support will not be disappointed:—

—That this Association be called "The Church Society for New Zealand."

—That its efforts be directed to two objects; the one to provide such a Church Establishment for New Zealand, as shall be complete and efficient for all present purposes; the other to endow this Establishment so as to enable it to keep pace in its resources with the growing prosperity of the Colony.

—That, for the first of these purposes, it is highly important to obtain the appointment of a Bishop or Bishops for New Zealand as soon as possible.

—That each Bishop be accompanied by a body of three or more Clergymen; who shall fix their residence together with the Bishop in some one spot, which may form, as it were, a centre of Religion and Education for that part of the country.

—That every exertion be made to co-operate with

the Colonists in the erection of Churches and Infant and other Schools, as may be required.

—That for accomplishing the second great object of this Society, "The providing the Church of New Zealand with such means of support as may be expected to increase with the growing prosperity of the Colony," portions of land be purchased and applied, under proper regulations, to the maintenance of the Clergy and the general purposes of the Church.

Protestant Episcopal Churches.—The Archbishop of Canterbury has laid a Bill on the table of the House of Lords, "to make certain provisions and regulations in respect to the exercise, within England and Ireland, of their office by the Bishops and Clergy canonically ordained of the Protestant Episcopal Church in Scotland; and also to extend such provisions and regulations to the Bishops and Clergy of the Protestant Episcopal Church in the United States of America." Such an authority for occasional interchange of labour has long been wanting.

Missionaries' Daughters.—An Institution has been opened for some time at Walthamstow, for the education of the Daughters chiefly of Independent and Baptist Missionaries. At a Meeting held at the London Tavern on the 1st of May, it was reported that 18 children are now enjoying the benefits of the Institution, and about 10 more are on the point of being added. The Rev. Eustace Carey, the Rev. Edmund Crisp, and the Rev. John Smith, strongly urged the necessity of such an Institution, from the extreme difficulty which they had witnessed, of procuring any suitable education in India for the children of Missionaries.

Privy-Council Education Com.—The following Minute, of the 15th of July, shews the arrangement proposed by the Committee of Council, for appointing Inspectors of Schools in connexion with the Church of England. The want of a satisfactory arrangement on the subject has prevented the National Education Society from asking for any portion of the last Parliamentary Grant of 30,000*l.* The Bishop of London, at the First Annual Meeting of the London Diocesan Board of Education, expressed the satisfaction of the Heads of the Church with the proposed arrangement:—

The Lord President having called the attention of the Committee to their previous Minutes relating to the appointment of Inspectors of Schools in connexion with the Church of England, their Lordships deliberated thereon; and resolved that a Report be presented to her Majesty in Council, embodying the following recommendations:—

1. That before any person is recommended to the Queen in Council to be appointed to inspect Schools receiving aid from the public, the promoters of which state themselves to be in connexion with the National Society or the Church of England, the Archbishops of Canterbury and York be consulted by the Committee of Privy Council, each with regard to his own province; and that they be at liberty to suggest any person or persons for the office of Inspector, and that no person be appointed without their concurrence.

2. That the Inspectors of such Schools shall be appointed during pleasure; and that it shall be in the power of each Archbishop, at all times, with regard to his own province, to withdraw his concurrence in such appointment, whereupon the authority of the Inspector shall cease, and a fresh appointment take place.

3. That the instructions to the Inspectors, with regard to religious instruction, shall be framed by the

Archbishops, and form part of the general instructions to the Inspectors of such Schools; and that the general instructions shall be communicated to the Archbishops before they are finally sanctioned.

That each Inspector, at the same time that he presents any Report relating to the said Schools to the Committee of the Privy Council, shall transmit a duplicate thereof to the Archbishop; and shall also send a copy to the Bishop of the diocese in which the School is situated, for his information.

4. That the grants of money be in proportion to the number of children educated, and the amount of money raised by private contribution, with the power of making exceptions in certain cases, the grounds of which will be stated in the Annual Returns to Parliament.

WESTERN AFRICA.

Wesleyan Miss. Soc.—Mr. W. Juff, a valuable Native Assistant at Bathurst in the Gambia, died on the 1st of March, after a severe affliction of nine months' duration.

Church Miss. Soc.—Letters from Sierra Leone, to the 6th of June, communicate the afflicting intelligence of the decease of three of the Labourers, from fever—Mr. Isaac Murphy; Mrs. Schön, wife of the Rev. J. F. Schön; and Mrs. Schlenker, wife of the Rev. C. F. Schlenker. Nearly all the Missionaries had suffered from the prevailing sickness; and the Rev. Messrs. Kisaling and Schön, and Mrs. Peyton, were still ill.

SOUTH AFRICA.

United Brethren—At Genadendal, the Widow Sr. Eve Kohrhammer has departed in peace, in her 84th year, and the 50th of her Missionary Service. The deceased served, with her first husband, Br. Lundberg, for 10 years, in the Danish West-India Islands; afterward for 13 more, with her second husband, Br. J. P. Kohrhammer, in South Africa, where she continued during 28 years of widowhood, cheerfully devoting her remaining strength for the benefit of the work in which her heart delighted.

American Board—Under date of January 29th, Mr. Lindley writes from Port Natal that he had opened a school for the children of one party of the Dutch Emigrants encamped near him, and had ninety scholars. The Emigrants had nearly finished a new house for the accommodation of the school. The field of usefulness on which he was entering seemed to be wide and important.—The Rev. Alden Grout, who returned from the Zoolah Mission in May 1838, embarked at Boston, with Mrs. Grout, for Cape Town, on the 7th of March, to join Mr. Lindley and Dr. Adams in the vicinity of Port Natal. The more accessible and promising condition of the Zoolahs, and the remnants of other Native Tribes in that quarter, seems to present an urgent demand for additional labourers.

CHINA, AND INDIA BEYOND THE GANGES.

American Board—On the 5th of September, Dr. Parker was still remaining at Canton, occupied in the study of Chinese and in other labours, without molestation. The Commissioner had recently applied to him to translate a paper into Chinese. The English Merchants had all been compelled to leave Macao; and even Mr. Gutslaff, as he was regarded as connected with the English, could not obtain permission to remain. All Missionaries, except those from the several American Societies, had been com-

pelled to leave Macao—Dr. W. B. Diver (p. 64) arrived at Macao on the 23d of September.—At Singapore, the Rev. Ira Tracy, with his Wife, embarked, on the 23d of November, for the Nilgherry Hills, for the restoration of long-impaired health—Mr. Benham and his companions (see p. 439 of our last Vol.) arrived at Singapore on the 23d of October. Mr. Caswell and Mr. Hemenway, with their Wives and Miss Pierce, embarked for Bankok on the 12th of December. Miss Taylor, also connected with this reinforcement, was united in marriage, on the 18th of December, with Mr. Minor, Printer to the Ceylon Mission, who was at Singapore, whither he had come, successfully, for the restoration of his health.

INDIA WITHIN THE GANGES.

Idolatry Connexion—The work of separation from the Idolatry of India is happily proceeding in the Bengal Presidency. Government have withdrawn, it is stated in a Letter from Benares of the 17th of April, all connexion with the Idol Shrines of Allahabad, Gyah, and Juggernaut. The writer adds—

As this success may, under the blessing of the Almighty, be ascribed to the force of public opinion at home on the subject, Mr. Poynder, and those who have been zealously affected with him in this good cause, have in this partial success (partial as affects the rest of India, for it is complete in itself) at once a motive to renewed exertion, and for praise to God that their past labour has not been in vain in the Lord.

Gospel-Propagation Soc.—The Society has undertaken to support a Native Missionary, for the service of the Cathedral now in the course of erection in Calcutta.

Church Miss. Soc.—The Rev. J. H. Elouis was admitted to Priest's Orders, by the Bishop of Madras, at the Cathedral, on Epiphany Day, the 6th of January.

American Board—Mr. Hunt, destined (p. 64) to take charge of the Printing Establishment at Madras, arrived at Colombo, with his Wife and three Female Teachers; and had, on the 10th of December, reached Madura.

NEW ZEALAND.

Church Miss. Soc.—The Rev. Rob. Burrows and Mrs. Burrows (p. 351 of our last Vol.) arrived at Sydney on the 8th of December.—Despatches to the middle of February state that the Missionaries were greatly extending their operations in the southern part of the island, in consequence of the great demand on the part of the Natives for Christian Instruction. The Rev. W. Williams was about to proceed thither immediately.

Capt. Hobson, appointed by Her Majesty Lieutenant-Governor of New-Zealand, arrived in the Bay of Islands; and many of the principal Chiefs in the Bay had already entered into a Treaty, proposed by Capt. Hobson, surrendering the sovereignty of their respective districts to the Queen of England.

GUIANA.

London Miss. Soc.—The Rev. E. Davies and Rev. J. Waddington, with their Wives, and Rev. J. Roome, arrived on the 6th of February, in the "David Luckie," at George Town, Demerara, on their way to the Berbice Mission.

Erratum.—At p. 280 of our last Number, for the Earl of Shaftesbury, read the Earl of Chester.

Missionary Register.

AUGUST, 1840.

Biography.

MEMOIR OF BHAICHAND NARSAIDASS,
A CONVERTED HINDOO, OF SURAT.

THE Rev. Alexander Fyvie, Missionary, at Surat, of the London Missionary Society, furnishes the following Narrative.

Early Feelings and Difficulties.

Bhaichand Narsaidass was born in Surat, of Hindoo Parents, belonging to the Koon-bee, or Cultivators' caste; and spent about thirty-seven years of his life in walking according to the course of this world, and in the practice of the various religious rites of his forefathers. The first time I recollect to have seen him, was at a Public Religious Service on the afternoon of a weekday, in one of our school-rooms, about the latter end of the year 1831. The subject chiefly discussed was, "The state of man after leaving this world." A friend introduced him to my notice after Service. On asking him what he thought of the truths which he had heard, he plainly told me, that all might be correct, but that he entertained very strong doubts of it.

But light appeared to break in gradually on his mind; so that by the latter end of September 1832 he had become a regular hearer of the Gospel on the Sabbath; and, of his own accord, declared before the congregation that he would not in future allow work to be performed on his premises on that Holy Day. There is not, however, sufficient reason to conclude that he had obtained at this period correct scriptural views of the character and government of the True God, nor of his own state before him as a sinner, nor of the way of salvation through the Lord Jesus Christ: yet he seemed to have become very uneasy in his mind, and to doubt the correctness of many of the sentiments which he had formerly held; and even to say that Christianity had many strong evidences in its favour, and Hindooism very few, and those of a doubtful kind. The moral character of the Hindoo Gods, as developed in their own Shastres, seemed particularly to stagger his belief in the

August, 1840.

whole system; but the pride of caste, the supposed wisdom of ancestors, the connexion of the British Government with the Hindoo Religion, and his natural obstinacy of mind and love of disputation, appeared to present great obstacles to his embracing the humbling truths of the Gospel.

Conviction of the Falseness of Hindooism.

Being necessitated, on account of the health of myself and family, to take a voyage to England, I left him in this state of mind in October 1832; and my Brother having returned to Surat from his temporary stay at Kaira, the deceased and others came under his particular instruction and advice. A little before my departure, I translated into Goozerattee "The Exposure of the Hindoo Religion," a Reply to Mora Bhatta Dandekara, written by the Rev. John Wilson; and my Brother, judging that the reading of it might be of great advantage, gave him a manuscript copy for perusal. He read it attentively several times, and soon became convinced that it was unanswerable. In the course of time he began to take it with him to Melas, &c.—to read it in large companies—to comment on its statements—and to hold up Christianity as God's best gift to mankind.

State of Indecision.

As he continued regularly to attend the public Means of Grace, and to read the Scriptures and Tracts with attention, my Brother says his progress in Christian Knowledge soon became considerable; but his anxiety to make Hindooism and Christianity agree with each other, the terror of losing caste, and the opposition of his family and relatives, together with a desire which on certain occasions mani-

feasted itself of becoming the head of a sect—bearing indeed the name of Christianity, but, in its peculiar principles and precepts, rank Hindooism, with a few of its excrescences lopped off—kept him for about eighteen months in an undecided state, and plainly shewed that nothing but the omnipotence of Divine Grace could transform such a haughty and obstinate individual into a meek and teachable disciple of Jesus Christ.

Conversion, and desire to be baptized.

One stronghold after another was, however, demolished by the force of Scripture Truth, and the agency of the Holy Spirit; and, about July 1834, he mentioned to my Brother his full conviction of the truth of Christianity—his hope, that, as a guilty and hell-deserving creature, he had received Christ by faith—his earnest wish to be baptized in the Name of Father, Son, and Holy Spirit—and his determination, in the strength of Divine Grace, to walk henceforth as a disciple of Jesus, whatever he might have to endure from the world. The reading of a manuscript copy of my Brother's translation into Gozerattee of "The Brahmin's Cialma," by the Rev. Robert Nesbit, appears to have aided considerably in bringing him to that state of mind and feeling; as I have heard him frequently express his gratitude to God for the perusal of that work, and declare that it particularly convinced him that the Hindoo Religion was never intended to promote the spiritual good of any of its votaries, but to increase the pride and fill the hands of the privileged few—the Brahmins.

Baptism; and Trials of his Faith.

After being more fully instructed respecting the duties which devolve on those who have thus devoted themselves to God, he was baptized, in his own house, before many witnesses, by my Brother, on the 4th of November 1834; and immediately after, he devoted his two children to the Saviour in the same ordinance: but no arguments could persuade his Wife to follow his example; and, to the present day, she continues to persist in her attachment to the superstition of her ancestors and associates.

As he had been in the habit, for some considerable time, of conducting Christian Worship morning and evening with his family and domestics, and of not allowing any part of the Lord's Day to be devoted to worldly business, but of spending all its

sacred hours in the service of God, he had to encounter no new opposition, after his baptism, on these points; but he soon found that all who will live godly in Christ Jesus must, in some way or other, suffer persecution. If he fell into a difficulty, or any slight affliction came on any member of the family, his Wife and other near relatives would advert to his apostasy from his former faith as the procuring cause of all their trials, and his workmen in various ways endeavoured to annoy him; while the finger of scorn was frequently pointed at him by his former caste, and by the people generally. Amidst many failings, many of which arose from ignorance and previous associations, and others into which he plunged himself from the remaining obstinacy and ruggedness of his mind, he was enabled to go forward in the path of Christian Duty, notwithstanding all opposition, and, in many instances, to *overcome evil with good.*

Benevolence and patient Endurance of Reproach.

On my return from England in the latter end of 1835, he was, generally speaking, esteemed for his upright conduct, and particularly admired by the poor and needy for his kindness to them; though some of his former associates and acquaintances still continued to load him with opprobrious names; and the Brahmins and other religious beggars, who had in his state of heathenism fed on his bounty, but were now refused their former allowance of good fare, ceased not to imprecate the vengeance of Heaven on him and his family. He continued, however, to seek the present and eternal good of his countrymen of every class; and his influence was at all times especially exerted in favour of the Christian Instruction of his family, and the people in his immediate employment. Public Worship was regularly performed by us, every Sabbath Afternoon in one of the rooms of his house, which he particularly devoted to that purpose. In the latter end of 1836, both he and his family were much afflicted; but the spirit he manifested under that trial was of the most scriptural and edifying nature. His liberality to the blind, lame, and diseased poor was often very extensive; and his benevolence to the sufferers by the fire and flood in 1837 was far beyond our anticipations. In distributing Tracts, commenting upon them, and recommending the Gospel at Melas

and other places of public concourse, he fully performed the labours of a Reader or Teacher; and his house was the general resort of all who had any love to the Truth, as well as an asylum to those who were persecuted for righteousness' sake.

His Efforts to promote the Christian Mode of Burial.

At his baptism, our deceased friend publicly expressed, before many witnesses, his ardent wish, that, whenever removed by death, his body might be buried according to the general custom among Christian People, and not by any means be reduced to ashes by fire, as is usual among Hindoos. This sentiment he not only held in common with all Hindoos who have at any time, since the commencement of the Mission, manifested more or less attachment to Christianity; but practically exemplified it in his conduct, by burying all paupers who died on his premises and had no relatives to claim their mortal remains, and by not attending the funeral of several near relations who died in the Hindoo Faith after he embraced Christianity. Being fully convinced of the debasing influence of the burning system on survivors, and finding so many examples in the Scriptures of the worshippers of the True God having their bodies committed to the dust by interment, he concluded that it was the will of God that the bodies of the disciples of Christ should, after the departure of the immortal spirit, be committed to the grave, in the certain hope that what was sown in corruption the Saviour would at the Last Day raise in incorruption. His sentiments on this point were very decided, and well known to us, to his family, and to many other people in this city; though it is, in many respects, to be lamented, that he left no recorded attestation of his wishes, in reference to the disposal of his own body in that particular manner.

Continued Defect of Decision.

During the first five months of 1839, he did not, in several respects, manifest so much of the Christian Temper as was to be expected from former professions. So far as we know, there was no positive departure from the principles of the Gospel in sentiment; but, in conduct, there was an evident meeting of the world half-way—a disregard of Scripture Authority, and a hankering after worldly enjoyments and the applause of his fellow-creatures. The appearance of this spirit grieved us much;

and led us to increased faithfulness in warning him of his danger, and in beseeching him to beware of the snares in which he seemed about to be caught, both from his own ignorance and recklessness of consequences, and the blandishments and machinations of those who in heart were his most deadly enemies, though, to accomplish their own ends, they had assumed the garb and the speech of his most devoted friends. The betrothing of his third child, a boy of about three years of age, to a girl something younger, of rich Hindoo Parents, and to which his Wife wished him fully to consent, according to native custom, and to go through with all the pomp of eastern manners, was the chief cause of this melancholy departure from the simplicity of Christian Temper and Conduct. Whether the agreement was, on his part, fully consummated, is not known to us; as a circumstance occurred about the beginning of June, which led away our minds from that subject—effectually roused him from the lethargy into which he had fallen—shewed him that *the friendship of the world is enmity with God*—and convinced him that the path of Christian Duty, however rugged and thorny, is the only path which leads to *glory, honour, and immortal life*.

Loss of Caste.

Almost from the period of his baptism, both he and his family had been considered by his caste as lost to it; and he, at least, did not join in any of its meetings, either for feasting or business; but no public expulsion had been formally made. About the period referred to, a child of one of the Native Christians died, and was buried according to Christian Custom. The father's former caste (the same to which Bhaichand had belonged) used all their influence to get the body of the child burned, which the father did not permit. This roused their indignation: they held meetings on the subject—influenced his Wife to forsake him—declared that they would not allow her to return unless he renounced Christianity—publicly intimated that Bhaichand and his family, and all others who had professedly embraced Christianity and had formerly belonged to that class, were expelled from the caste, and had become unfit associates for any Hindoo; and they threatened with the same punishment all who should in any way assist them, or should even have a Christian Book in their possession,

or go to a place of Christian Worship. Many, who had till that period been loud in their declarations of esteem for Bhaichand and the Religion which he had embraced, now shewed the hollowness of their professions, by openly joining the opposite party, and, by every means in their power, annoying him and all other Natives who in any measure named the Name of Christ.

His Growth in Grace.

These things opened his eyes; and perceiving the cloud which was ready to burst on all who professed to love the Saviour, he opened to them his heart, his hand, and his house. From that day he appeared clad in all the armour which the Gospel supplies: he encouraged the timid—warned the unruly—visited all the Melas which occur during the rainy season in the neighbourhood of Surat, to distribute Tracts, and to speak of what he had tasted and handled of the Word of Life to the assembled crowds—invited and encouraged many to attend on the preaching of the Gospel in the Mission Chapel, and in his own house—and daily seemed to increase in his labours and self-denial in behalf of the really poor, the sick, and the dying. Making allowance for human infirmities, he literally *went about doing good*; and regarded no service too laborious or mean, if he could benefit a fellow-creature. At the same time, his private conversation became much more spiritual; and his whole demeanour such as indicated a deep acquaintance with the evils of his own heart, the temptations of Satan, and the snares of an ungodly world—and also manifested a clear view of the Way of Salvation, as originating in the sovereign mercy of God, flowing to us through the merits of His Son, and applied by the agency of the Holy Spirit. On these themes he delighted peculiarly to dwell in private conversation; and his discourses in public, with the poor and others, were generally interesting and appropriate. There was a softening or mellowing of his whole character, which was very pleasing; and gave vivid indications of rapid growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

His Illness and Death.

About the 20th of September he was attacked with fever; and, during the remaining ten days of the month, he called several times at the Civil Hospital,

and received the requisite medicines. He seemed to be convalescent, though in a weak state; and no fears were entertained respecting his recovery. On the morning of Sabbath the 29th, he was not present at Worship in the Mission Chapel; but appeared improving in health and lively in mind, at the afternoon's Service in his own house. On the 1st of October, we were informed, by a person connected with his family, that he was still improving: it appears, however, that, in the evening of that day, he became suddenly very ill, and during the following night frequently manifested symptoms of delirium. Early on the morning of the 2d we were informed of the change. Immediately I went to see him; and concluded, that though the fever was high, and his speech somewhat indistinct and incoherent, yet there was no instant danger, and that my duty was to get a native assistant doctor to visit him with as little delay as possible. In order to accomplish this, I returned; and, having obtained the desired individual, set off again at half-past eight o'clock. He, however, died before we reached; and the body had been taken down to the lower hall, near to the outer door of the house.

His body burned by his Heathen Connections.

Though he had been turned out of caste for embracing and professing Christianity, many of the caste people had entered the house, and were preparing to dispose of the body in the usual Hindoo way, while a very large concourse was assembled in the street. I requested his Wife to give me the charge of the body for interment, according to Christian custom and his well-known sentiments on the subject, and I would promise that the funeral should be in full accordance with his wishes and his station in society; and I endeavoured to strengthen my request by mentioning the incongruity of his former caste having any thing to do with the body of an individual expelled from their society, especially as it was in direct opposition to the wishes of the deceased. To this she gave me, as I then conceived, and afterward found to be the fact, an evasive answer; and, lest any impression should be made on her mind, she was dragged away, and I could see no more of her at that time.

The people now became much excited, and wished me to leave the house.

I begged them to become composed, and to allow the body to remain a short time, and I would endeavour to settle the matter both amicably and honourably. Some of them went into a back room; and, having wrought themselves up into a perfect passion, by stamping with their feet; beating on their breasts, and howling, returned where the body lay, and declared, in the hearing of all, that they would do with it as they pleased, and stand all consequences, even to the giving up of life. A few of them now endeavoured to thrust me out of the house by sheer strength; but, fearing that they could not accomplish this without using violence, a few more, by artifice dragged, me into a corner, and kept me there while the others removed the corpse into the street. Considering it then beyond my influence, I was left at liberty; and the people proceeded with the corpse to the place of burning, and there consumed it in the usual Hindoo way.

After requesting the individual in charge of the affairs of the house to act as a faithful servant, and begging all present to follow the example of the deceased as far as he had followed Christ, I returned home, deeply impressed with the scene through which I had passed; but comforted by the assurance, that *precious in the sight of the Lord is the death of His saints*, under whatever adverse circumstances He may in His infinite wisdom see meet to permit it to take place, or to be followed; for *He maketh even the wrath of man to praise Him; and the remainder of wrath, which will not subserve His purposes, He restrains. Blessed are the dead which die in the Lord!*

The following just remarks are added:—

From this instructive narrative, the Christian Reader will learn the trials and difficulties, hopes and fears, of Missionary Life. Here he will see, what wisdom and watchfulness, what fidelity and forbearance, are required in the man of God who labours to bring depraved idolaters out of darkness into light, and from Satan unto God. While he will be constrained to deplore the weaknesses and imperfections of this Hindoo Convert, and be thereby reminded of some unlovely features in the Churches gathered from among the Heathen by the first Christian Missionaries, he should be slow to pronounce severe censures or unqualified condemnations. How much, alas! of the piety of the CHRISTIAN WORLD is defective in principle, induced by interest, or constrained by custom!

To form a just estimate of the character of Narsaidass, we must consider the debasing influence of that Idolatry in which he had been nourished from his earliest years, and under which the habits and associations of maturer life were formed, with the numerous and powerful inducements by which he was tempted to dishonour and abandon a life of faith and self-denial: then, instead of wondering at his infirmities and errors, we shall adore that compassionate and Almighty Saviour, who *will not break the bruised reed nor quench the smoking flax*—who increased the firmness and courage of His feeble servant as his enemies multiplied and grew malignant—who, amidst all perils, kept him faithful unto death, and then bestowed on him the crown of life.

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

Notices of American and British Sunday Schools.

It must be obvious to every person who attends the Anniversary Meetings here, and also in America, that there is a defect somewhere in the organization of our Religious and Benevolent Societies. We do not reach the great mass of human mind. Our machinery does not work downward in the lower classes of

society, in the cities or large towns. The problem has yet to be solved, how the Bible is to be brought to bear on the human mind. We have one object; but do we succeed? We do, to a gratifying extent; but there are points on which we might improve our system in this respect.

In the first place, we labour under great disadvantages, from not having the

sympathies of good and wise men to the extent to which we ought to enjoy them. We go down among the people with a power, which, if rightly exerted, will effect a change in the society to which we go, marvellous in the extreme. We carry with us the magical lever, by which we elevate a man by humbling him. To the poor we carry the recipe by which we teach them that *godliness with contentment is great gain*; and I personally know of multitudes of cases, in which whole families, of the rank of which I am now speaking, have been brought to feel this contentment, and joy, and peace. Whole alleys and courts have been brought to feel it, by the influence of Sunday-School Teachers, direct and indirect.

The eye of the Church ought to rest with great complacency on Sunday-School Teachers. We are helpers to the Church in the most emphatic sense. What is the effect of our labours, but to lengthen her cords and to strengthen her stakes. We are her helpers, as I have said; but we are not her slaves. She must not expect us to do her most wearisome work, so that she may fold her hands in sloth and look on. She must give her personal help—her wealth—her influence; not to impede, not to embarrass us, but to cheer us on, to help us to take care of those whom she is bound to gather into her bosom. She has vast enterprises, and they involve great labour and great expense; but sad will be the day, when she overlooks the little children whom we attempt to seek and to save.

But the possession of this sympathy implies an obligation on us to qualify ourselves in proportion as the means of self-culture are multiplied. No doubt they have multiplied, since we were children, a million-fold: millions of books (I speak within bounds) are now in circulation for the purpose of aiding Teachers in self-culture, which were not conceived of twenty years ago. It is true on our side of the water [United States], and no doubt it is true here, that Sunday-School Teachers do constitute the intelligence of our Churches. It is true, that, in cases where we had supposed Teachers to be destitute of most of the ordinary means of education, they became very successful, not only in the knowledge of the Scriptures, but in the interpretation of them to the children. I was told by a Clergyman, that he was called to take charge of a Bible Class in the absence of the Teacher

and such was their knowledge of the Bible, that he found himself deficient on many points on which he supposed himself quite at home: he found, on inquiry, that this class was in the habit of meeting every week for mutual instruction, when they studied the lesson for the succeeding Sabbath: it was here that they acquired their knowledge.

If it were not for Sunday-School Teachers, we could not communicate the Gospel to the classes of people to whom I have alluded. The man who goes down to the mass constituting the great portion of society, that man will unquestionably unlock a fountain of feeling and sympathy, which has been locked up for days and years, by disappointment, distress, and sometimes by despair. I was told by one of the Governors of your prisons, that he imputed a very large portion of the crime committed in this city to the fact, that the classes of persons among whom crime abounds are inclined to feel that they are outcasts from the social sympathies of our race.

We see but one side of the picture. We do not see the state of feeling existing among the poor, unless we come in contact with them. I have sat down by an artisan as he applied his tool, and talked with him about his home, his children, and various other topics; and have found that I could gain his confidence in a few minutes, so that he would pour out his heart to me as if I were his own brother.

It has been said, that we have driven the enemies of Sunday Schools from the field. I hope it is so, in some instances; but, on our side of the water, I think they find bushes into which they retreat, and where they muster, in order that they may come out in some other form. The same thing may be seen here. In a Meeting like the present, we see the bright side. Looking at such an Assembly of Teachers as is now before me, we think we have the world in our hands; but let us look on the other side: let us look at the Penitentiaries and Houses of Correction turning out their thousands of men and women, and let them come and tell the story of their early neglect—their temptations, from the cradle to the door of the prison. Let the printers of your scurrilous press, their correspondents, and patrons—and readers by the millions, I had almost said—let them come and state some of the influence exerted on the human mind, through their instrumentality; and

we should have a very different Meeting. We should find their forces much greater than we were aware of. They work on our children, when we think they are asleep.

It is beyond all controversy, that the simple truth, that Jesus came to save the world, is to slay the corruption of our race. If we could have a theatre of moral anatomy, and see where the mortification had commenced, where it was arrested, and by what, we should find it was by the Bible; and that, in the hands of the lowest, in point of external circumstances, perhaps, who are found in our community. If those who have the controul of the destinies of the empire would condescend to look in at one of your Sunday Schools, which is perhaps almost hid in some of your streets, they would see the machinery, and the only machinery, by which the body politic is to be preserved in a sound state. They would find many a man, who knew little except *Jesus Christ, and Him crucified*, controlling propensities—subduing lusts—and implanting principles in the hearts of some little circle of boys, one of whom, but for that process, might become the scourge of the land, and armies and fleets might be required to subdue him in his course.

We have derived great advantage from the text-books of instruction in our schools. We publish a text-book, under the title of "Union Questions," which has now reached the twelfth volume. We have circulated a million-and-a-quarter of these books among the Teachers of our schools, and they have proved useful in directing their minds to points on which we thought it desirable to fix their attention.

We also derive great advantage from our libraries. We consider that a school is unorganized, until it is furnished with a good library, open to all the children; not as rewards, but which they are permitted to take home for perusal. This tends to create a habit of reading. Our most extensive booksellers are ready to bear testimony, that the publications of the American Sunday-School Union have done more to open a market for the sale of books of common reading, than any other single agency now operating in our country. The Society, which is composed of all Denominations of Evangelical Christians, agreed on the publication of upward of 400 volumes now in circulation. A large portion of them were written expressly by American Writers for the Sunday-School Union, though some of them are

reprints from your own works. We are now enabled to afford such a library as that, in a case ready for use, with a catalogue for each child, for about 15% of your currency, which is less than one-eighth of a penny per page for a bound book, and one-sixteenth of a penny per page for one that is unbound. Through the kindness of the London Sunday-School Union, a box of these books is now deposited at their chambers in Paternoster-Row, which can be seen by any friend taking an interest in Sunday Schools.

Schools in America are rapidly increasing. In the Western Valley, great things will be effected. There are nearly 1000 Sunday Schools now in operation on the Mississippi which were established by the Union, and which are spreading religious knowledge throughout that country. Many of our Missionaries have found their grave there; and you will hear in many a family the voice of prayer and praise from children trained in one of those schools, and who may be from 30 to 50 miles from any Place of Public Worship. Such is the necessity of our country! If this instrument had not been found, we must have become a byword among the Christian Nations of the earth.

[*Fred. A. Packard, Esq.—at Sund-Sch. Un. An. Call for Union in the Cause of Temperance.*

I am bound to state, in justification of many of my Reverend Brethren, who, from a conscientious feeling, have held back from supporting this Cause as it might have been considered their duty to do—that the adversary has been at work with this Society, as he has with every thing good, great, and glorious; and that the Temperance Cause, in the provinces, has been so mixed up with abstract truths, that many well-intentioned persons, heartily devoted to temperance, and ready to make any sacrifice to promote it, have been afraid of committing themselves, because they hardly knew to what intemperance they might be carried in following out the resolution.

The Temperance Society in Chester originally started with the old Temperance Society, and pledged the members to abstain from ardent spirits. That was soon swept overboard by the wave of Total Abstinence, and our local Society seemed in danger of being wrecked altogether: but there was a buoyancy in the Society, as there is in truth, which at last enabled her to rise above the waves, and again present herself to the acceptance of the

people. It has not, however, been entirely placed on its original footing: there has been a happy association in its title, which takes from it all that is objectionable: our Society is a "CHRISTIAN Temperance Society";—and thus, whenever we have a little touch of polemic intemperance among the members, any thing of a doubtful kind introduced, there is a charm in that word "Christian," which seems to bring us back to sound sense; and enables us, with one mind and one heart, to unite in that which we consider the duty, the honour, the interest, the happiness of all.

The course of drunkenness must be learned from the Parochial Clergy. You must learn it from the ruin of domestic peace in the families of the poor. You must learn it, as our Right Rev. President stated, from the statistics of crime; for you literally know not the tenth, the hundredth, the thousandth part of the evil which is included in drunkenness, and is inflicted by drunkenness on the population of this Christian Country.

The higher classes, without being aware of it, give a degree of connivance to habits which lead to drunkenness; and to consequences, which they would shrink from with horror, did they but know the way in which these habits work. A Lady was once requested to visit a poor creature lying almost in the agonies of death. She found her destitute of every kind of comfort, and fast hastening to her end—worn out by disease—and the picture of every thing wretched. She expressed natural sympathy at seeing a fellow-creature in so deplorable a condition: you may judge of her surprise, and the horror which she must have felt, when she heard a hoarse, weak voice addressing her, "Madam, it was you that made me what I am!" The case was, in the poor woman's own language, simply this:—"I was such a person, the wife of such a man, living in such a situation, in habits of industry and comfort. It was proposed to me to come and wash in your family. The first time I came, spirits were offered me: I had never tasted them before; but the other women took them, and I thought it wrong not to take what they did. I consented: I drank the spirits. From that moment the habit was formed; and formed so strongly, that I was never able to escape from it. It led, in the usual course, to increased intemperance: my family went to ruin: my husband left the house, which was no longer made comfortable:

the children were deprived of all the comforts to which they had been accustomed: poverty came, and, with poverty, sickness." There was that woman dying, a miserable wreck of all which might have been held in respect in her condition of life; and she became so from that habit, which had crept on without observation, and crept on from a false idea of liberality, in giving spirits to those employed in this way.

I am convinced, that if these Societies would, instead of wasting their time in discussing abstract questions, as to whether abstinence is better than temperance, go to that which is tangible and striking in the habits which are ruining the people, they would be more likely to check the progress of an evil, which, I do not hesitate to say, is the curse of Great Britain at the present moment. In this respect we do not want a guide. Important publications have been laid before the world by Mr. Dunlop, on the habit of intemperance. The tyranny exercised by drunkenness—the despotic power of drunkards over sober men—acting on my feelings of liberty as an Englishman and my principles as a Christian, have compelled me to rise up and endeavour to throw down the giant of this tremendous tyranny—which is forcing men to the destruction of the soul as well as the body.

A fact came to my knowledge only a few days ago, which is important, as adding another leaf to our knowledge of human nature and of the extent of the delusion of which we may be the subjects in this world. A gentleman who had been residing in British North-America told me, that he had a servant who was a paragon for all servants. He was so honest, steady, intelligent, trustworthy, that the whole expenses of the household were defrayed by him: literally, every thing was under his care, and whatever he did seemed to prosper. He remained in this situation for several years, and at last he intimated a wish to leave. His master was surprised, and inquired whether any thing particular had occurred. "No."—Did he wish to have his wages raised. "No," he replied: "I have saved 100*l.* since I have been in your service."—"Why, then, do you wish to go?" "I don't know: I think I should like to go and see my brother living in New York."—His master could not pretend to put any restraint upon him: he could only say, "You must go, if such is your

intention; but I shall lose you with great regret, and you leave me with the greatest possible impression of the value of your habits." The man had practised total abstinence. They parted: he went on board a packet which was to convey him to New York. In a short time, no letter having come from him, inquiries were prosecuted as to his state. They found, that the moment the man went on board the packet, he called for rum, and drank till he was in a state of intoxication. He only awoke to ask for more. He was drunk the whole of the passage: he landed drunk on the coast of the United States: he found his way to a spirit-shop; and he was drunk at the moment when the answer came. What was the key to this awful story? The man was a Roman Catholic: he had fallen into a state of intoxication, and his priest had pledged him never to drink spirits or fermented liquors so long as he was an inhabitant of the province of New Brunswick; and so long as he was there, he did not dare to depart from his vow. But the evil was not cured, for it had not been reached in its proper place. The heart of the man was not changed; and, after he had thus experienced for years the blessings, privileges, and advantages connected with temperance, the evil of his nature broke out—he left a master to whom he was attached, a situation of very great importance, and every thing that rendered life desirable—merely that he might plunge at once into that abyss from which he had been rescued. Nothing, but the grace of God acting on the heart, can make the intemperate man truly temperate: all those fictitious efforts, by which men attempt to do the work of God, will fall, like the house whose foundation is on the sand.

[*Rev. Chancellor Rolike—at B F Temp. Soc. An.*]

Instance of Intemperance in the Manufacturing Districts.

It has been suggested, that it would be very desirable if some statistics of Drunkenness could be obtained. I have obtained these for my own district in Wales: the facts may be useful; and the more so, because I come from that part which has the name of the "disturbed districts of Monmouthshire."

I am an iron-master, employing about 1500 hands. The parish in which I reside consists of 17,000 souls: in consequence of the use of intoxicating drinks,
August, 1840.

ten constables and five policemen are employed to keep the drunkards in order. In my parish, out of the 17,000 inhabitants, 1963 are drunkards.

A magistrate's clerk and his three sons are maintained by the population of Pontypool, entirely for writing out summonses and afterward commitments, and receiving fines from the drunkards constantly brought before them. The people in that part are not addicted to theft, and almost all the business of the Magistrate, Policemen, and Clerks, is, keeping the drunkards in order: if there were no drunkards, they need not have a single Police Officer, nor indeed scarcely even a Magistrate in the neighbourhood; but drunkenness hardens the hearts of the people.

I will give some instances. A man, whose wife was about to become a mother, went to a public-house, and spent forty-eight hours there; wasting his money in a state of beastliness, while his poor wife had scarcely any thing to sustain her during that time of trial. What but drunkenness could produce such an effect on the heart of man? I know nothing else which can produce it. There is also a poor woman, who was obliged, when her husband went out drinking, to place her chair close against the door; so that, the moment he opened it, she might not go to welcome him, but rush past him as quickly as possible, to escape from the violence of that man who had sworn to love and honour and cherish her.

A great number of husbands have left their wives, and run away, owing to intoxicating drinks; and many persons have been driven mad, and sent to lunatic asylums, from that cause alone. I could mention many instances which have come under my own notice; where, as a Poor-Law Guardian, I have been instrumental in sending those persons to a lunatic asylum.

Drunkenness keeps the people poor. In my parish, the wages of the working classes have been very high during the last four years: the men have from 18s. to 70s. a week; and all which the men have earned, beyond what was just necessary to sustain their families, has been spent in public-houses. I have calculated, for the advantage of my people, what has been spent within the last twelve months in intoxicating drinks: it is no less than 12,000*l.*, in a population of 17,000 persons: and on looking at the

Reports of the Savings' Bank, I have found, that, out of that number, only twenty have laid up any money there—men earning too, on an average, 25s. a week.

As there is such a quantity of misery, vice, and wretchedness, arising from drunkenness, what has been done in your neighbourhood to remedy the evil? Some-

thing [has been done: since last Christmas, we have obtained 1200 signatures to the pledge. I have established five New Societies: we are still going on, and still mean to go on, till there is not a beer-shop left in the neighbourhood.

[G. S. Kemrick, Esq.—*New B F Temp. Soc. An.*

BRITISH AND FOREIGN BIBLE SOCIETY.

THIRTY-SIXTH REPORT.

General View of the Year.

YOUR Committee are happy to meet the members and friends of the Society on the close of another year—a year, which presents a retrospect, not indeed perfectly cloudless, but yet yielding most abundant matter for gratitude and praise. No former year in the Society's history has witnessed so great an amount of revenue: in no former year has there ever been made by it so large a distribution. Your Committee cannot refrain from stating, at the outset, the gratifying fact, that, in addition to all its previous issues, the Society has been honoured to put into circulation during the year above three-quarters-of-a-million of copies of the Holy Scriptures.

Before entering on the accustomed details, may your Committee once more be allowed to express their thankfulness that the harmony of their deliberations in the Committee Room has been undisturbed; and that, with questions of perplexing interest before them, they have been permitted to close the year with increased affection, as they believe, for one another, and a strengthened attachment to the Cause.

Issues of the Year.

The Issues of the Society have been—

At Home 538,459

From Depôts abroad, 237,901

776,360

A larger number than has been issued by the Society in any previous year, and shewing an increase over the Issues of last year to the extent of 118,292. The total Issues, from the commencement of the Society, amount to 12,322,471.

Auxiliaries and Associations.

Your Domestic Agents have made their usual Annual Report of the Society's operations and present state, in their respective districts. In this retrospect, they say, while they have found fresh cause to lament the evils and divisions

which constitute so prominent a feature in the *signs of the times*, they have rejoiced in finding still more abundant cause to thank God and take courage.

The number of New Societies, established within the last year, is 174: the number discovered to have become extinct is 23; leaving the total number of Societies in England and Wales 2572.

The following are the designations of these Societies respectively; viz.

Auxiliary Societies . . . 369

Branch Societies . . . 333

Bible Associations . . . 1870

The total number of Public Meetings held during the year is 1367; a number exceeding, by 180, that of the Meetings held in the preceding year.

The Agents continue the comparative statement of the number of Public Meetings annually held in England and Wales since the present system of superintendence was adopted. It may be sufficient to say, that, in 1832, when the system commenced, the total number was 557: in 1839, it was 1367.

Agents' Report of Increasing Prosperity.

The Agents say, in the conclusion of their Report—

After a calm retrospect of the proceedings of the last year, and frequent comparison of their respective views and observations, the Agents rejoice in thankfully believing that the cause of the Society is, on the whole, INCREASINGLY PROSPEROUS throughout the kingdom. They find the evidences of this prosperity, not only in the increasing receipts and issues of our Local Societies, but in the tone and character of our Public Meetings—in the gratifying return to the ranks of the Society, of MANY who had departed for a season—and in the manifest revival of interest in various quarters. Nor is this persuasion in any degree weakened by the *signs of the times*: they knew that it was when the good seed had been sown, and even when the blade sprang up, that the tares appeared also; and they further know, that it is when the enemy cometh in as a flood, that the Spirit of the Lord shall raise up a standard against him. May that standard be speedily unfolded in every habit.

tion of our beloved country, from the palace to the cottage; and Britain become, not only the benefactress, but the exemplar of the world!

Results of the Circulation of Loan Testaments and Psalters in the Metropolis.

It was stated at p. 407 of our last Volume, that 38,548 copies were circulated, chiefly by the Agents of the City Mission; and at pp. 523,524, are given notices of the grateful manner in which they were generally received. From a statement by the same Society, exhibiting the ascertained RESULTS of the circulation, as gathered from a second visitation of the Metropolis, the Committee extract the following general notice:—

In some districts, a few families were found destitute, who were absent from home at the time of the general loan, or who had since come to reside in London from various parts of the country, or who had parted with them for some cause or other. Doubtless, in some instances, the motive in parting with the loan was bad; but not in all. Parents have allowed their children, leaving the parental roof, to take the Testament with them: wives have allowed seafaring husbands to take it with them to sea; and other reasonable and justifiable grounds of their not possessing it have transpired in the recent visitation; but, generally speaking, the people to whom they were lent possess and value them, and to many they have been a great blessing.

Grants of Money and Books.

	£	s.	d.
Domestic	11778	10	6
Europe	23694	11	5
Asia	12992	10	1
Africa	878	10	8
America	2651	11	0
West Indies	134	13	1
Total	£52,130	6	9

Judgment relative to Foreign Versions.

The subject of the Foreign Versions circulated by your Society, more particularly of those made from the Vulgate, having continued to excite inquiry and discussion, your Committee have, in a few cases, been called upon by their friends in different parts of the country to furnish information. In doing this, they have chiefly referred to that exposition of their views, and of the principles on which they have hitherto acted, which

was given in the conclusion of the Society's last Report*: and they are happy to find, that these views and principles have seemed to be, for the most part, acquiesced in. Very gratifying assurances to this effect have been conveyed to your Committee from numerous quarters; and they have now only to say, that, having again reviewed the subject as they promised to do, and with the experience of another year before them, they are more than ever convinced, that, whatever theoretic objections may be raised to the course so long pursued, the employment of these Versions, however imperfect in some respects, will be often found, under God, a very effectual means of exposing fatal error, and leading into saving truth. To adopt the language of an excellent and zealous Protestant Pastor of a principal city in France, when narrating some striking and happy effects produced by one of these very Testaments:—

It is quite manifest, that the New Testament, in the form of the Vulgate Translation, has not lost its divine character of the Sacred Scriptures, which are able to make wise unto salvation by faith which is in Christ Jesus. Neither Jerome nor his translator have deprived the sword of the Spirit of its edge.

Separation of Baptists from the Society.

Your Committee will introduce the next topic to which they feel it their duty to allude, by a quotation from their Report of 1837, in which the subject is thus referred to:—

Unwilling as the Committee may be to advert to differences of opinion, it seems but right to state, that between the Baptist Missionary Society and members connected with that denomination of Christians, and themselves, discussions have taken place relative to the translation (in some of the Eastern Versions) of the words "baptizo," &c., by terms signifying immersion; or leaving them, as in the English Bible, untranslated. Your Committee, having considered of whom the Society is composed, and that there are in its bosom many who as conscientiously object, with reference to new versions, to the use of terms exclusively signifying immersion, as others conscientiously plead for such a rendering—and that it was utterly impossible for them to decide the controversy, whether theologically or philologically considered—determined to adhere to the course taken in the English, and many other Ver-

* See pp. 229-234 of our last Vol.—*Editors.*

sions;* which they were the more encouraged to do, seeing that it leaves all, in their ministerial instructions, free to give that view of the subject which they deem the correct one. Your Committee are quite aware that objections may be easily offered to the plan which has been pursued; but it seemed, on the whole, the best.

To the course of procedure, explained in the above extract, objection has again been taken; and another endeavour has been made, in the form of a Memorial from the Committee of the Baptist Union, to move your Committee from that position of neutrality, which, in their judgment, the constitution of the Society, and the conflict of opinion on the point in question, alike demand. The result has been, the establishment of a New Society, under the name of "The Bible Translation Society"; a fundamental principle of which is, "that the words relating to the ordinance of Baptism shall be translated by terms signifying immersion." Much as your Committee deplore this issue of their correspondence with their Baptist Friends, they will not dwell upon it: the limits of a Report do not allow of such details as would be requisite to a full elucidation of the subject.

Considerations on the Success and the Difficulties of the Society.

In bringing to a close this review of the proceedings of the year, your Committee will content themselves with adverting to a few of the more prominent facts which have been recorded, or illustrated, in the details laid before you.

And first, your Committee refer to the Society's present condition.

Is it not worthy of notice, that, after the Society has existed for so many years, and can no longer number among the living a large portion of its earlier supporters—after it has passed through many conflicts, and suffered various secessions—and when it has still to contend with many untoward circumstances—it yet should be found in a state of so great prosperity; with a revenue beyond precedent; with friends, both at home and abroad, active and numerous; and with opportunities of the most encouraging kind for extending its usefulness? Is it not as if a voice of condescending and commanding Authority had said, respecting this Institution, *Destroy it not, for a blessing is in it?* Ought we not in all this to recognise and adore the goodness of God? And should we not

regard it as supplying new motives, not only to thanksgiving, but also to activity, and watchfulness, and prayer?

Is it not also a striking fact, that the sales of the Holy Scriptures should continue to be so large—especially at home—that our receipts under this head should have realized above 7000*l.* more than in the preceding year? Should it not awaken our gratitude, to know, that when Infidelity, either openly or in a new disguise, is seeking to prejudice the lower classes of our countrymen against all subordination, all social order, and religion under every form, that Blessed Book, which is the source of the highest law, of the purest morality, and of the divinest hope, is, on so large a scale, more in request than ever?

And, connected with this, may not your Committee advert to another pleasing fact, namely, that this increasing desire for the Sacred Volume is met by increased facilities for obtaining it? Is it not very observable, that, just at this time, events, over which your Committee had but little controul—considerations, which they knew not how to resist, and an impulse for which they can scarcely account—should have led them, in the name of the Society, to the somewhat adventurous step of offering, on terms which involve a considerable pecuniary loss, a Bible and Testament to all? Is it not a circumstance to be accepted as a pledge of mercy, perhaps as a signal provision against evils which the times portend, that, in so small a form and at so small a cost, may now be possessed, even by the poorest of the people, the whole of that Revelation which God has condescended to preserve for the guidance and hope of His Church?

And here your Committee are sure that you will join them in the delightful reflection, that, in thus cheapening the Sacred Volume, we do not lessen its intrinsic worth: it is but the casket which is homely—the gem still retains its purity and richness. The peasant, or the peasant's child, when taking the CHEAP Bible in his hand, looks on the same great truths, the same exceeding great and precious promises, the same sublime and holy precepts, the same disclosures of God, of Christ, and of heaven, as meet the eye of the prince, when he bends over the velum'd page, or touches the gilded leaf. Both equally read, that *God is no respecter of persons—that the same Lord over all, is rich unto all that call upon him—that there*

* Another alternative suggested, but declined, was, that of translating the word by some term of neutral meaning, which all parties might consent to adopt.

is but one *Name under heaven given among men, whereby we must be saved*—and that through Christ we all have access by one *Spirit unto the Father*.*

But your Committee would now allude to one or two facts in connection with their Foreign Field of Labour.

Is it not a striking fact, that, in the most Ancient Churches of Christendom, both Eastern and Western, while a violent and increasing opposition is shewn to the free circulation and use of the Scriptures; yet, notwithstanding all this, partly, indeed, as the result of it, the Scriptures are circulated and read—in Belgium, and Greece, and France, for example—to an extent which, a few years ago, could never have been anticipated?

And is it not, again, pleasant to reflect, that in various parts—as in the South Seas, in Africa, and in India—the Bible is still clothing itself in some new attire; and extending itself to tribes hitherto unvisited; and speaking of the wonderful things of God to nations, of whom it might, not long since, have been emphatically said, that they *knew Him not*, and were *without Him in the world*?

Yet, on the other hand, is it not melancholy to consider, that, after all the efforts and results connected with the circulation of the Scriptures—efforts and results on which we dwell with delight and wonder and thankfulness—we must still point to many lands, on which scarcely a ray of inspired truth has fallen; to many, in which the sacred light was quenched almost as soon as kindled; to many, which are still most difficult of access, or where the provision hitherto made bears no proportion to the wants? Such is the condition of several of the States of Europe, in the south, in the centre, and in the north: such is the condition of a large part of Africa, Asia, America, and especially South America: such is the condition of islands innumerable. If a list were drawn up of these countries, and a calculation made of the myriads among them by whom the Volume of Inspiration is, as yet, utterly unknown, how appalling would be the spectacle presented, and how humiliating the reflections to which it would give rise! What have we done, after all, toward conveying to God's creatures His message of mercy and love? What have we done, after all, toward

announcing to the guilty and the lost the glad tidings of Salvation? What have we done, after all, toward bringing an apostate world to do homage at the feet of Immanuel?

The use which your Committee would make of such facts is simply this;—to impress it on the friends of the Society, that we are embarked in a vast undertaking; that we are leagued in a righteous and benevolent and advancing cause; and that an imperative call is still made on all Christians, to consecrate themselves unto the Lord, by fresh sacrifices and labours for its further progress.

Your Committee have alluded to difficulties which meet them in their operations abroad: but there are hindrances nearer home, which they cannot leave altogether unnoticed.

Will they be forgiven, if, standing on an eminence which compels them to be witnesses of the conflicts of the Christian Church, and pursuing their work on a spot which, however secluded from those conflicts, is yet not wholly inaccessible to the complaints of the differing parties—will they be forgiven, if, for the sake of a Society which they love, and whose interests it is their honourable task to watch over, they venture to speak a word in favour of charity, and peace, and mutual forbearance?

What! shall the majestic voice of Truth be heard in distant lands, shaking the systems of ancient idolatry and superstition, and bidding their victims go free—shall it speak and be obeyed, when it startles the devotee, when it rebukes the ferocious, when it calls to repentance and faith and prayer, the most degraded of the human family?—and shall it be unheeded, when in soft, yet most intelligible accents, it speaks to British Christians, chiding their contentions, and whispering, *Be at peace among yourselves*?

How can we hope to persuade mankind at large to live in concord and amity, when we can scarcely succeed in bringing the professed disciples of Christ among ourselves to recognise and meet one another?

Is it, then, an object worthy of no sacrifice, that one combined effort should be made to bless the world, at a time when multitudes are conspiring to effect its degradation and ruin?

Whence is it, let each ask himself, that a union, which in times past promised so fair, is now, in some cases, hardly preserved—in others, already dissolved? Let

* Though this measure has been for the present suspended, we quote this portion of the Report in the hope that it may contribute to its revival, in perhaps a modified form. — *Edmore*.

each put the question to himself—not hastily taking it for granted, that the blame rests entirely with others. An impartial inspection of our own peculiar views, of our principles, and of our hearts, might give birth to a suspicion at least, that the infirmities of human nature belong not exclusively to those from whom we differ—might even lead to a conviction, that, if our own party have something to forgive, they have something likewise which needs to be forgiven.

“Can nothing be done?”—(it was the dying exclamation of your friend, Joseph Hughes, and your Committee would reiterate the anxious inquiry,)—“can nothing be done to hinder, or to heal, these sad divisions?”

Your Committee would not have indulged in a strain like this, had it not been in some measure forced on them by the circumstances of the days in which we live. It is right that the friends of the Society should know, that some of the most painful interruptions to the working of our noble Institution are found to spring from the cause to which your Committee have thus ventured to allude.

They will add no more. Humbled, but not dismayed, they turn from the troubled scene around them, and look up. *The Lord on High is mightier than the noise of many waters, yea, than the mighty waves of the sea.* He, to whom all power is given in heaven and in earth, *the Alpha and the Omega, the First and the Last*, will not fail to execute

—His bright designs,
And work His sovereign will.

They would, therefore, hear and obey what they believe to be His voice; and would know no watchword, but ONWARD, and FORWARD. Toward such as decline to unite with them, or, having been once united, now withdraw themselves, they would *walk in love*. To those who remain—and, thank God, they are yet a goodly host!—to the warm, the attached, the liberal, the devoted friends of the British and Foreign Bible Society, your Committee say, in conclusion, *Finally, Brethren, farewell: be of good comfort: be of one mind: live in peace; and the God of love and peace shall be with you.*

Issue of Bibles and of Testaments at very reduced Prices.

The issue of a Nonpareil Bible at eighteen-pence, and of a Brevier

Testament at sixpence, has been noticed at pp. 96—98 and pp. 321—323. This measure is stated at large in the Report; but a suspension of it has been since found necessary, as appears from the following Circular, just issued by the Committee:—

The Committee—while they greatly rejoice at the extended circulation of the Scriptures, through the sale of the Nonpareil Bibles at 1s. 6d. and the Brevier Testaments at 6d.—have found that sale so greatly to exceed the calculations which they were able to make at the time (the consequent loss in six months having been not less than 12,494l. 10s. 2d.), that they have deemed it necessary to SUSPEND, FOR THE PRESENT, the operation of the measure of Feb. 1, 1840; not feeling themselves justified in making a further appropriation of the funds of the Society to this particular object.

Orders received for the above Bibles and Testaments up to the 10th of August will be executed, but none after that date.

CHRISTIAN KNOWLEDGE SOCIETY.

Report of the Foreign Translation Committee.

THIS Report, of which an abstract here follows, was made to the General Meeting of the Society held on the 7th of July.

Bible in French—A copy of the New Testament is now laid before the Board. The Committee have alluded, on former occasions, to the difficulties which they have had to encounter, with respect to this Version; and they readily acknowledge that they have not been able to accomplish all that they could wish, in regard to it: yet they venture to hope, that it will be found, on the whole, a very considerable improvement on those versions which are at present in use, and will not be unworthy of the character and designs of the Society. The quarto edition, which has been printing in Paris, concurrently with this edition, will further advance the Society's objects, by the addition of the marginal references and tables, which are usually published with the English quarto Bibles: but these editions will of necessity retard for some time longer the publication of this edition of the New Testament.

Liturgy in French—The revised edition, which was announced in the last Report, as being in preparation, has of necessity been delayed on account of the Scripture portions, which are to be taken from the Version now preparing by the Committee: but the New Testament being complete, and the Psalms and other portions of the Old Testament being nearly ready, the printing of the Liturgy will now be proceeded with.

New Test. in Italian—During a portion of the past year, the Committee have been engaged in printing a corrected edition of the New Testament in Italian, from the Version of Diodati. The corrections in this edition are, in general, such as relate only to orthography, or typography; but it is right to state, that the Committee have considered it advisable to substitute the Word *Verbo* for *Parola*, where it represents the Greek word λόγος, as applied to the Eternal Word. This alteration appeared to the Committee to be required, not only as being desirable in itself, but also as being more conformable to ecclesiastical usage, and as tending to render the Version more generally acceptable to Italian Readers.

The Committee are proceeding to print the Old Testament in the same manner, so as to publish in a short time an edition of the whole Bible in Italian.

Bible in Dutch—The Committee have recently undertaken to prepare and print a new edition of the Bible in Dutch: the text is to be taken from the Elzevir edition of the States' Bible of 1663, which is deemed the best standard of the Authorised Version; but the modern orthography will be followed as in the Society's edition of the Liturgy, and the marginal references will be inserted. The preparation of this edition, and the superintendence of the press, have been undertaken by the Rev. Adrian Van Deinse, Emeritus Pastor of Ysselmonde. As there does not at present exist any edition of the Bible in Dutch, containing these advantages, the Committee are led to believe that it will be very acceptable, both in Holland and in the Anglo-Dutch Colonies.

Liturgy in German—Measures are taken for preparing a new, or revised, Version of the Liturgy in German. Such an edition is required for use among German Emigrants in some of the British Colonies; and the Committee also consider, that in the present state of feeling

in Germany, as regards the questions of Episcopacy and Liturgies, it is very desirable that the Liturgy of the English Church should appear to better advantage than it does in the existing version.

The subject of INDIAN VERSIONS, both of the Holy Scriptures and the Liturgy, has again occupied the attention of the Committee; and they have renewed their request to the Bishop of Madras and the Madras Diocesan Committee, respecting versions in the *Tamul* and *Teloogoo* Languages, but they are not yet in a condition to make a distinct report to the Board.

Bible in Arabic—The first portion has been received by the Committee, and has been examined in manuscript by some of the Members. Mr. Schlienzy having, in the mean time, been on a visit to England, has had the advantage of conferring with them on the subject. He has now returned to the Levant, carrying with him the observations of Dr. Mill and Dr. Lee; intending, on account of his health, to remain during the present summer on Mount Lebanon, where he will be able to obtain additional information and facilities for carrying on this work. In the opinion of those who examined it, this specimen of the New Version is just what it ought to be in point of style: and as this has been considered one of the greatest difficulties in the way of a correct Arabic Version of the Holy Scriptures, the Committee have great hopes that this important object will ultimately be accomplished.

Liturgy in Arabic—The Committee have the pleasure to lay before the Board a copy of the new Arabic Version of the Liturgy, as completed at Malta, under the direction of the Rev. C. F. Schlienzy, and printed at the press of the Church Missionary Society in Malta, of which Mr. Schlienzy has the charge. The Committee are very desirous that the judgment of Arabic Scholars, both at home and abroad, concerning this work, should be obtained, before another edition is required; and they will be glad to receive any communications which may be addressed to them on the subject. At the same time, they think it due to the translators to state, that the opinions which they were able to obtain before it was printed were quite satisfactory to the Committee; and they have no doubt that it will prove very acceptable in those parts of the East for which it has been more particularly intended. The Committee have much pleasure in stating, that fifty

copies of it have been purchased for use in the Holy City of Jerusalem, where a small congregation of converted Jews has been assembled by the Rev. Mr. Nicholson; and where a Church is now building, in which Divine Service will be celebrated in Hebrew, and also in Arabic, according to the Ritual of the Church of England. The Committee feel assured that the Society at large will be gratified to learn, that through its instrumentality the worship of God may now be carried on in the Arabic Language, according to our own cherished Formularies, in this little flock gathered from the lost sheep of the House of Israel, even upon Mount Zion itself.

The Committee also beg to report, that they have received some important communications respecting the translation both of the Holy Scriptures and of Books and Tracts for use in the Levantine Countries; and they are disposed to think that much good might be done in those countries by extending the operations of the Society: but they have found it difficult to obtain such information on these subjects as might enable them to come to a satisfactory conclusion respecting the course which ought to be pursued. They are anxious, on the one hand, not to do any thing which may be justly considered as an interference with the affairs of the Churches or Communities of the East, and, on the other, not to neglect any opportunity which may present itself for carrying into effect the objects for which they were appointed. They have therefore agreed, with the approbation of his Grace the President, and with the concurrence of the Standing Committee, to request the Secretary to go out to the Levant during the autumn of the present year, to make inquiries personally in the different localities to which these applications refer; and to ascertain, as far as possible, the opinions and views of the Authorities of the Oriental Churches respecting them. The Committee consider these inquiries to be of sufficient importance with reference to their own operations and the interests of the Society, to justify the step which they have taken; and they are led to hope, that, looking to the prospects of usefulness which are opening in different parts of the East, the measure will be satisfactory to the Society at large.

AFRICAN-CIVILIZATION SOCIETY.

In addition to the details already given relative to this Society, at pp. 282—285 and our other pages there referred to, we subjoin a recent Circular.

Present State of Africa.

Upward of 30 years, and more than 15 millions of money, have been consumed in fruitless attempts to put down the Slave Trade; yet it has doubled during this period. The annual loss of life, caused by the Trade, has risen from 17 to 25 per cent. — 170,000 Africans are computed to be annually reduced to slavery — 330,000 more, annually to perish — and the total annual loss to Africa, to amount to 500,000 persons.

Africa, immensely rich in natural resources — teeming with inhabitants — anxious for European Manufactures and Instruction — still remains, under the desolating influence of the Slave Trade, an uncultivated desert — degraded by superstition, and deluged with blood.

The Society's Plan for the Civilization of Africa.

Mr. Buxton emphatically declares, that, next to Christianity, (the great and only effectual cure), the "deliverance of Africa" is to be sought in "calling out her own resources."

Part of this duty devolves on Government, in enforcing the Treaties already made for the suppression of the Trade; obtaining other and more efficient Treaties, with Native Chiefs as well as with European and other Powers; and promoting and protecting the legitimate efforts of individuals engaged in the same object.

Another part devolves on Individuals, which he proposes to divide between two Associations; namely, first, a Benevolent Society to watch over and befriend the interests of Africa; and, secondly, a Company which shall cultivate portions of her soil. The object of the one to be Charity — of the other, Legitimate Gain; distinct, therefore, in their purposes, and separate in their management, yet both accordant in principle, and conducing to the same benevolent end.

The present Society, adopting the benevolent and pacific portion of Mr. Buxton's scheme, proposes to accomplish the following objects, by Agents and other suitable means:—

1. To make the Africans acquainted with the inexhaustible riches of their own

soil, and sedulously to direct their attention to its cultivation on a system of free labour. To convince them, moreover, of the immeasurable superiority of agriculture and innocent commerce, even in point of profit, over the Slave Trade, which excludes them.

2. To instruct the Natives in Agriculture and Practical Science—to cultivate small portions of land as models for their imitation—distribute agricultural implements, seeds, plants, &c.—introduce local and other improvements—and suggest and facilitate the means of beneficially exchanging the produce of Africa for the manufactures of Europe.

3. To examine the principal languages of Africa; and reduce them, where advisable, to a written form.

4. To investigate the diseases, climate, and local peculiarities of Africa, for the benefit as well of Natives as of Foreign Residents and Travellers—to send out medicines and practitioners; and thus to separate the practice of Medicine from the horrid superstitions now connected with it.

5. To co-operate by every means in its power with the Government Expedition to the Niger; to report its progress—assist its operations—circulate the valuable information which it may communicate; and, generally, to keep alive the interest of Great Britain in the suppression of the Slave Trade and the welfare of Africa.

Call for Liberal Support.

Means like these, on an adequate scale, will of course require numerous Agencies both at home and abroad, and perhaps further Expeditions into the Interior of Africa. These must occasion considerable expense; yet, if the result be in any good degree commensurate with the design, even a large outlay will be abundantly repaid.

Let it be remembered, then, that Africa has imperative claims on the sympathy of the whole civilized world; that it presents a field of labour to the Christian philanthropist, the man of science, and the lawful merchant—that this Society, in fine, under God's blessing, and with the sanction of a benevolent Government, aims to prepare the path, and to facilitate the success of each of these classes of labourers; and thus may be said to consecrate its own efforts—to peace, to liberty, and to God.

August, 1840.

EASTERN-FEMALE EDUCATION SOCIETY.

Summary of the Sixth Year.

AT the close of the sixth year of the Society's operations, the Committee desire to renew their expressions of gratitude to Him whose blessing has continued to prosper their exertions, and to cheer them in their work by many encouraging circumstances. Though disappointments and difficulties sometimes meet them in their way, these are far more than counterbalanced by the prospects of success which in all quarters are vouchsafed.

Within the last year, twelve new labourers have been dismissed to their respective stations; viz. Miss Tunstall and Miss Huntly to the Cape; Miss Holland to Smyrna; the two Misses Baynes to Singapore; Miss Wilson to Burdwan; Miss Macklin to Bangalore; Miss Puddicombe to Poonah, Bombay; Miss Woodman to Neyoor, Travancore; Miss Hobbs, Miss Twiddy, and Miss Douglas, to Ceylon. The total number sent out since the formation of the Society is thirty-six; of whom twenty-five remain in direct connection with the Society, and two have died.

Various grants of money have been made. Large supplies of Work have, as usual, been sent abroad: the accounts of the proceeds of sale received during the past year amount to 415*l.*; but from many places no returns have been received. These funds being at the disposal of the Local Committees, &c. abroad, do not appear in the receipts of the Parent Society.

Auxiliary Associations have been formed at Bath, in West Essex, and in North Middlesex.

The Committee have only again to present their grateful thanks for the kind co-operation of their friends throughout the country, and to entreat them to persevere in their support. They are encouraged and upheld in their labours, by the knowledge that so many are united with them in promoting this Cause, and in imploring at the Throne of Grace those supplies of wisdom and strength so much required, both by themselves and by their Agents.

The net Receipts of the Year were 1584*l.* 4*s.* 10*d.*; and the Payments, 2263*l.* 14*s.* 8*d.*

Stations and Agents of the Society.

South Africa—Miss Hanson has removed to Iliwa, the station of her relative, the Rev. R. Birt, in Caffraria; and Miss Tunstall has been sent out to take her

place at Cape Town. Miss Huntly will open an Infant School in connection with the Dutch Church. Miss M'Laren arrived at Igqibigha, a station of the Glasgow African Missionary Society, in December, and immediately opened a school for Caffre Girls: her labours appear already to have effected much outward improvement in the children who attend her school: the average attendance was about 30, though a much larger number was upon the books. Assistance has been given to the Glasgow Missionary Society of the Church of Scotland, in sending out a Lady to Caffraria.

Egypt—Mrs. Lieder's influence in this country continues undiminished. Her labours at the Harem have not been unproductive of good, although the change is as yet confined to external things. The friendly feeling evinced in the highest quarters, and the desire for European Learning which prevails, will, it is hoped, in the good providence of God, open a way for the introduction of a better knowledge still. The formation of a Society of Egyptian and Turkish Ladies, under the patronage of the Pasha, having for its object the promotion of Female Education, and having adopted the very title of this Society, is a remarkable and pleasing sign of the times. The present of the Queen's Picture, graciously sent by Her Majesty, through the Society, in return for an offering of Work from the Egyptian Ladies, has afforded the highest gratification, and may tell with good effect in many ways. It is much to be desired that additional labourers should be found, suited for this promising field; but hitherto the Committee have not met with any one possessing all the necessary qualifications.

Smyrna—Miss Holland opened her Infant School at Boudjar, four miles from Smyrna, January 1; and within a few days the number of her scholars was 17, chiefly the children of Protestants. In the summer she expected that this number would greatly increase, and that the children of the Greeks would share in its benefits.

Bengal—Miss Thomson continues in charge of the Orphan Asylum at Mirzapore, in the Upper Provinces, containing 31 girls. Miss Worrin remains at Burdwan, under the direction of Mr. and Mrs. Weitbrecht, of the Church Missionary Society; where the schools are in the same flourishing condition as at the date

of the last Report: for this station Miss Wilson is destined. The Committee of the Central School, Calcutta, having found it necessary to dissolve their connection with Miss Missing, Miss Huntley, who went out last year to join Mrs. Wilson, has taken charge of it for the present. Miss Barlow has also ceased to be connected with the Society, in consequence of her marriage.

Bombay—Miss Puddicombe has been sent out at the request of the Bishop of the diocese, to take the superintendence of a school at Poonah, for the benefit of the Indo-British Children. An application for a Mistress to establish an Infant School at Bombay has been brought before the Committee, but a suitable person has not yet been found.

Madras—Miss Austin continues in charge of her school for East Indians. The last accounts from the Committee of the Ladies' Institution stated, that their connection with Miss Hale and Miss Pennington was dissolved, and that Miss Hale contemplated opening a school on her own responsibility in the Hill Country. Miss Machell arrived at Vizagapatam in October, and is in charge of an Orphan Asylum containing 75 girls. Miss Woodman has been sent to Neyoor, in Travancore, to establish an Infant School under the direction of the Missionaries of the London Missionary Society.

Ceylon—Miss Crosthwaite and Miss Giberne proceed satisfactorily in their respective schools for the children of the native headmen and the burghers. Miss Hobbs is destined to assist Miss Giberne: Miss Twiddy will proceed to the school at Jaffna, where Miss Metcalfe is at present labouring; and Miss Douglas will be stationed at Galle, under the direction of the Wesleyan Missionaries.

Singapore—After many delays and disappointments, the Committee have at length been able to provide for this station by the appointment of the Misses Baynes, two sisters who appear well qualified for the peculiar circumstances of that important post. The Huddersfield Auxiliary some time ago guaranteed the support of an Agent at this station, where local resources are not at present available.

Batavia—Miss Thornton continues her patient and persevering course of labour. Miss Hulk assists her in her own school, consisting of children of mixed descent; and Miss Combe, who arrived in November

last, was to open a Chinese Infant School, as soon as she had acquired sufficient proficiency in the language to enable her to do so.

Continent.

NETHERLANDS MISSIONARY SOCIETY.

WE have from time to time reported the Proceedings of this Society, as they have reached us. An article in the Calcutta Christian Observer, by the Rev. A. F. Lacroix, formerly one of its Missionaries, but now connected with the London Missionary Society, will enable us to give some details relative to its constitution and its measures.

Constitution and Government of the Society.

The Founders of the Society having been principally Ministers and Inhabitants of Rotterdam, the chief seat of the Society has remained until this day at Rotterdam, while that of the Netherlands Bible Society is at Amsterdam.

The Members of the Society, who now amount to several thousands, among whom may be reckoned about 300 Clergymen, belong principally to the Established Church, which is Presbyterian in its form of government, and Calvinistic in its doctrine. And it is worth noticing, that those Ministers (and, alas! there are such in the Dutch Church) who have imbibed Neologian sentiments take scarcely any interest in it, nor in any thing connected with Missionary Work; thereby confirming the often-made observation, that the Orthodox Evangelical Faith is that which alone produces true and disinterested love to God and zeal for His glory; and prompts men to exert themselves, actively and perseveringly, in promoting the spiritual and eternal welfare of their fellow-creatures.

The connection of the Netherlands Missionary Society with the Established Church of the realm is not so complete as that of the Scotch Mission with the General Assembly of the Church of Scotland—the general Synod of the Dutch Church having no controul over the Missionaries, nor over the funds collected. All the Missionaries, however, sent out by the Society are examined and ordained, at the Hague, by a Committee of Ministers, appointed for that purpose, by the General Synod, from among its members.

Moreover, the parish churches are everywhere freely granted for Missionary Meetings and other Missionary Purposes.

The Society is supported by regular monthly and annual subscriptions, and by donations and legacies; but no list of subscribers is ever published. The annual income is about 80,000 guilders, or 70,000 rupees; no great sum, certainly, considering what is collected for similar operations in Great Britain. The much lower tone of religious feeling among many in Holland, and the great number of Roman Catholics, no doubt are two of the causes. The principal supporters of the Society (as I believe is the case in England also) belong to the poorer and middle classes; few of the great and wealthy being found willing to assist the good cause.

A body of Directors, both lay and clerical, is annually chosen from among the subscribers. These manage the affairs of the Society; and a better set of Christian Men, in the full sense of the term, it has seldom been my lot to meet anywhere.

Wherever there are Clergymen members of the Society, the Monthly Prayer Meeting on the first Monday of the month is publicly and regularly held in the parish churches: in some places it is extremely well attended: I have seen on such occasions 1000 and even 2000 persons present in the large towns, such as Amsterdam and Rotterdam. The Directors publish monthly a report of the most interesting Missionary Events which have come to their knowledge during the month, and which is always read at the Meeting; the officiating Minister interspersing it with suitable remarks. At these Meetings, all Evangelical Societies, and especially those of Britain, and their efforts, share largely in their interest and in their prayers.

The Annual General Meeting takes place in July; and is held in the Cathedral Church of Rotterdam, which can accommodate from three thousand to four thousand people, and is generally filled on the occasion. Pious laymen and clergymen from almost every part of Holland attend. A Report of the proceedings of the year is read, and a Missionary Sermon preached; but speeches are never made. This fact, coupled with the non-publication of lists of subscribers, will shew that no external means of excitement, however innocent they may be,

are used to create an interest on behalf of the Missionary Cause. The Dutch are very much averse to any thing like external excitement, in connection with a matter of this nature.

The Society, like kindred Institutions, has its Foreign Secretary, who corresponds with the Missionaries on official topics. It has been found, however, that, through multiplicity of occupations and other causes, that Officer is generally prevented from addressing them so frequently as is desirable, especially on more private and confidential matters, and in giving them that advice, and those directions and consolations, which, in their difficult situations, they so greatly need. To obviate this inconvenience, every one of the leading Directors chooses one of the Missionaries, and becomes his particular and regular correspondent, and also his advocate and that of his station at the Board. This arrangement (which I am not aware has hitherto been made by any other Society) has proved most advantageous both to the Directors and the Missionaries.

The Society has a College of its own at Rotterdam, for the instruction, theological and scientific, of the Candidates for the Missionary Work. Of these, the smallest proportion generally are Dutch, while the greater number are Germans and Swiss.

The funds of the Society were at first too limited to admit of its sending forth Missionaries. It was occupied, therefore, in various efforts of usefulness at home till the year 1800, when hopes began to be entertained that it might enter on its direct object. The funds increased rapidly, and many Young Men offered their services to the Society.

History and Survey of the Society's Missions.

The political circumstances of the country, the subjugation of Holland by France, with the consequent loss of its colonies, rendered it impracticable for the Directors to send these Young Men abroad themselves: they therefore entered into a friendly agreement with the London Missionary Society, which engaged to send them forth under its auspices; and selected, first, South Africa, as the most suitable sphere for them, owing chiefly to their being acquainted with the Dutch, which language is generally understood

and spoken by the Hottentots and other Tribes of the African Promontory. For many years afterward, nearly all the Missionaries whom the London Missionary Society sent to that part of the world were young men whom they had obtained from Holland.

In 1804, the London Missionary Society sent Messrs. Vos, Erhardt, and Palm, three Missionaries transferred to them by the Netherlands Society, to the island of Ceylon; encouraged by the accounts which they had received of the vast numbers of Natives who professed themselves Christians, but who were now in a great measure destitute of religious instruction. The first-named of these Missionaries was greatly thwarted in his efforts among the Natives by the English Government; instigated, it is said, by the Dutch Consistory of the island, whom he had offended by his faithfulness and zeal: in consequence, he was soon compelled to leave the country. Messrs. Palm and Erhardt continued at Ceylon until their death, which happened several years ago; and were successfully employed in the superintendence of schools, and the pastoral care of two churches to which they had been appointed by Government: it does not seem that they were able to accomplish much among the Heathen.

About the year 1812, the Directors, anxious to exert themselves for the benefit of the former Dutch Settlements in the East, transferred again, for that purpose, three Missionaries to the London Missionary Society: for Holland being as yet under French rule, and Java and the Eastern Islands being occupied by the British, it was not practicable for the Netherlands Society then to undertake that Mission directly.

These three Missionaries were superior men, and thoroughly qualified for their work. They were, the Rev. Messrs. Kam, Supper, and Bruckner. These Brethren were, at the outset of their career, exposed to considerable difficulties and dangers; for the French Government having strictly prohibited their leaving the country for England, they were compelled to assume the attire of travelling mechanics, and, in this disguise, succeeded, after having had many narrow escapes from the French *Gend'armes*, to reach Christiania in Norway, from whence they embarked for London.

This place they left for Java in the

commencement of 1813. On their arrival at Batavia they separated; Mr. Supper having been appointed to that capital, Mr. Bruckner to Samarang, and Mr. Kam to the Molucca Islands. Mr. Supper died not long after his arrival; and Mr. Bruckner (who is still living, and actively employed in the translation of the Scriptures and other Missionary Duties) joined the Baptist Missionary Society.

Mr. Kam fixed his residence at Amboyna, and met there what his heart so greatly longed for—a most extensive field of labour. You are probably aware that there are in the Eastern Archipelago thousands of Malay Native Converts, who embraced Christianity during the dominion and by the exertions of the old Dutch East-India Company; whose Directors, unlike some other Christian Governments, thought it a duty incumbent on them to do something toward the enlightening and evangelizing of the Heathen Nations which they had conquered, and by the produce of whose labour and toil they acquired their wealth. In propagating Christianity in those parts, there is nothing which the Dutch aimed more at, (and let it be mentioned to their praise,) than to furnish the inhabitants with the Holy Scriptures. As early as 1733, the whole Bible in Malay, and several parts of the Sacred Writings in other dialects of the East, were translated and published by order and at the expense of the Dutch Government, and widely disseminated throughout the islands.

It is true, and it is with sorrow that I acknowledge it, that the best means to promote the conversion of the Natives were not ALWAYS used, nor the best motives ALWAYS held out, neither was sufficient caution ALWAYS exercised in receiving candidates into the Church. With all this, however, the principle was recognised, that Christian Rulers are bound to promote the spiritual welfare of their Heathen Subjects. That this, of course, should be done, not by coercion nor any thing of the kind, but by purely Scriptural means, I need not to dwell on.

In 1814, Holland having resumed its independence and received back its colonies, the Directors of the Society deemed it time to pursue operations for the future, directly and without the intervention of other Societies. They placed their Missionary Seminary on a more

regular footing; and, in 1819, sent out Five Young Men trained in it to join Mr. Kam, who meanwhile had been appointed by the Society one of its Foreign Directors.

These Young Men, after having obtained some knowledge of the native language at Amboyna, were placed in various islands, as Celebes, Ceram, Ternate, Banda, and Timor; and since have been from time to time reinforced by fresh arrivals of Labourers from Holland, the Netherlands Society viewing at present that part of the world as its principal sphere of action. Time forbids me to enter into particulars respecting this important field, else I could mention some most interesting facts connected with the labours of our Dutch Brethren.

In July 1833, the zealous Missionary Kam died, at the age of sixty-three years, from over exertion occasioned by an extensive Missionary Tour which he had made. He was a most active and devoted servant of the Lord. I have already alluded to his labours; and will therefore only add, that, until his death, he continued twice or thrice in the year, in a small brig of his own, which he managed himself with the assistance of a few native lascars, to travel in that burning clime, for several months together, from island to island, exposed to storms and dangers of various kinds. On such occasions, he often added to his duties of a Preacher of the Gospel, those of a peacemaker among the Native Tribes, and was the means of preventing much bloodshed. As Schwartz had been on the continent of India by the British Government, so was he frequently employed by the Netherlands Government in allaying disturbances and quelling rising rebellions among their Malay Subjects, in which endeavours he seldom failed. His judicious views of things, good temper, perfect integrity, and the holiness of his life, rendered him greatly respected by the Chiefs of the Eastern Islands; and made the humble Missionary a far more successful instrument in maintaining peace among them than large bodies of troops could ever have been.

I am happy to be able to say, that several of the present Dutch Missionaries are treading in the footsteps of their excellent predecessor, and are employed much in the same way as he was. They labour with various success; some meeting with great discouragements, and others

having more pleasing prospects. The total number of European Missionaries in those islands is, at present, twenty. The Native Schoolmasters and Catechists amount to about 150 and 200. The number of Native Christians under instruction cannot be short of 20,000, and the children attending the various schools between 4000 and 5000. At the island of Timor, the work seems to have been most prosperous: the church and congregation there, under the care of the late Missionary Lebrun alone, amounted, some years back, to 3000 persons, and his schools contained 1200 children.

The last sphere of labours undertaken by the Society which remains to be noticed, is that of Continental India. In 1820, the late Dr. Vos, of Calcutta, being on a visit to Holland, called the attention of the Directors to the destitute state of the Hindoos: on which they resolved on commencing two Missions in these parts; one at Chinsurah in Bengal, and the other at Pulicat on the Coast of Coromandel, both of which places belonged then to the Dutch Government. I was appointed to Chinsurah; and the Rev. Mr. Kindlinger, a most pious and devoted man, who up to his twenty-fourth year had been a bigoted Roman Catholic, to Pulicat.

Mr. Kindlinger had great difficulties to contend with, on account of the exceedingly degraded state of the Native Christians, great numbers of whom he met at Pulicat and the vicinity: these had embraced Christianity, through the instrumentality of the old German Missionaries who had preceded Schwartz; and had now been more than a quarter-of-a-century without teachers and without instruction: by patient endeavours, however, he succeeded, in course of time, in collecting a numerous and regular congregation, established several schools, and spent much of his time in preaching to the Heathen. In 1823, he was joined by two other Labourers from Holland, the Rev. Messrs. Irion and Winckler. Mr. Irion remained with him at Pulicat; and Mr. Winckler was stationed at Sadras, a small Dutch Settlement near the Seven Pagodas between Madras and Pondicherry.

In 1825, the Dutch Settlements on the continent of India having been ceded to the British Government in exchange for its possessions on the island of Sumatra, the Directors of the Netherlands Society

informed their Missionaries that circumstances would not permit them to continue their Missions in those Settlements; and left them free, either to proceed to the Eastern Archipelago to join their Brethren there, or to connect themselves with any one of the English Societies labouring in India. All four, having already, at the expense of much time and labour, attained a knowledge of the native languages and the native customs and habits, felt unwilling to relinquish so great an advantage, and therefore deemed it their duty to accept of the latter proposal; in consequence of which, Messrs. Kindlinger and Winckler joined the Church Missionary Society, Mr. Irion the Society for Propagating the Gospel in Foreign Parts; while I connected myself with the London Missionary Society, which made an end to the Dutch Mission in these parts.

I must not omit mentioning, that the Netherlands Society, about fourteen years ago, made an attempt to contribute to the evangelization of the Chinese, and sent out Mr. Gutzlaff for that express purpose. There are, at present, two Dutch Missionaries at Rhio near Singapore, labouring among the Chinese, who reside in great numbers in those parts.

Through the policy of the present Netherlands Government, no Dutch Missionaries are permitted to settle permanently among the Heathen and Mahomedans of the island of Java. One only is pastor of a Native-Christian Village called Depok, near Batavia.

In the year 1822, the Netherlands Society sent a Missionary (the Rev. Mr. Vix) to the Dutch Colony of Surinam, in Guiana; who has laboured there ever since, not without fruit, among the Negro Slave Population: his church amounts to about 700 members. The Society has another Missionary in the West Indies, stationed at the island of Curaçoa, who is employed much like Mr. Vix.

South Africa.

AMERICAN BOARD OF MISSIONS.

WE subjoin, from a Letter of the Rev. Daniel Lindley, from Natal, some notice of the

Suspected Treachery of Dingaan.

The Emigrants appear more willing to forgive Dingaan than I had expected to find them; for they have, through him,

suffered above any common measure. But they have no confidence in Dingaan's promises; and think that he wishes peace, only because he is unable to stand against them. In their last attack on him, they killed from two to four thousand of his warriors—resided for several days in his capital town, where they obtained a great variety of articles which sold for something more than 2000 Spanish dollars—and brought away with them 3500 head of cattle. The Emigrants feel able to destroy his power; and this they can do, except the Lord forbid it. They are more afraid of his treachery, than of all his warriors; and, on this account, are, perhaps, more uneasy now than when they were at open war with him. They are afraid to separate; and are now living in their fortified places, just as they did before peace was agreed on. Fear made Dingaan cruel, when he murdered the well-meaning Retief and his party; and now, on the part of the Emigrants, a fear of similar treachery will make them renew the war, which many think is ended.

Mr. Lindley gives the following view of the

State of the Natives and Emigrants near Natal.

The country from the Tugala to the Umzimvooloo is claimed by the Emigrants, to whom it has been ceded by Dingaan. This wide region, which is without limit inland, will soon be all taken up by the Emigrants already here, those now on the way, and the multitude which will yet leave the Colony. There are many thousands of Black People, who must remain in this region. The White Men will allow them to do so; but in what part of it, and under what circumstances, remains to be seen.

In regard to them, I hear of only two schemes among the Emigrants: the one is, to allow the Blacks, or, if you please, to compel them, to choose a master, on whose place they may be willing to reside, and to whom they must be answerable for their conduct. The other scheme is, to reserve for them a portion of land, on which they may live: the more intelligent of the Emigrants are in favour of the latter scheme. While I think that the Emigrants, should they continue to govern this land, will make hard and unequal laws for the Aborigines, I have no idea that they will do it with a design to op-

press them. The Boers, as a body, intend to treat the Blacks justly and humanely, that is, according to their ideas of justice and humanity. But the Boers, as a body, are an exceedingly illiterate people. Probably not one half of them, including men, women, and children above the age of ten years, can read understandingly.

In addition to this, the Emigrants have all their lives had more or less difficulty with the Aborigines; and this difficulty they ascribe to a want of proper laws for the people who have troubled them. They will adopt only such regulations as they think necessary. What others may think of them, is another matter.

But what I have now written goes on the supposition that the Emigrants will continue to rule the land which they claim as their own; and for which they say they have paid a great price, consisting in losses, in sufferings, and in the lives of many whom they very much loved. This dear possession, or rather the right of enjoying it as they please, may be sooner or later taken from them. The Governor of the Colony has sent here an Officer with 100 men, who has taken just ground enough to answer his present purposes; and from this he is not likely to be driven by the Dutch, who have an instinctive dread of Government. All that they see, or will understand, is the fact, that they have room to run; which many of them will probably do a second time, should England's authority, regarded as oppressive, be here established. Many, perhaps most of them, will remain; because this is a land flowing with milk and honey, compared with any part of Southern Africa which I have seen. Water, so scarce in all the other parts of the land, is in this abundant; flowing in limpid, noisy, living streams, which one looks on with admiration. I see no reason why this may not soon become the wealthiest and most populous part of South Africa, except in the very limited intelligence of those who are likely to inhabit it. According to all present appearances, emigration from the Colony has only fairly commenced; and therefore there is little probability that the Colonial Governor will be required by the Home Government to back out of the position which he has taken.

But, under the new administration, what will be the condition of the Aborigines? This question I feel unable, with all my

predicting propensities, to answer, because I have no idea when this new order of things will be established. If at any considerable time future, all the most important matters regarding the Aborigines will probably be so arranged and established, that alteration will be impracticable. The best arrangement, doubtless, that could be made for the poor creatures, would be, to allow them an adequate portion of land, and there settle them in a body. I have some hope that the Emigrants will themselves make this arrangement. But should it never be made, what remains for us to do in behalf of the Blacks among the Whites? We must do one of two things; either leave them to their wretchedness, or ask for farms and build up Institutions such as exist in the Colony, such as Bethelsdorp and others. With this one alternative before us, I do not know that any person would say that we ought to quit the field. But then it is lawful to ask how far it is expedient to attempt the conversion and civilization of a barbarous people, by means of such institutions.

The conclusion of the matter is this. We hope, sooner or later, in one place or another, to have access to the people under Dingaan. The prospect is rather dark, but not absolutely discouraging. The people on this side the Tugala may be allowed a tract in which they can live by themselves. In this case, we should have an encouraging field, so long as they remained undisturbed. *The Lord reigneth.*

It was noticed at p. 352, that Mr. Lindley had opened a School for the children of the Emigrants near Natal: of these Emigrants he says—

They must have religious teachers. The field is, on many accounts, very encouraging; on others, very unpleasant. With their instruction in Religion, and in every kind of useful knowledge, our success is intimately connected. When I look at their want of intelligence, their want of religion, and their entire want of means for improvement in either, I am overwhelmed with despair in regard to the Aborigines. The Emigrants are as willing to be instructed as any people whom I have ever seen. Let them be instructed: let them but be truly converted, and feel the power of intelligent Christian love, and thousands of the Aborigines will derive from it unspeakable blessings. Considering their igno-

rance, the Farmers are the best disposed people whom I have ever met with.

FRENCH PROTESTANT MISSIONARY SOCIETY.

Summary View of the Missions.

At the Seven Stations under the care of the Society, 48 converted adults and 46 children have received Baptism; 80 Natives, having given evidence of conversion, have been received as Candidates; and 189 others, seriously disposed, have placed themselves under the watchful care of the Missionaries, and are receiving appropriate religious instruction with reference to being baptized at a future day; making in all 263 persons upon whom Christian Truth has exerted, or is exerting, a more or less powerful influence. During the preceding year, only 53 persons were either baptized or received as Candidates; and during the six years which had elapsed since the founding of the oldest station, only 82 persons embraced the Gospel. The increase of the number of the Natives who have become Christians is therefore worthy of notice.

The Missionaries have translated the Gospels by Mark and John into the Sesuto Language, with portions of the Old Testament; making two volumes, of which they have printed 4000 copies each. They have also revised and enlarged their three former publications, and printed 2000 copies of each.

Public Worship has been maintained at all the Stations, and 400 or 500 hearers usually attend at the Mission Chapels. Two New Chapels have been erected, and another enlarged.

The Native Population about the Stations has been steadily on the increase, and at some of them has doubled within a few years.

The result of these labours and successes abroad has been, to enlarge, re-animate, and encourage the Churches of France. Pastors and their flocks unite to promote a cause so evidently blessed of the Lord. In the course of the past year, 28 churches have become connected with the Society as Auxiliaries: and now the whole number of Churches in France which co-operate, with a good degree of activity, in the work of Missions, is 172. There are more than 103 Associations which support the Parent Society at Paris.

[Report.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

THE first of the following communications, which is from Mr. W. R. Wade, completes the late Reports relative to the Northern District of the Mission given in our last Number. All the other Stations here noticed are in the Southern District.

KAITAIA.

Visit to Kaitaia.

March 28, 1839—Mr. Colenso, with his Natives, left this morning for the Reinga; not being able to wait for Mr. J. Matthews, with whom I am hoping to start on Monday for the same place. I went about the Settlement and neighbourhood with Messrs. Matthews and Puckey. The Missionary houses are ranged on an elevated spot, in a well-chosen situation. The lowland at the back is a valuable exception to the general sterility of the country around, and has produced a good crop of wheat. The houses occupied by Messrs. J. Matthews and Puckey are neatly-finished cottages, comfortably furnished; the ground in front inclosed with turf walls, and laid down to clover. Every thing indicates the indefatigable industry of the Brethren there. Since the formation of the Settlements, a road to the Waimate has been cut by them through the forest—a forest which clothes an immense tract of hilly country, extending from Kaitaia to beyond Kaikohi, which is ten miles S.W. of Waimate. From the Ahu to the Waimate, by the new road, measures fifty-four miles; thirty-four of which are cut through the forest. This wood I travelled in the winter with Mr. Ford: we spent two nights in the wood. In consequence of the steepness of the hills, the journey is a very fatiguing one. Some of the hills you could scarcely climb, were it not for the roots of trees, which cross the path in all directions. The Nikau, a beautiful New-Zealand Palm-tree (*Areca Sapida*), abounds in this forest; and there are some fine Kauri. One majestic Kauri-tree, standing by the road-side, measures nearly forty feet in circumference, with a clean, straight stem of immense height. The different parts of the wood, particularly the resting-places, are conveniently distinguished by newly-given names; as, Busby's Rocks, Clark's Range, August, 1840.

King's River, Williams's River, Davis's Mountain, &c. Maungataniwa rises towering above the whole. About a quarter of an hour's distance from its pointed summit lies the road to Kaitaia. Near this, a splendid scene opened to us, on our return to the Waimate. The day was fine: a smooth sheet of variously-tinted clouds formed, as it were, an unruffled lake below us; the tint appearing as reflections of clouds on its surface, till the illusion was destroyed by looking at the cloudless azure arch above. The wooded hill-tops, of various elevation, seemed so many islands in the immense sheet of fancied water. Ten miles of open road, over barren country, on one side of the forest, brings you to the Ahu; and a similar ten miles, on the other, to the Waimate. A substantial bridge has been completed at the Ahu, for the purpose of facilitating visits to the Waro Natives; and a regularly-made cart-road, of six miles in length, has nearly been completed by Natives, under the direction of the Brethren, for the purpose of bringing Mission goods from the landing-place at the Awanui. The Kaitaia River, which so winds about the country here as to meet you at every turn, is a branch of the Awanui, a river running into Rangaunu Bay. A spirit of industry has been infused into some of the Natives. May they be enabled to persevere!—The change wrought in Nopera (Noble), formerly Panakareao, has proved a great blessing to the Station. He is well-behaved, very attentive to the Missionaries, and has hitherto maintained his integrity. A weather-boarded Church is in progress: the present rush building, though large, is not sufficient for the numbers who sometimes attend. On Saturdays, the Natives may be seen coming over the different hills, to rest on the Lord's Day, where they may meet the assembly of God's People.

Visit to the Reinga.

Some account of the Reinga, the imaginary dwelling of the spirits of the departed, was given at pp. 557—559 of our Volume for 1835. The following account of it will be read with renewed interest:—

It became dark before we reached the village adjacent to the Reinga. At first we could not find a single individual in the place, till we discovered three men crouched in a dark corner. We shook

hands with two of them: the third was Wareware, a Chief of some importance, and father of Te Morenga. On Mr. Matthews holding out his hand, the old man drew back, with a peculiar growl of displeasure, demanding what business we had there; telling us we had better be off; and adding, "Spear me! kill me!" meaning, that if we did so, it would scarcely be a greater offence. This is the last village at this extremity of the island; and the only one, except Kahokawa, within many miles of the Reinga, the fabled departing-place of the New Zealanders. The old man's surly mood, and his displeasure at our daring to visit the Reinga, reminded one of old Charon refusing his ferry-boat for lack of fee. But old Wareware is a determined opposer to the very sound of the Gospel. He had been seriously spoken to at Waro by Mr. Puckey; and now his wrath was excited that the hated Missionaries should follow him to the very borders of the Reinga. It was of no use speaking; he grew only more angry. We were hungry, and the night cold and dark; and what could we do in so inhospitable a region? I said to the lads, "We had better put up our tents outside:"—and so we should have done; but presently the old man, whose pride, I suppose, was a little touched, grumbled out, "Who said you were not to put up the tents here?" This was sufficient. With the help of the other men, who were very civil, our lads got some sticks, pitched the tents tolerably well; and after this, by no means agreeable delay, we all had our supper, and made snug for the night.

April 4, 1839—The old man this morning in a little better humour, at least disposed to be quiet. Leaving two of our lads in charge of the tents, about eight A.M. we commenced our journey to the Reinga. After the first ascent, the road ran along the very edge of a tremendous rocky precipice; and in one sharp ascent the grass was so slippery, that it was difficult to keep one's feet. The descent to the rocks of the Reinga was rather better than the ascent. This brought us down to a little rill of water, called the Wairatane, or Waioterata. The Kehuas, or spirits, travel, it is said, along the road which we have passed. At one place, near Kahokawa, they stop for a parting look and a long farewell to the land of their fathers. Other spots on the road are marked by Wakaaus, or tokens, to

denote the resting-places of the wearied spirits. These are little bundles of rush tied in a loose knot;—a green bundle of course indicating a recent death; as each spirit, in passing, leaves his Wakaaus. On arriving at the Wairatane, some Kehuas make a stop there, and then return. An old spirit stands waiting on the opposite side of the river, with a stick or plank in his hand; which, on the arrival of a new comer, he offers to lay down, as a bridge. Sometimes his offer is rejected. "No," says the newly-arrived, "I mean to go back again." The case meant by this emblem is that of a Native who has been, as we say, at Death's door, and has recovered. Sometimes the friends of the individual who has so recovered ask him, "No hea koe?" (Whence have you come?)—He replies, "No te Waiiterata." (From the Waioterata.) But once past the stream, there is no return from the dreary region beyond. The opposite is, with them, the bourn from which no traveller returns. From the Wairatane the spirits of the deceased glide along the rocks, till they come to a perforated rock; where, passing through a small hole, they then ascend to the peaks of those projecting rocks to which more properly belongs the name of Reinga—wild rocks running out to sea. From peak to peak the spirits again descend—where none but spirits could—till they arrive at the projecting branch of a Pohutukaw-tree (*Mentrosideros Tomentosa*). Why this is called the Aka of the Reinga I could not ascertain. On this branch the spirits hang for a while, taking their final earthly rest. The branch is bent downward, in consequence, it is said, of the number killed in Hongi's (Shungee's) wars, whose spirits crowded together upon it. Thence they drop on to the flat rocks below, and pass out to the extreme point—which might fairly be called the land's end,—there plunging into the deep. A hole beneath the mass of floating seaweed, the entrance to the unseen world, finally receives them.—The tide was too high to allow of our getting round below the Aka; so, after a vain attempt, we ascended an overhanging steep, whence we could look down the Reinga. There could scarcely be a better spot for a sketch; but there was one which I thought would be better, and I attempted to descend to it. No sooner had I got my feet on the seemingly firm ground, than it proved to be loose soil. I felt my feet

sliding; and was obliged to lie down, without stirring hand or foot, till the lads could haul me up. From the point we had now gained, we could discern the North Cape stretching out to our right, and the Three Kings were faintly visible on the horizon. After a rough sketch of the Reinga, we turned our faces homeward, designing to make Kahokawa our sleeping-place. Our original intention was to go on to the North Cape, and back to Kaitia by the East Coast; but the Natives all assured us that we should not be able to pass Parengarenga, a large river emptying itself on the East Coast; there being no Natives, no boat, no canoe. We got back to the beach without much difficulty, sliding in a sitting posture down the steepest places. We struck our tents on reaching Werahi, and succeeded in getting to Kahokawa just at dusk.

MARAETAI.

Progress of Schools and Scripture Knowledge.

Of this Station, which is under the immediate charge of Mr. Fairburn, it is remarked by the Rev. R. Maunsell, in April 1839—

I was able to attend the Public Examination of the Maraetai Schools. The number of scholars in all amounted to 200, and among them were some of the Head Chiefs of Ngatipaoa. I am happy also to add, that the answering in the several branches evinced a considerable advance upon that of our last Examination.

It is further stated by Mr. Fairburn, of this part of the country, in May 1839—

The desire for Scriptural Knowledge is daily increasing. The application for books is incessant; and I believe I shall not overstep the bounds of truth, when I say that from 800 to 1000 of the Thames Natives can read the Scriptures. Several of those baptized have gone on visiting excursions to their distant relatives and friends, for the purpose of instructing them in those important truths which they have so lately learned.

MANUKAU.

Ardent Pursuit of Christian and Useful Knowledge by the Natives.

With my present sphere of labour I am much pleased. It is situated at the

mouth of the Waikato River—the largest fresh-water river in the island—which is navigable by canoes for about 130 miles from its mouth, and has a considerable population residing on its banks. The people are of a migratory character; and many of the tribes have cultivations at the Heads. As far as we have yet observed, there is no spot on the river so much resorted to by Natives as this. The shipping, also, of Manukau and the Thames, with the small craft that put in here for trade, will have a considerable tendency to increase this intercourse, and to induce them to move out from the interior. We have several Native Teachers up the river; who, though they possess not all the qualifications that we could wish, are yet very useful, not only in keeping matters in progress, but also as affording channels of communication between us and the people, and as inducing many of those who would otherwise never have come, to resort to us for instruction. Although there was some difficulty, at first, in procuring a proper site for a Settlement, we have notwithstanding, as it appears, obtained the best situation that we could have desired. The scenery is as fine as any I have seen in the island. The river is about a quarter of a mile broad at its mouth; and a little further up takes the appearance of a large lake, three miles broad, studded with islands, and surrounded by beautiful mountain scenery; while, on the left, the western ocean, rising with immense swells, bursts with grandly-sweeping breakers within a mile and a half of the Settlement. Since our arrival, I have scarcely had an idle moment. Inexpert as I am, I am obliged to wade through the formidable mass of mechanical and other secular labours attendant on the formation of a new Settlement; while the numbers coming from all quarters to seek instruction scarcely ever allow me a leisure evening. The thirst for knowledge here is very great: almost every day there are fresh arrivals of persons, coming to “Korerorero,” (to hold conversations). What we tell them they treasure up, and, as they are exceedingly talkative, communicate to their friends at a distance; so that often we find, in a remote part of our district, the people acquainted with our explanations of terms, portions of Scripture History, and other subjects, that we did not expect to have been known beyond the immediate circuit of the Settlement. Having

learned any thing remarkable from one of us, they will frequently go to the other, either to sound his knowledge, or ascertain its correctness. Still, however, we are often compelled to feel that our instructions are general and indefinite, and their knowledge inaccurate and vague, from their possessing such an imperfect idea of the position of the places to which allusion is made in the history. It is true, that to those who seek particularly into the matter we can give a general idea by the aid of our maps; but beside being in English, they are too valuable, and too scarce, to be brought into general use. The consequence is, that a few slates and books form the whole of our school apparatus, to the no small discouragement of the teacher. That a few maps in Maori (Native) would be a most acceptable addition, would be soon apparent to any one who witnessed the facility and delight with which this people enter into subjects of history and geography. They have excellent memories.

[*Rev. R. Maunsell—July 1839.*]

Advantages of the Use of Pictures and Music.

It would much help us, if our friends could supply us with Pictures, illustrative of Scriptural subjects. It is a mode of instruction recommended by the example of the venerable Hans Egede; and of the propriety of which all will be satisfied, who consider how interestingly and impressively instruction is conveyed in this manner to children, and indeed to all whose minds are not fitted to frame the conceptions afforded by the narrative. Added to this, we have but a very small part of the Old-Testament History as yet published, and shall not, I fear, have more for some time yet. The Roman Catholics, moreover, have now arrived in considerable numbers in the land; and will, I fear, sadly pervert a feature of the New-Zealand character, which has a peculiar influence on their opinions;—I mean, their habit of ascribing reality and existence to any thing of which they have seen the representation. Why, then, should not we point out to them the legitimate use of such representations; and, while the ear is made use of to excite devotional feeling in psalmody, so make the eye a vehicle, as well for exciting feeling as conveying instruction? These things were not unnoticed by our worthy forefathers of the fifteenth century; and the five editions through which the

Biblia Pauperum went, shew how much such a mode of instruction was approved by them. Why, then, should not we also use them now, in our Missionary labours? Of this also I can assure you, however strange the notion may appear, that a well-executed picture of the Protestant Martyrs would go farther to convince and affect the New Zealanders, than all the arguments or histories we could lay before them; and the reason consists in that same feature of their character to which I have just alluded.

The desire for knowledge, I may say with truth, amounts to a great thirst. If I could afford time, they would occupy most of my days in answering their questions, and giving instruction; and, as I said in my former Letter, not only have they excellent memories, but they are also very communicative of their knowledge. When they meet together, it is, if not to sing their filthy Waiatas (songs), at least to talk over some trifling matter, in discussing which they will spend whole nights together. How excellent, then, would be the project of supplying them with subjects equally interesting, and more elevating! As far as their songs are concerned, our Catechisms have almost altogether succeeded in supplanting them; for so accommodating are their tunes and metres, that they have set the Catechism to them; and thus, when they join us, still find a substitute for their ancient waiata. With our people in this district—Waikato—we have succeeded in carrying this practice farther, very much to our satisfaction. They are very much taken with any thing new; and no English lady seeks for a new song with greater zeal, than does a New Zealander for a new waiata. Their tunes, they tell me, are almost infinite, though they seem to our ears to be nothing more than a monotonous croaking, varying not more than two or three notes; and, as the singers feel themselves at liberty to abbreviate, or prolong, or divide just as they please, are capable of being adapted to any form of composition. Having therefore translated Moses' Song, and some of the chapters of Isaiah that refer prominently to the sufferings and glory of our adorable Lord, I have got my lads to copy them out, and have circulated them with much success. Others are now frequently coming to sue for paper and pen, in order that they may make a copy for themselves.

[*The Same—Sept.*]

Missionary Engagements on the Lord's Day.

My regular work on Lord's Days, when at home, is as follows:—The Native Service on Lord's-Day Mornings commences at nine o'clock: the regular congregation is about 200; sometimes, however, there are 250; at other times more. At eleven o'clock the European Service commences; which, for the present, is held at our house, for the benefit of my family and two Europeans who used regularly to attend. While this Service is being performed, the Baptized Natives hold a Prayer Meeting among themselves, the object of which is to pray for an outpouring of the Holy Spirit upon this benighted land: one of them, however, takes the Infant School at the same time. The European Service being over, we have dinner; immediately after which—a quarter-past-one o'clock—the bell rings for Native School. Males, and females have hitherto assembled together, for want of a convenient place in which to hold the Female School. There are three reading-classes in the Men's and Boys' School; sixteen in the first class, twenty in the second, and fourteen in the third: at times, however, the Natives coming from the adjacent villages, there are several more in each class. The monitor of each class hears his class read, and asks questions on the portion read. I endeavour to explain to them, and particularly to the first class, the whole, or any part of the portion read, which I think it is not likely they would understand. The monitor's questions are as follow:—Should the class be reading the Nineteenth Chapter of St. Matthew, the monitor asks, on the first verse, "When who had finished these sayings?" The scholar answers, "Jesus:" and if he could not answer, the next would take his turn, and his place if he answered correctly.—The next question put is, "What did Jesus do, when he had finished these sayings?" To which the scholar answers, "He departed from Galilee."—The monitor next asks, "Into what coasts did He come?" The scholar replies, "Into the coasts of Judea, beyond Jordan."—The questions are then asked, "What is Galilee?" "What is Judea?" "What is Jordan?" and the answers to each question are given. These reading-classes generally go outside of the chapel, when the weather is fine, to read; and those who cannot read, assemble, in two classes, in the house, at the same

time;—those who know the Catechism in one class, and those who do not know it in another; with a monitor at each, to give it out. The average number of the female sex has hitherto been fifty—and that of the male, ninety—in the Sunday School. After reading and Catechism are over, I generally assemble the whole in the chapel, and ask them questions on the Catechism. Thus, should the question be asked, "Who was Daniel?" the answer would be, "The Prophet who was saved in the lions' den;" to which I generally add a short history of Daniel; where, and for what reason, he was cast into the lions' den. This being finished, the school closes, as it commenced, with a hymn and prayer. The average attendance at the school on week-days is, of the female sex, thirty, and of the male, forty. The Native Service on Lord's-Day evenings is generally conducted by a Baptized Native: at the same time, I conduct a short Service in English, in my house; which, with Family Prayer, closes the labours of the day. I should have observed, that the first and second classes, having learnt the Catechisms by heart, generally learn, as their lesson for the week, ten or twelve verses of a chapter in the New Testament.

Having given you an account of my Lord's-Day duties, I will now, with your permission, give you my week-day evening duties, as far as they are of a spiritual and public nature.

Monday evening is devoted to the Natives, who assemble for reading and hearing the Scriptures expounded, in which they appear to be much interested. The average number is about fifty; sometimes, however, there are as many as eighty present; and I am thankful to say that I have already gone through the Gospels of St. Matthew and St. John, the Epistle to the Romans, and the First Epistle to the Corinthians.

On Tuesday evening, the Natives assemble in chapel for Prayers; when a short address is delivered to them.

On Wednesday evening, all who feel disposed, baptized and unbaptized, assemble, and hold a social Prayer-Meeting among themselves.

On Thursday evening there are Prayers and a short address in the chapel; which has generally been given by one of the Baptized Natives: after which I take the Candidates for Baptism, of whom there are about forty.

On Friday evening I assemble the Baptized Natives only. Sometimes I read a chapter, and ask each of them, in turn, to make their observations: at other times, I take only those who are Candidates for the Lord's Supper, of whom there are twelve.

On Saturday evening the Natives hold a Prayer-Meeting among themselves.

This is the regular work of every week, when I am at home; and when I am not, the Native Prayer-Meetings &c. go on regularly. [Mr. James Hamlin—Sept.

Eagerness of the Natives to obtain the Scriptures.

I spoke in my last of the desire that now prevails for instruction. One thing, however, I omitted, the like to which I confess I never expected to witness—I mean, the truly-astonishing desire that prevails to obtain the Scriptures. They will come from a great distance to obtain one; and, I am sorry to say, have been too often obliged to go away disappointed. They have even gone from hence to the Bay, a distance of ten days' journey, exclusively, as themselves declare, with that object. Pigs, that are now in great demand, they will gladly give in exchange for them; and, if I had them to dispose of, I could sell numbers. We have just received a supply of 50; but I may truly say, *What are these among so many?* 500 would not be enough. For the last two years, there has been a sad dearth of the Sacred Volume. Immediately upon opening the case of Scriptures this morning, we were obliged directly to assign them for particular tribes, to prevent ourselves from being worried by the number of applicants. Our bank has long since stopped payment: and having, on purchasing the present site of the Settlement, agreed to give eighteen Scriptures as part payment, we are only able to spare nine, until we shall be favoured with a fresh supply. Well may we lift up our heads, and take courage! Our Southern District has been, for some time, passing through dark and ill-boding clouds; but the sun has at last burst in upon us. O let us all be fervent in prayer, that it may no more go down! [Rev. Rob. Maunuel.

TAURANGA and MATAMATA.

The Rev. A. N. Brown, as was stated at p. 278 of our last Volume, resides at Tauranga; but frequently visits Matamata. These Stations, to-

gether with the regions adjacent to the East Cape, to a considerable extent, had, in 1839, the benefit of two visits from the Rev. William Williams. From the communications of these two Missionaries, we shall give some account, generally, of the

Wide-spread Desire for Christian Privileges among the Natives of the East Cape.

On Good Friday, 1839, five of the Candidates, after long probation and examination, were admitted, by Baptism, within the pale of Christ's visible Church. They had long given satisfactory evidence of their being Believers, not in word only, but in deed and in truth. Our Schools have been carried on with but little regularity, in consequence of the war. More than seventy, however, of the Natives, in those Schools, can read in their own tongue of the wonders of Redeeming Love. Our Congregations shew a considerable increase upon the last year: there are, probably, 800 Natives who regularly assemble for Divine Service in the Tauranga District, every Lord's Day. We speak not of this number as sincere converts: of the majority of them, perhaps, it may be said, they worship they know not what; yet are we thankful that they thus assemble, remembering that *faith cometh by hearing, and hearing by the Word of God.*

After Evening Service, I found that a few of the Natives had met in our old residence, to hold a Prayer Meeting. They commenced by singing a hymn: a Native then engaged in prayer: that was followed by reading a chapter. Another hymn was then sung; and after Ngakuku had addressed them, the Meeting was closed with another extemporaneous prayer. I caught the following sentence in the last prayer:—"O Lord, some of us know Thy Word; some of us are ignorant of Thy Word; some of us despise Thy Word! O Lord, have mercy upon all of us!" [Rev. A. N. Brown.

March 24, 1839: *Lord's Day*—I went to take Morning Service at Otumotai; when about 200 Natives came together at the ringing of the bell. Mr. Morgan, who accompanied me, went out to look for the stragglers, and had about 130 more. In the afternoon, I went, with Mr. Brown, to Maungatapu; where about 140 assembled. Mr. Wilson went in another direction, and found a goodly number of hearers. It is thus evident that the Gospel is extending its course, though

difficulties lie on every side; and our Brethren have enough to encourage them in their work. Besides Tauranga, they visit Matamata; where those who profess Christianity have been compelled to build a Pa for themselves, apart from that in which the rest of the people reside. There are now in that Pa 300 men, women, and children, under the son of the late Waharoa. At Maungatautari, also, which is about 20 miles further on, in the direction of Mangapouri, there is a party of about 140, who assemble for Worship; with whom Mr. Brown is about to place a Christian Native.

March 25, 1839—This morning, I went to make arrangements with the master of the cutter in which we came hither, for a passage to Opotiki, distant about sixty miles to the eastward; from whence we purpose going overland to Poverty Bay. On my return, at Mr. Brown's request, I examined six Candidates for Baptism, who are a part of the first-fruits of this Station. They appear to have a satisfactory knowledge of the leading truths of Christianity: it is Mr. Brown's intention to admit them to Baptism at an early opportunity.

April 27—This morning, after addressing the Natives at Prayers, William and George, the Teachers, assembled the School. In the chapel-yard, there were three classes of men and boys, numbering, in all, 74. Considering their disadvantages, they were in good order; and the progress which they have made in four months is great. The whole of this number were writing on slates, and many form their letters well. Some are able to write intelligibly from dictation, and can read a little; but of books they are almost destitute. They have the slates in their own keeping, and I did not observe one broken in the whole number: they are kept with great care, and hung up when not in use. Within the chapel, the wives of these Teachers were engaged with the women and girls, in two classes, hearing Catechism: the number was about 120; making a total of 194. We purposed proceeding to Rangitukia; but the weather being unsettled, we conclude to remain over the Lord's Day.

April 28: Lord's Day—At Morning Service we had upward of 500 Natives; a well-ordered congregation. In the evening we had about 300.

Our Native Teacher, James Kiko, was soon with us, and gave an account of his

proceedings during the three months he has been here. It was distressing to learn again from him, that, through the influence of the Natives from the Bay of Islands, some, who had begun to assemble for instruction, have ceased to do so.

April 7: Lord's Day—After Prayers in the house at which we slept, we moved to James's house, in which we had better accommodation. At nine o'clock, we assembled about 250 Natives for Service, in the place at which they have been wont to meet. Many were absent, in consequence of the death of a principal Chief, and many were out at the cultivations. At noon, the bell was rung for school; at which the First Catechism was heard, in three classes. There were about 75 men, 70 women, and 38 children. There are none as yet who can repeat the Catechism; but it is gratifying to see so many willing to learn. A little before sunset we held Evening Prayers; and a number of the Natives remained at our house till a late hour. There are a few among the young people who begin to read; but as yet they have only had six books among them. The supply of small Prayer-books is very acceptable, and all are anxious to possess them. The six Natives who yesterday carried our luggage the distance of eighteen miles, preferred the Prayer-book to any other payment.

The people were glad to avail themselves of the opportunity of having Divine Service. On my return to the tent, an elderly man stopped me, to request that I would leave some of our tainga (treasure) at this place. "I cannot read," said he; "but my son can, and we have no Prayer-book."

June 3—We found at Waipapu the three Native Teachers, left by my brother four months before, very actively engaged. The degree of attention paid to them by the Natives generally is truly astonishing. At Wakiwitira, a village of Waipapu, we found a chapel 60 feet by 28, and the best building of the kind I have yet seen in the country. The congregation on Lord's Day was about 500. Schools for men and boys, and women and girls, are in active operation. Continuing our course along the coast to Turanga, or Poverty Bay, where are four other Native Teachers, we found the same opening for our labours. Indeed, from the centre of the Bay of Plenty, to the Mahia or Table Cape, the Natives are generally ready to

lay aside their old superstitions, and to listen without reserve to our instruction.

Aug. 28, 1839—I learnt to-day, from one who has been trading in the Bay of Plenty, that at Opotiki, where no Missionary has yet been, he witnessed the Natives assembling for Christian Worship in a regular and orderly manner.

[Rev. W. Williams.

ROTORUA.

This Station has been re-occupied by Mr. T. Chapman, since its destruction in 1836. He writes, in April 1839:—

From the first occupancy of Rotorua up to the present moment, a series of hindrances has occurred, which, in the ordinary course of events, might have been expected to have altogether retarded Missionary exertion, and blasted the expectation of Missionary fruit. The former, the enemy has accomplished; the latter has silently grown. War is the leading feature in this unsettled district; and yet it has not prevented the young men from forming themselves into bands, building little rush-chapels, and regularly meeting for Lord's-Day Worship, and Week-Day Prayers; while the building these chapels, with but one exception, has been their own voluntary act. The cry for books here has increased to a very great degree, in perfect ratio with the ability and desire to read: and we believe, that did we possess at this present time 500 Prayer-books, and an equal number of Testaments, the whole might soon be distributed; and allowing, perhaps, a fifth, for the use and encouragement of schools, the remainder would be bought by the young men who have learnt, or are desirous of learning, to read.

In his second visit to the East Cape, which Mr. W. Williams performed in the autumn of last year, he was led to make a more extensive

Review of the Society's Operations in New Zealand.

With a Map of the Northern Island.)

From his Letter, dated Nov. 12th, 1839, we give the following Extracts, the geographical bearing of which the annexed Map will explain.

The only course which I can take, to give you things as they are, will be, to place

before you a Geographical Survey of the whole Island; accompanied by a Chart, marking our Stations; which, while it cannot fail to be interesting, will give you the facts of the case. The whole island may be divided into Fourteen Districts—Kaitaia, Bay of Islands, Thames, Tauranga, Rotorua, Bay of Plenty, East Cape, Poverty Bay, Wairoa, Entry Island, Taranake, Waikato, Kaipara, and Hokianga.

Kaitaia, beginning from Wangape on the western coast to Waro, thence to Mount Camel and Oruru on the eastern coast, is occupied by the Church Mission. Chapels and regular Congregations will be found at every principal point; and the attention given increases daily. The last report of Congregations gives an average of 1020.

Bay of Islands, including Wangaroa to the north, as far as Wangarei to the south, and the district of Mangakahia inland, is also occupied by the Church Mission, and is yielding much fruit from year to year. The aggregate of the Congregations is 1940.

Thames, on both sides of the Frith, is generally receiving the Gospel; and I am informed that the Congregations amount to about 700. This again is part of the field of the Church Mission.

Tauranga, including Matamata and Maungatautari, is a Church Missionary Station; and numbers in its Congregations at least 1000.

Rotorua, including Taupo in the centre of the island, although very little has been said respecting it, and though it is still involved in war with Tauranga, has Congregations to the amount of more than 1400. This, too, is under the Church Mission.

Bay of Plenty.—At Opotiki, Toure, Maraenui, and Motu, we have Native Teachers and Schools, but no regular returns. The Congregations at these places collectively amount to not less than 500. Mr. Mair, a merchant of the Bay of Islands, with whose name you are acquainted, was lately there with a vessel purchasing corn; and tells me that the inquiry for books was so great, that if he had had a number of our small Prayer-books, he could have purchased a cargo with them alone.

East Cape is occupied by our Native Teachers, and the Congregations are upward of 1200.

Poverty Bay, also under the instruction of our Native Teachers, numbers in its

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Congregations, including those of Uaua, not less than 1000.

Wairoa has only been partially visited; but Native Teachers are proceeding thither, with me.

Entry Island, in which district is included the coast on the main to Port Nicholson south, and to Wanganui River north, has been under the instruction of one of our Native Teachers for the last three years, of whom I will give an account hereafter. Christian Worship has been established in a wonderful manner; and Mr. Hadfield has gone thither, to form a Station.

Waikato is divided between us and the Wesleyans; the latter occupying Kawia and Wanganui, while Waikato River and Manukau are under the charge of our Missionaries.

Our attention has been turned to Kapiti for some years past. The Chief, Rau-paraha, formerly connected with Rotorua, sent a Letter three or four years ago to my brother, requesting to have a Missionary; and his Letter was accompanied by one from a European residing there. No direct steps were taken, until Mr. Chapman received at Rotorua a Letter from a Native named Ripahau, formerly living at Paihia, then at Rotorua, and who afterward went on to Kapiti in search of his relatives. This Native's application was for books, and stated that a number of people were anxious for instruction. Mr. Chapman forwarded this Letter to the Bay: and at the period when it was received, there arrived in the Bay of Islands, by a vessel from Kapiti, two young Chiefs, nephews of Rauparaha, whose avowed object was to obtain Missionaries and books. From them we learnt the particulars of Ripahau's labours; and had substantial proof of the correctness of a part, in the fact that the two Chiefs read well. They also stated, that at many of the villages the people observe the Lord's Day and hold Worship. For some time Ripahau had a solitary book; but afterward a small supply reached him, in a singular manner. The party of Rotorua Natives who waylaid the little band with Mr. Flatt, on the road from Matamata to Tauranga, and killed Ngakuku's little girl Tarore, took a few books in the spoil. One of these was the Gospel of St. Luke, with Ngakuku's name in it: a part was torn out for cart-ridges; and the remainder found its way to Kapiti, and was the book from which my informant learned to read. So my—
August 1840.

sterious are the ways of God, and His judgments past finding out!

The Papists, I am thankful to say, do not appear to do much.... I hear that two are to be my neighbours at Poverty Bay. The nearer the better!

Mr. Williams adds some gratifying intelligence on the

Large Demand for the Scriptures and the Prayer-Book.

Our Committee Minutes will not go by the vessel which carries this Letter; but will wait for an opportunity direct to England. When you receive those Minutes, you will notice a request, that 10,000 copies of the New-Zealand Testament may be printed without delay, in England, from the Testament of which you have copies. Our reason for making this application is, that we cannot meet the demand fast enough with our present means. An edition ought to be commenced immediately; but the Prayer-book will occupy at least the next twelve months, after which portions of the Old Testament will give full employment. You may judge of the rate of demand, from the course we have had to pursue with the Prayer-book. A commencement was made to print 4000 copies of the Prayer-book entire; but when it was advanced to the end of the Evening Service, it was deemed expedient to put into immediate circulation the 4000 copies with the addition of the Hymns, and to strike off 3000 more for the entire work; but the 3000 were required as soon as printed. These 6000 copies of the entire work were commenced; but before the type of the first three half-sheets is distributed, we have found it necessary to have 20,000 more of the smaller book, which will make a total of 33,000.

In order to carry on our work, we shall need more help. At the East Cape I shall have a parish of 120 miles in length, with a population of 36,000 souls. This charge will be commenced without any help but that of Native Teachers, about 20 in number.

West Indies.

CHURCH MISSIONARY SOCIETY.
JAMAICA.

THE following details of this Mission are derived from the Reports of the Missionaries ending at Midsummer and Michaelmas of last year

State of the Normal School.

The object of this School is, to train Coloured Youths to become Teachers in the Mission. A due supply of competent Agents of this class is essential to the religious instruction of the mass of the enfranchised population. To the success of this Institution the Committee therefore attach the utmost importance. Various causes have hitherto impeded its progress. The principal one is the difficulty which at present exists, of finding Youths of suitable qualifications, as to piety and previous instruction, to fit them for the School.

The Rev. W. K. Betts thus writes, June 1839:—

There is nothing that should lead us to despond. The Institution has not long been established; yet it has already sent forth three Lads, who are now employed as School Teachers; and this is, in my opinion, as much progress as could reasonably be expected. Sufficient time must be allowed, to prepare, as Schoolmasters, the neglected youth of this country; wherein education has been, till very lately, impeded, or scarcely begun.

In September 1839, it is reported, that the Institution had received an accession of three Students, making the total number nine; and that most of the Lads had made considerable progress, during the quarter, in their acquaintance with the Holy Scriptures.

Results of Instruction at Various Stations.

The following passages will at once convey much information as to the general state of the people, and of the beneficial effects, under the Divine Blessing, of the instructions given:—

Church Missionary Grove—Parish of St. Andrew.

June—Since my last Report, I have formed a class for the aged, who cannot read, and are too old to attempt learning. They meet immediately after Divine Service, in the morning of every Lord's Day, previous to the opening of the Afternoon School. Their attention to the solemn truths which I urge upon them, gratifies me; and I often see the tears run down their aged cheeks, when

I am discoursing of the inestimable love of God in the Redemption of the world by our Lord Jesus Christ. Oh may Almighty Grace bless these duties, if it be but in converting one of these poor old people, now so ignorant, into a monument of grace! [Mr. B. Reynolds.

September—Our Sunday School was visited by the Bishop, on Lord's Day, the 28th. His Lordship expressed himself much pleased. He also preached at the Chapel, and catechized the people. The greater part of the congregation, adults as well as children, are regular attendants at the Sunday School: we have thus the opportunity of giving them more pointed and familiar instruction than would be judged suitable for the pulpit. [Rev. W. K. Betts.

The attendance at the Day School is not so encouraging as to satisfy us that the people of the neighbourhood duly appreciate it. The number paying at the present time averages 50; a number perhaps as great as have attended for any length of time since the commencement of the School, but by no means what might be expected from the population surrounding the Station; yet, taking into consideration the adoption of payment, rather an earnest of future increase.

[Mr. H. Taylor.

Somerset Hall—Parish of St. Dorothy.

June—Sunday School: The attendance at the Sunday School, nearly all adults, is good, considering the inconvenience under which we labour. They are very attentive, and particularly anxious to receive instruction. They are improving slowly, but steadily.

Day School: The children are particularly anxious to attend school. They have repeatedly come, even when raining, and sometimes receiving a severe wetting. I am informed by their parents, that they are obliged on these occasions to compel the little-ones to remain at home; which they do very reluctantly, and in some cases cry to come to school. The children are improving in their different Catechisms, Hymns, Texts, Fables, Moral and Divine History, &c.

Evening School: The attendance at Evening School is not good, as the people are still busily employed—and, on some properties, to a late hour—in finishing the present crop before August. There are some, however, who attend regularly, and evince a great anxiety to learn to read, and become acquainted with the words of life.

Weekly Meetings: The Service on

Thursday Evenings is well attended, particularly by adults, who are all very attentive and well-disposed, being very anxious to hear the Church Service and the Gospel.

The Meeting on Tuesday Evenings, for Communicants and Candidates, is well attended in general. This Meeting, being for prayer, religious conversation, and instruction, preparatory to their becoming Communicants, and afterward to examine their spiritual improvement, has done some good among the people; as, in place of trusting to others for information, I endeavour, on all these occasions, to enter into their trials and infirmities, and give them every encouragement to perseverance in their spiritual and temporal duties, by faith, prayer, and watchfulness. They are striving, I trust, to walk in the fear and love of God.

The people in general, I am happy to state, are doing tolerably well. They are working on the several Properties, at present, quite satisfactorily. Since the late Proclamation was made to them, respecting their houses and grounds, they have continued to be peaceable, teachable, and well-disposed in their conduct, public and private; and their attachment to the Church of England is now become more conspicuous, and every week increasing.

September—The attendance on Divine Service is, upon the whole, very good. On some occasions we have about 600; but the regular Congregation numbers about 400. I feel thankful in being able to state, that their attention during Divine Service is remarkably good. The people are daily becoming attached to the doctrines of the Church of England; and several, who have been used to attend other Congregations, desire to become members.

The people in general continue to be peaceful, industrious, and well disposed, on the respective Properties in this neighbourhood. The only remark I have heard made, and that from one of the Members of the Congregation, is, that some of the people on Wood-Hall Estate do not willingly give their labour, when in the field. I have spoken to them on the subject at the Sunday School; and I understand it has had the desired effect. They are all very teachable, and particularly attentive; and thankful for any information necessary for their temporal welfare, which I may give them from time to time. They are also very willing to render any assistance, when required, at the Station.

I mentioned to the Congregation, some time back, that I expected, with God's blessing, the foundation-stone of the School-house would be laid on the return of the Society's Secretary from the North side; when the people appeared quite delighted. I stated, also, that a temporary shed would be required for the occasion. Several of the Congregation assembled on Friday and Saturday, the 13th and 14th inst., and erected a shed nearly thirty feet square, on the site where the School-house is to be built. It is neatly matted, and covered in; and far more substantial than the other shed was. [Mr. F. Byrne.

Elstree—Parish of Manchester.

June.—*Day School*: This is in every degree satisfactory and interesting. The attendance is as regular as the weather will permit.

Three or four have been removed by the hand of death: two of whom I attended during their illness. The first was a girl of twelve years old, who listened with much attention when I spoke about her soul: she however manifested nothing more, until the morning of her death; when she called out to her father about four o'clock A.M., and told him to get up, as it was time "to bow down," that is, go to prayer. The old man was alarmed; as he feared, from the unusual request, that she would die. He accordingly arose, and went to prayers; but the child said, "Help me up, that I may bow down too:" this he did, and the prayers being concluded, he arose to lift her up again. He had just time to lay her on her bed, when the spirit returned to God who gave it.

‡ The average Congregation is between 300 and 400; and on every alternate Lord's Day much more, in consequence of the Curate having to attend at another Chapel. The great want of a proper number of benches is a source of discomfort: each person brings a chair or a stool of his own, and places it where he likes: thus, not only is much room taken up, but confusion and irregularities arise. The people are, for the most part, very attentive; and many of the old ones wait until the school is over, that they may have the benefit of the catechizing afterward. [Mr. N. Ashby.

Barbary Hall—Parish of St. Elizabeth.

June.—The number in my Day School is 102. The whole are making very satisfactory progress: the average attend-

ance is 75. I continue to give, to my first class, Tracts every Friday; which is attended with beneficial results, in leading the parents to seek the benefit of their souls. I have sold three dozen Bibles for the Bible Society; so that those who can read have the advantage of reading the Word of God for themselves. [Mr. J. Paul.

With a view to raise the character of the people themselves, as well as to relieve the funds of the Society, a system of payment for the instruction given in the School has been introduced. Though encountering difficulties at the outset, as was to be expected, the following Extracts encourage the hope that the plan will ultimately succeed.

Barnam Wood—Parish of St George.

June.—During the past quarter, I have had nine marriages, and twelve baptisms. Among the former, was a man, who, when he announced to me his intention of getting married, took out his tally, which I found had the mark 36; and which he said was the number of years he had lived with his wife, without quarrelling with her. Having, however, been married by a Black Man, and knowing that that marriage would not be legal, he now came again to be married, according to the Word of God, and the rites of our Holy Church. He then, at once, paid the Rector's fee; and gave me a dollar, as a subscription for my Chapel.

September.—Divine Service has been kept regularly every Lord's Day; except on one or two occasions, when I was requested to officiate for our new Rector in the Parish Church. The average attendance is about 250: a goodly number! but by far too small, when compared with the population around us. There is, besides, one feature in the nature of the attendance, which shews that hunger after the Word of God is not so much a settled motive, as a certain impulse, which may actuate them on particular occasions; for their attendance is so fluctuating, as at one time to make my heart leap for joy, and at another to cause it to weep. [Rev. J. F. Seasing.

Our Day School is flourishing. On the Monday after the 1st of August last, I commenced the pay-system; and, expecting a revolution in the attendance of the children, opened also a new list of admission. Since that time, I have received 64 children; and about 50 attend

on an average. So far the pay-system has answered well. The children bring their money regularly; and those who come on Mondays are sure to attend during the whole week. There is but one unhappy consequence connected with it: it is this—The children who formerly would stay away for a day only, now keep away for a whole week. To remedy which, I have adopted a regulation—"That any child not attending school for two successive weeks, without a sufficient reason, will be excluded, and cannot be re-admitted until it pay a fine of 1s." Two boys, who did not attend for that period, and were consequently excluded, without difficulty brought their fine the next Monday, after the other children had informed them of my decision; and now attend most regularly.

The people, both old and young, I have found, by experience, must be taught that it is a great privilege to be allowed to send their children to school; since, a curious notion has found its way into their heads—that we are sent out and paid by the Queen; and must teach them, whether we will or not; whether they will attend or not.

[Rev. J. F. Seasing.

Prattville—Parish of Manchester.

June.—My mode of proceeding on the Lord's Day is as follows:—from nine o'clock till half-past ten, I take the Bible Class. Morning Service begins at a quarter to eleven. After the Service, and reading a Sermon, I give them half-an-hour leisure: I then catechize the whole Congregation together; then expound either the Epistle or Gospel for the day; and conclude with the Evening Prayers.

This district contains 800 or 900 people, the greater part of whom are in gross ignorance and darkness. There is a large estate near Prattville, and not a Negro on it can read: their spiritual state is deplorable. The persons mentioned above, as having attended the ministry of the Rev. Mr. Hale, reside, for the most part, on the estates of Warwick and Hermitage: the people generally on these estates were accustomed to attend at Snowdon Chapel, which is about seven miles distant; and they are an enlightened people, compared with those on other Properties, who seldom, if ever, enter a Place of Worship. In visiting the Negro houses on this estate—Warwick—some weeks back, I was pleased to find that it is the practice of some of the people to assemble in the morning, before they go to work; when

they read a portion of Scripture, and join in prayer; and the same in the evening, when they do not come to me.

In the beginning of this quarter, I asked the people to make a road to the new School-house; when fifty hands came out, and gave one day's labour each, which made a tolerably good road.

In *May*, I made a Collection among the Congregation, for the purpose of purchasing forms; and collected 6*l*.

Day School—The numbers in this have been increasing weekly: at present, there are on the books, 87: besides these, 8 or 10 others attend two days in a week. The operations of the School were wholly suspended for a short time in *May*, by the great rains; and in the early part of *June*, the chicken-pox broke out among the children, and greatly decreased our numbers.

The state of these children is a convincing, though melancholy proof, that a School was much needed in this part; for I have never met with such wicked un-ruly children.

September—We have continued to assemble in the Millhouse, on the Lord's Day, for Public Worship; when the busy scenes of the week are all hushed, and numbers may be seen coming in all directions, decently clad, with light step and cheerful countenance, to attend the Service. The implements of labour, the boards, planks, and every part of the mill, are in requisition for seats; till at length the place is filled with those who once toiled under the grievous burden of slavery, but who are now a free and happy people. I am happy to add, that some appear to listen with increased attention. There is a great desire for instruction; and I trust that there are those who are earnestly seeking the Lord. Scarcely a week passes without one or more declaring to me that they desire to forsake sin and to serve God, and begging me to enter their names on the list of those who are Candidates for Communion. I have at present about sixty on this list; of whom about a dozen are old Africans.

Our School is going on tolerably well. On the 1st of *August*, I told those assembled for Divine Service, that they would henceforth have to pay for their children's schooling: to which they all agreed. They have kept their word: not one has left in consequence of this rule; but nine have since entered; so that, instead of a decrease, we have an

increase. Our number on the book at present, is ninety-eight, who attend the whole week; and eleven others more advanced in years, who come two days in a week, and go to work the remainder.

[*Mr. E. Newman.*

Moore Town—Parish of Portland.

May 20, 1839—This morning I could not but rejoice with all my heart, in being permitted to assist Mr. Voysey to lay the first stone of a House to be dedicated to the Redeemer. We commenced the business—which, however, was quite of a private nature—by singing that beautiful Hymn, "Salvation, Oh the joyful sound!" and prayer: after which Mr. Voysey read the Nineteenth Psalm, and addressed the School-children, and others present, on the excellency and use of God's Word, which was to be taught them and their children, and their children's children, in that place. After laying the first stone, we sung the Gloria Patri. Then all the children present were called to give the stone a knock, which pleased them highly. God grant that it may be a Bethel to many a fainting weary soul!

June.—There is scarcely a Lord's Day, or a Tuesday Evening, on which some new Candidates do not come forward to join us. I have, however, been very cautious in receiving them; as I fear many may be induced to present themselves because it is becoming fashionable. We have now 22 Candidates and 87 Communicants in Moore Town, and 3 Candidates and 18 Communicants at Seaman's Valley; making a total of 25 Candidates and 105 Communicants in connexion with this Station; who, on the whole, are giving great satisfaction.

June 12—I visited Seaman's Valley this afternoon; and had a good attendance. I am happy to find that the people are regularly attending their work. I am glad to be able to say, on behalf of our Members on this estate, that they are an example to the whole parish, both as to their regularity at the estate's work, and their liberality toward the erection of the new Parish Church: their weekly collection, though from comparatively few people, is, I believe, larger than that from any other estate. They also promise, that as soon as the Church is finished, which will be in about two months, they will help us to erect our new building.

[*Mr. J. Pollitt.*

St. Elizabeth—Parish of St. Elizabeth.

April, 21.—The Congregation nearly all

collected this morning by nine o'clock. Immediately before the closing of the Sunday School, I called upon a little girl to repeat a hymn which she had just learned. She did so; and then repeated a second hymn. It was very interesting to observe the countenances of the people in general, and particularly to hear the little sentences of approbation which they uttered; such as, "Quite good!" "Him say pretty things," &c. I took advantage of the occasion to direct the attention of the people to the useful nature of the instructions given on the Lord's-Day Morning, and the encouraging hope which the attendance of 101 Scholars presented for the future, to this comparatively heathenish neighbourhood. In my Testament Class, there are between twenty and thirty persons, most of them grown-up men. They form rather an important body. The usual routine with them is, to read, first the Second Lesson appointed for the Morning Service, and then a chapter in the ordinary course of reading through the Testament. They then all read, together with me, the Collect of the Day: after which we turn to the Psalms appointed to be read. One person takes the first verse; then all read together the second verse, which will form the Response: by these means they all become excellent clerks, and afford me much assistance.

April 24—I opened another Monthly Lecture in the Mountains, at a place called Seal Wood; three miles from Mulgrave, the residence of the Hon. J. Salmon, where there are several Emigrant families. Seal Wood itself is a small place; but there are many little Settlers in the whole line of neighbourhood. The road to it is by no means a good one; but many of my people come from places adjoining; and this Lecture will give me an opportunity of seeing them oftener. As many of them have regretted that they could not more than occasionally come to Church, I thought it incumbent on me to do something for them, however little it might be. The day was unfavourable, by reason of heavy rain; but in the evening a large company, which filled a great Hall, assembled to hear the word of eternal life. I have always an abundant reward in going out on these excursions for visiting and lecturing; in the cordial reception which the plain, simple-hearted people give me; in explaining to them the truths of the Bible, until their countenances tell me they un-

derstand the subject; in the additional number it invariably brings here on the Lord's Day; and in the recruiting of my health.

May 1—My second Lecture at Belmore Castle. I have reason to believe that there was but one person staying at home, a lame man; and was gratified to find the shyness of the people, which a month ago was manifest, now exchanged for looks and words of confidence; the people believing that I am interested in their welfare.

May 4—Meeting of my Communicants and Candidates to-day. What interesting Meetings these are! How solemn, how searching, how imposing, how happy! How many come forward as Candidates, and from what a variety of motives! The expression of one of them was: "Minister, me come to give myself up to the Lord: me cannot keep from Him any longer: me tired of my old ways." I have so often spoken of these Meetings, that I shall merely mention, in passing, that four things pleased me to-day. 1. Only two were absent, from the whole number; and these were sick, and at a distance. The day was in every respect discouraging:—very heavy rain, accompanied with gusts of wind, penetrated every jealousy. 2. The Maroons, who came from Accompong, received a good character from Mr. Gillies, as having attended his instructions seriously and punctually since the last Meeting. Mr. Gillies also stated, that while the Maroons, generally speaking, had behaved in a very ill manner, these had formed an honourable exception. 3. One Communicant, with whom I had reason to feel displeased, and to recommend him not to receive the Holy Communion on the morrow, confessed he had done wrong, and received the sentence with great submission. 4. Two came forward, as Candidates, from Barton Isles; whom I hope God gave me during my residence at that place last year.

May 6—This was our Missionary Prayer-Meeting. About seventy people crowded into the house; and gave breathless attention while I related some things from memory, and read others to them. Mr. Gillies opened the Meeting by prayer; and I concluded it in the same manner.

May 30—I am pleased with the much greater propriety of behaviour which is now manifested at funerals. Formerly, it was disgusting to attend an

interment in the Nassau : it was a scene of almost universal drunkenness. I have made it a subject of unremitting attention ; on all occasions, in the pulpit or elsewhere, pointing out the abomination of such a system ; and am thankful to say that my words have been attended to, far beyond my most sanguine expectations.

June 15—The lamentable ignorance in which most of the Candidates for Baptism have come to me, has induced me to alter, in some measure, my plan with them. I now request their attendance every other Saturday ; and employ the greater part of the forenoon for their instruction and examination. Twenty-eight names are on my list : some of eighty years of age, and some of ten, meet on the occasion ; and I am glad to observe the old equally teachable with the young.

July 27—The performance of marriages, and the examination of Candidates, on Saturday, is a usual circumstance. To-day, however, though there was nothing which caused a departure from the regular course, the presence of nine couples who came to be married, the many attending them, and others who were here before them, rendered the day almost like a Lord's Day. When the parties came, they made quite a procession ; and my feeling of joy could hardly be restrained on seeing the very neat and clean and respectable manner in which they all approached the Chapel. These, with Candidates for Baptism and the Lord's Supper, who were waiting for instruction, formed quite a congregation. A more delightful day I have seldom enjoyed !

August 5—In consequence of its being the first Monday in the month, it was our Missionary Prayer-Meeting. At first, the people were coming up into the house ; but they were far too many. They therefore went to seat themselves under the house ; but the heat of their breath was excessive. We afterward retired to the Chapel ; when, beginning with a suitable hymn, followed by the reading of a chapter and the offering up of a short prayer, I read to them much interesting news from the Red-River Settlement, one of the Stations of the Society. The people were most pleased with the two Letters sent home to the Committee : the one written by the Chief, the other by the Settlers. Occasionally, when any thing particularly delighted them, they observed, in an audible manner, "That's

good !" "That's true !"—There were about 200 assembled. [Rev. H. L. Dixon.

Pedro Plains—Parish of St. Elizabeth.

June.—There is a growing seriousness of deportment, spreading, I trust, from an increasing sobriety of mind. The Lord's Day is more carefully and reverentially observed, and a greater kindness of feeling manifested toward one another. I have not administered the Sacrament of the Lord's Supper since last Easter, owing to the crowded state of the premises wherein Divine Service is celebrated—crowded, I mean, with lumber. Another building, at which I administered the Sacrament at Easter, is occupied by the gang of carpenters ; so that in no case could I find a becoming receptacle for the little band of Communicants. Of course, I have sorrows as well as joys ; but I trust, all things considered, that I may exclaim with the Apostle, *Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in Christ !*

The School at Mayfield has on its list 27 boys and 23 girls. They are, generally speaking, giving me satisfaction, by their steady progress, as well in writing and arithmetic, as in reading and committing to memory. [Rev. H. S. Yates.

Knockalva—Parish of Hancover.

June.—The Chapel of Knockalva is usually filled with hearers ; sometimes more than full. My heart is thankful to the Lord, for permitting me to see that my labour is not in vain, but that He graciously vouchsafes His blessing to my humble efforts. I have not to complain of any immoral conduct in my people, and find that their hearts are seeking after the Lord. The number of Communicants has increased to 74, who attend regularly at the Lord's Table, and walk stedfastly in the ways of life.

September.—The Report which I have to give of my Station can be comprised in few words. Blessings have followed exertions ; and joy and hope have been revived in the midst of trouble and personal unworthiness. My little congregation, I am happy to say, is increasing in number, and growing in grace. The people among whom I daily move afford me every confidence in that respect. There is no noise, no quarrelling or fighting, as was the case a year ago. Their hearts have received a divine influence, which I hope will increase and abound yet more and more. [Rev. C. F. W. Lochter.

Church Hill—Parish of Hanover.

Sept.—The enlargement of the School-house has been proceeded with; and we expect to have it finished next week, when we shall again open School. The building will now comfortably seat about 900 persons. This addition to our Place of Worship will be paid for—as you are, I believe, aware—by the Congregation, which is steady; and the people appear to be in earnest about the interest of their souls. Those who have been admitted to the Lord's Table walk, as far as we can judge, worthy of their profession; and are, we hope, earnestly seeking better things. May their affections be always fixed on things above, where Christ sitteth! A few more are under spiritual instruction, preparatory to their being admitted to the Holy Communion. [Mr. S. Hou.

Knowledge of the Gospel in an otherwise ignorant Negress.

Mr. Dixon records a striking instance of knowledge in divine things possessed by an aged Negress.

June 22—Desirous of ascertaining

what degree of Religious Knowledge one of my candidates for the Lord's Supper possessed, I requested her—a very ignorant old woman—to tell me what she knew about the Saviour. I was pleased to find her express her sentiments more clearly than I expected. In answer to my questions, her language was: "My Saviour is the Lord Jesus Christ, the Son of God: Him very good: Him come all the way from Heaven: Him stand for we: Him do good for we sinners; and we turn round and crucify Him, and bury Him; and, after three days, Him go straight back to heaven: Him stand for we now, to do we all good: He came to do we all good. Look, Massa, what good Him done for we!"—referring to the religious and political changes in the island. When asked what was required on her part, in order that she might be benefitted by the kindness of the Saviour: "Massa," said she, "me beg, me search, me seek, me try for the good of my heart: me fight (strive) to search out all badness: me no able to do badness like me do aforetime."

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Gospel-Propagation Soc.—The Receipts of the Society are increasing: for the First Quarter of 1839 they were 6198*l.*, but in that of 1840 they have amounted to 8851*l.* 4*s.* 5*d.*—The Society has undertaken to support a Native Missionary, for the Service of the Cathedral, which is now in the course of erection at Calcutta. It has, also, voted 3000*l.* for building Churches in New South-Wales and Van Diemen's Land.

Baptist Miss. Soc.—The Society is about to form a Mission in Western Africa. Several of the Christian Negroes of Jamaica are urgent to be employed in a Mission to their countrymen.

London Miss. Soc.—On the 12th of July, the Rev. George Wilkinson and his Wife, with Mr. David Shelden, Schoolmaster, embarked at Gravesend, on board the "Scotsman," Capt. Barclay, for Jamaica.

WESTERN AFRICA.

Foulah Institution—Our last notice of this Institution, which aids the labours of the Wesleyan Missionary Society in the Gambia, will be found at p. 17 of the Survey for 1838. The Committee are about to form, at Macarthy Island, an Education Establishment, for the purpose of training the Sons of Kings and Chiefs and other influential Natives. In furtherance of this object, Dr. Lindoe has renewed his liberality, by a new benefaction of One Thousand Pounds.

CHINA.

London Miss. Soc.—The Missionaries Legge and Milne, with Dr. Hobson, who sailed (see p. 134) in July of last year, arrived at Macao on

the 31st of December. Mr. Milne with Dr. and Mrs. Hobson hoped to be allowed to remain there: Mr. and Mrs. Legge landed at Malacca on the 10th of January.

AUSTRALASIA.

British Authority in New Zealand—Papers have been printed by Order of the House of Commons, containing the Reports of Captain Hobson of his proceedings in New Zealand. At a Meeting of Chiefs and others summoned by him, a Treaty was signed by 46 Head Chiefs; by the first article of which, they expressly cede the powers and rights of sovereignty to Her Majesty over their respective territories—and by the second, Her Majesty confirms and guarantees them in the possession of their lands, and estates, forests, fisheries, and other properties, so long as they wish to retain the same; but they yield, at the same time, to Her Majesty, the exclusive right of pre-emption over such lands as they may be disposed to alienate—and the third grants to the Natives of New Zealand all the rights and privileges of British Subjects. The acceptance by the Chiefs is as follows:—

We, the Chiefs of the Confederation of the United Tribes of New Zealand, being assembled in congress at Waitangi—and we, the Separate and Independent Chiefs of New Zealand, claiming authority over the tribes and territories which are specified after our respective names—having been made fully to understand the provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof. In witness whereof, we have attached our signatures or marks at the places and dates respectively specified. Done at Waitangi, this 6th day of February, in the year of our Lord 1840.

Missionary Register.

SEPTEMBER, 1840.

Biography.

BRIEF MEMOIR OF JOHN,

CHURCH-MISSIONARY CATECHIST, CONNECTED WITH THE TINNEVELLY MISSION,
WHO DIED MARCH 8, 1839.

THE Rev. Edward Dent has supplied the following narrative :—

Amidst the worldliness and want of sincerity which so unhappily prevail in the professors of the Christian Religion in Tinnevely, there are nevertheless some among them, who exhibit in their character and lives the work of the Spirit on the heart, and the power of divine grace on the soul. Such instances, though not frequently to be met with in the course of our ministry, nor too many to attract attention, are yet, when discovered, truly gratifying to the mind, and tend to shew us that the Lord Jehovah is working with and by us to effect His own purposes. Among those few instances of conversion to God, the humble subject of this narrative may be numbered.

John was born of heathen parents in the village of Papanasum, a place celebrated among the Hindoos, and too well known to need description here. Papanasum implies "Destruction of Sin." He was early taught to read and write; and when he had attained to years of discretion, he imbibed a predilection for the life of a Gooroo or teacher; in which capacity, I am told, he went about for several years among his caste people, the Shanars, teaching them the Vishnoo Vedam, and was strongly attached to it. His visits were thought to be attended with merit; and his self-denial and austere manner of living commanded the respect and veneration of the people among whom he lived. His heathen name was Ramen, called most probably after the name of the heathen deity Ramen. In the year 1825, he came and settled at Kovindaparee, a village about half a mile from Karisel, in the district of Dohnavoor. Here the first impressions of Religion were made upon his mind, and here it was that he first heard of the glad tidings of salvation to lost sinners. The then Catechist of Karisel used to go to the neighbouring villages to speak to the people, and in
Sept. 1840.

the course of his visits he became acquainted with John; and finding him desirous to be instructed, and open to conviction, he frequently talked with him on religious subjects, and gave him portions of the Gospel and Tracts to read, which John was wont to make his constant study. When the people of Kovindaparee offered to put themselves under Christian Instruction, he also came over with them. Alas! it is painful to look back, and to record, while penning this brief sketch of John's life, that, with the exception of him, all the rest in the village relapsed into heathenism several years ago, among whom are some who had been baptized. After being some time under instruction, John was entertained as a Schoolmaster; in which capacity he served for the space of four years in the villages of Karisel and Kovindaparee alternately: and when he was thought a fit subject for Baptism, the rite was administered to him by the late Rev. C. T. E. Rhenius. He was afterward promoted to the higher office of Catechist in this district, in which he served for ten years: the two latter were spent more immediately under me, which gave me an opportunity of becoming somewhat acquainted with his Christian character. It is greatly to be lamented, that, with the exception of a few facts relating to him, very little indeed is known of his early life and conduct. From the time I knew him, I have always had a good opinion of him. His Fellow-Catechists also respected him for his piety and good behaviour, and speak of him in terms of applause to this day. He was, I believe, a prayerful man: he used to pray with great warmth and earnestness. He was a quiet, peaceable, and humble man; carried on his work in the congregation without noise or show; and yet there was improvement to be seen among the people under his care. They,

as well as others in the district, I doubt not, feel his loss. He appeared to be of a sickly constitution, occasioned, most likely, by the rigid course of life which he had adopted in his early years; and for the last eight or ten months of his career upon earth he had been labouring much under rheumatic pains, which terminated in his death.

I shall now proceed to mention a few particulars of his last hours, in which the Christian may be seen in his true character: and we may confidently hope, that, on the final day, when the Lord *shall make up his jewels*, he will be found among them.

It has been observed that John was ailing for some time, but no serious change whatever was apprehended. When he saw the Inspecting Catechist, in February last, he desired him to mention to me about his illness, that I might send a Catechist to supply his place in the village, as he was growing weaker and weaker day after day, and unable to attend to his duties; but we thought nothing further respecting it, knowing him to have been in that state for several months past. About the beginning of March, his illness assumed a serious form, and he was confined to his house. On the 6th, notwithstanding his great debility, John walked down to the Church, with a stick in his hand, in order to take one glance more of it (as he himself remarked) before his eyes shall have been closed in death. The Schoolmaster of the place asked him if he felt better. "Oh no," said he: "I have no hope of recovery: perhaps the Lord Jesus may take me to himself in a few days more. I have no hope that I shall continue long upon the earth." After saying so, he viewed the Church with a wishful sigh, returned to his house, collected the people of his charge around his bed, spoke to them of the privileges they enjoy, and the means of salvation placed before them, and then exhorted them to diligence and faithfulness in the ways of the Lord. Before dismissing them, he commended them in prayer to the gracious care and protection of their Heavenly Father.

On the morning of the 7th, John sent for the Schoolmaster, and begged of him to write a Letter to me in haste, giving him instruction as to the purport of it. Being too weak, he was unable to hold a pen to affix his signature to it. The Letter reached me at noon. Hearing that

his sickness had become dangerous, and that there was no probability of his surviving long, I immediately despatched Mootooswamy, Catechist of Mavady, and appointed him to the temporary charge of Sevel, with instructions to pay every care and attention to John. He left in the evening for Sevel: the Catechist of Edeiyenkolam also accompanied him. On the evening of the same day, John sent for the Catechist of Karisel, who remained with him during that night, affording him assistance. When John saw the Catechist of Karisel, he said, "Brother, has the Lord graciously permitted me to see you again before I die? To His Name be the praise!" and so saying, he embraced him very affectionately, and requested him to pray with and for him. The Catechist did so; during which, John was obliged to be supported by two men, for he was too weak to sit up by himself, nor would he lie down when prayer was being offered. Prayer being ended, a swoon came on, and poor John was speechless for some time. Being recovered from that state, the Catechist would have given him some strengthening draught, to relieve him, as he was very weak; but he refused taking it, saying, "Oh no, it is of no use to me now: the Lord has heard my prayer: He will soon take me to himself. I long to be with Him, and to see His heavenly kingdom." The Catechist, after some talk with him, asked him if he had felt that he was a sinner before God, and that, for sin, he had deserved the wrath of Heaven: if he had confessed his faults, and sought forgiveness. He replied, "The Lord is a rewarder of every man according to his deeds: He knows my heart, and the sinfulness of it; and I trust, that, for the merits of my Saviour, He will pardon my sins, and wash me in His precious blood: and when it shall please Him, He will receive me mercifully into His kingdom of glory." After a short interval, the Catechist then asked him if he had any thing to say regarding his wife and child; to which he replied, "The Lord alone is her help: if she trusts in the Lord Jesus, as I do now, He will be her comfort after my death. Give her some good advice." He then continued to speak at intervals, as his strength enabled him. "I wish," said he, "to see a Catechist placed in charge of this congregation, before I die: write to our Minister, that he may send one soon, for I am very anxious to see one before my eyes are closed. It would

be a great loss, if the people were to be left without a Catechist at my death." Early on the 8th instant, the Catechists of Mavady and Edeiyenkoollam arrived at Sevel, and found him in a low state, hardly able to help himself. The Catechist of Edeiyenkoollam called out to him by name, and John recognised the voice. The Catechist said, "Our Minister, hearing of the ill state of your health, has sent us to see you, to administer spiritual consolation, and to inquire what you may wish to say regarding yourself or your affairs." On hearing this, John was very desirous to sit up and say something, and even attempted it; but he was not strong enough for it. At length, agreeably to his request, his wife and another Christian of the village supported him a very little while in a sitting posture; but debility coming on, he fainted away. Being recovered from that fit, the Catechist directed him to look up to the Lord Jesus, who alone could comfort and help him. About ten minutes after, the Catechist, finding John was somewhat composed, put a few questions to him on the state of his mind, and his hopes as to the future.—*Cat.* "Do you feel that you are a sinner? Do you believe in the Lord Jesus Christ for the salvation of your soul? Do you feel, that, in your sickness and pain, He is comforting you?" *John*: "Yes, I do. Jesus is my Saviour: He is my only refuge."—*C.* "You are seriously bad: I think there is very little hope of your recovery. What is your desire now? Do you wish to continue in this sinful world, or to be in the kingdom of our Lord?" *J.* "I have no desire whatever to remain in this world. I long to quit it for the glorious kingdom of my dear Saviour; and to this end, may He grant me His gracious aid!"—*C.* "Are you prepared for the change? Do you feel that you are an unworthy sinner? Have you confessed and obtained pardon for your sins from the Lord Jesus, who only is mighty to pardon and save?" *J.* "Yes; the Lord is preparing me for His Kingdom. My precious Saviour has undertaken for my sins, and He will grant me salvation. I do firmly believe that He will do all this for me. Has He forsaken any that trusted in His refuge? No, no."—So saying, he became insensible for some time; and then woke up, as from sleep, and addressed the Catechist, saying, "Prayer must

be offered: the Sabbath is approaching, and Divine Service must be performed in the Church: I am not able to do it, and there is nobody here to undertake it for me." The Catechist replied, "Our Minister has appointed Mootooswamy Pilly, and sent him to assist you. He is to remain here, and to attend to your congregation till you are better."—"Where is he?" inquired he, with a degree of earnestness. "He is here," was the reply: "this is the Catechist."—John looked at Mootooswamy, and said, "Very good: all is right then." This was the last sentence he uttered, and he was heard to speak no more. The frequent inquiries which he had made about a Catechist being sent or not, evinced that the care of his congregation was uppermost in his heart; and it would appear that his spirit was unwilling to quit its abode, till he had seen one placed in his stead. Oh that every Catechist were equally as careful of his charge! A few minutes passed in silence; after which the Catechist of Edeiyenkoollam called some of the people together, and offered up a prayer, all kneeling at the bedside of John. They then left him, to have the usual Morning Prayer in the Church. When they came out, the above-named Catechist found John's wife in a disconsolate state, weeping much. He called her to him, gave her some advice, and asked if John had said any thing to her during his illness. She replied, "He often said to me, when he saw me crying at his bedside, 'Oh do not weep before me; for by weeping you create uneasiness and grief to my soul. I have no desire to live in this world: the Lord is graciously inviting me to himself, and I must shortly die. I long to get rid of sin, and to enter the Kingdom of my Lord: therefore do not weep for me; but only be faithful unto the Lord, and He will be your refuge.'" Notice being given for prayers, the people assembled in the Church; and while they were thus engaged, John fell asleep, without a struggle or a groan. Well might it be remarked by the Catechist who gave me the information, that John sleeps to rise no more, but at the joyful day of the Resurrection, *when the trumpet shall sound, and the dead shall be raised incorruptible. Precious in the sight of the Lord is the death of his Saints!* Psalm cxvi. 15.

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 362.)

FRANCE.

The Bible the Worker of Domestic Comfort.

ONE of our countrymen residing in France was, not long since, called upon by a lady who lived in the same town, but who was otherwise unknown to him. After an introduction, he was requested to furnish her with a copy of the Scriptures—"such as you have in England," said she. "Why," said he, "have not you a Bible?" "No," said she, "we have not: we have an Abridgement of the History of the Bible, but that is not the Bible. I want the one which you Protestants have."—"Why are you so anxious for it?" "A friend of mine," she replied, "who was travelling in England, has given me an account of the domestic happiness and tranquillity which your country enjoys, and the comfort which is found in families: and I asked him to what he attributed it; and he said, that, after having given the subject his most serious attention, his belief was, that that general knowledge of the Bible which prevailed in the country, its being read in many households and in all the churches, and the possession of it by individuals and families, was the cause of that domestic happiness which was enjoyed in England above all other countries. And, Sir," she added, "this is what I want: I want peace—I want domestic comfort; and therefore I come to you, to request you to supply me with the Bible." [*Bp. of Chester—at B F Bible Soc. An.*]

Instances of the Conversion of Romanists by the Scriptures.

Many Catholics have been converted at Lille during the last few years. A priest, who preached at the Cathedral where Fenelon had preached, not long ago went into a house where he saw a New Testament, and, after some parley, prevailed on the good woman of the house to let him take it away, he promising to restore it to her if he found nothing bad in it. A few days ago I visited our schools, which are for Roman-Catholic as well as

Protestant Children. On returning home, I saw a stranger in my parlour, whose appearance was truly prepossessing. He said he was a stranger there, and begged to lodge with me that night. I said, "With great pleasure, when I know who you are." He told me that he had friends in the town, but that they would not receive him into their houses, although he had done nothing evil. Who was he?—the very priest who had taken the Testament from the woman. He had read it, and found in it what he never could find in the Missals and mummeries of Rome—the Lord Jesus Christ, his Saviour and his peace. He had preached a sermon after reading the Testament, which caused a great sensation: he was called upon to recant it by the Consistory Court: he neither could nor would do so, and he was dismissed from being a Minister of the Church of Rome any longer.

But the Scriptures make the illiterate as well as the learned wise unto salvation. A Young Woman had a New Testament given to her by her brother, who had been converted to God by it. She refused to look at it, and put it away. But when her brother was out in the evening, she went to look at it; but felt as if she were going to commit a crime. She trembled for fear, but it was the fear of the priest and the confessional. However, she read a little, and then a little more: on the following day she read again. In a few days she felt troubled in her conscience, and was very heavy in spirit. In her distress, she was almost disposed to go to the priest, and confess what she had been doing; but she at length resolved to make another trial. She went on reading the book—her mind became agitated—and she prayed to God, for the first time, inquiring whether she might read the book or not. Her mind became gradually enlightened in the doctrines of the Gospel, until she was somewhat established in the truth. She at last went to her priest: and now see how the Bible makes us not only good Christians, but good logicians! "I come"

said she, "to tell you that I have been reading this book, but it has done me no harm." The priest said, "It is misfortune enough that your brother should turn Protestant, without you taking that poison too."—"Sir," said the Young Woman, "you are a learned man, and, knowing Greek and Latin and other matters, must be wiser than I am; but I want to know why I must not read the book." "Because," replied the priest, "it is a wicked book."—The Young Woman reminded him, that it was the translation of De Sacy, a Catholic, which she had read. "Oh," exclaimed he, "De Sacy was half a Protestant in his heart, and it is all the same. If you read it, I shall not give you absolution any more."—The Young Woman then said, "I will tell you this: my brother was a wicked young man: we could not be at peace at home for him: he used to come home intoxicated; and his conduct was altogether very wicked. Now he is kind and good: he has left off all his bad ways, and sets us the best example. I should like to know, then, how a bad book could make a bad man a good one?" What precise answer the priest made I do not know, but he turned the Young Woman out of his house.

[*Rev. Thos. Marzials—at Europ. Soc. An.*]

ASHANTEE.

Opening among the Ashantees.

I have very great satisfaction in introducing to the Meeting the two Princes, Prince William Quintamissah and Prince John Ansah, sons of the preceding, and nephews of the present King of Ashantee. Having been in Cornwall lately, it was my intention, and that of the Princes, to take a northerly direction from Bristol throughout England; but my Young Friends, impressed with the value and importance of this Society, were desirous of being present at this Meeting, that they might, in person, declare how much they feel the value of the Society's Christian Labours. I am further deputed, by my Young Friends, to express their gratitude to the Society for its kind care for their country. They feel deeply indebted to all the members of the Society for their various contributions; and they have been taught, through the goodness of God, to know that the person who should give but a cup of cold water in the Name of the Saviour, would not lose his reward.

It is likewise their decided resolution,

that, when they return to their own country, they will endeavour to do all in their power for the promotion of the Great Cause of the Gospel, and the furtherance of the efforts of this Society. This Society was the pioneer of the Gospel and of civilization to the interior of Western Africa; and I stand before this Meeting to plead for justice to Africa. The Meeting, and the British Public, have already done something. They have emancipated the sons of Africa: they have endeavoured to put down the accursed slave-traffic: but their work is only beginning; and I would recommend, not only every member of the Society, but every Englishman, to read the elaborate and excellent book lately published by Mr. Fowell Buxton on this subject. Is it too much to say, that he pleads on behalf of one hundred and fifty millions of the human race? Only let these millions be emancipated from Heathenism, and blessed with education, and they will return to our bosoms, a thousand fold, all the care which we bestow upon them. Let but that mass of people become a civilized nation, and immediately there will be opened a mart for our wares; and though that is of secondary importance, yet it shews how God has been pleased to bind up our temporal and spiritual interests together.

But what is one principal means of blessing Africa? What has blessed the Young Africans at my side? It is a Christian Education. Every thing which I here see leads me more and more to love the kind and gentle influence of the doctrines of the Gospel; and I trust that it will be the grand object of all present, for the time to come, to do their very utmost in order to evangelize and civilize the world.

[*Rev. Thomas Pyne—at West. Miss. Soc. An.*]

SOUTH AFRICA.

Great Change effected by the Scriptures among the Bechuanas.

It never entered into my mind, during my twenty-three years' labour in the interior of Africa, that I should ever return to my own land. I have lived and laboured in the acquisition of more than one language; and have often endeavoured to forget my own tongue, in order that I might obtain a fluency in the language of that country for which I intended to spend and to be spent. You will, therefore, not wonder, if I do not speak altogether as I

ought to speak ; professing to be, as I am, an Englishman.

But my object, in standing up to address you at this time, is to state what the Scripture has done in those dark regions where my lot has been cast. In what state did the Missionaries find the Bechuanas, when they first went to that dark and benighted country? They had no Bible: they had never heard of the Word of God: they had never heard of a God: they were ignorant of the past, and of the future perfectly unconscious. Such was the situation of thousands and tens of thousands who inhabit those regions. I have passed through many tribes: I have conversed with many others who came from interior nations; and I never found, in all my inquiries with respect to their knowledge of divine things, that they had one ray of light to give them any idea of a future state of being: nothing remained for them, but dismal, dreary annihilation.

But let me direct your attention to what has been accomplished among those people, by means of the words of eternal life. Terrible and long was the night, and laborious the toil, before we saw the first-fruits of our labour—before we saw sinners yield obedience to that Jesus, of whom they long used to speak with the utmost contempt and scorn. Often did the Natives tell us, “You talk about King Jesus—you talk about Jehovah: let us see the first Bechuana who will bow to that Jesus!” But the time is come, when we can point, not to one, but to hundreds, who have yielded obedience to our Lord Jesus Christ—who are now adorning the Gospel which they believe—who are living epistles, known and read of all the Heathen around, who wonder at, admire, and hate the change. Yes, so great is the change which has taken place, that those who still stand aloof look on with amazement, to see the robber become honest—to see the unclean become chaste—to see the murderer become feeling—and to see individuals, who were once a terror to all around them, shedding tears of contrition and sorrow over the sins that they have committed.

The nations around say, “How comes this change?”—A stranger, coming from the interior, met, at a little village, with some youths who had books in their hands. He wished to know what the things were which they looked at so earnestly. He examined the books; but he could not see as they could; and he said, What fools

they were to talk to such a thing as that! They said, “We do not talk to the book: it is the book which is talking to us.” At the next village he met with two females with children in their arms, sitting, and reading the Gospel of St. Luke, which had been translated, and printed by this Society: he again put the question—“What things are these which you are turning over and over? what in the world is this that I see among the people? Is it food?” They said, “No; it is the Word of God.”—“Does it speak?” “Yes,” was the reply; “it speaks to the heart.” He shook his head, and went on his journey, to a Chief of a tribe; and he told him what he had seen. To his surprise, the children of the Chief came in, and a Native, with books in their hands. He thought, What can be the meaning of this wonder? He said to the Chief, “Pray, father, unravel my confused thoughts, and open these dark eyes of mine, if you can; for I cannot see. What is come over your people? They look at things, and talk to things, that cannot talk again.” “Ah,” said the Chief, “I will explain it—I will unravel it to you.” The man sat down, and the Chief opened his lips in wisdom: he said, “These are the books brought by the Teachers to instruct us.” The man said, “Did the Teachers make them?” “No,” said he: “we thought at first that the Missionaries made them, but we found afterward that these books were God’s Books.”—“How did you find that out?” “Because we saw that they turned people upside down: they made people new: they separated between father and son, mother and daughter. They made such a revolution among the people, that we were afraid we should all be made over again.”—“Do you believe this?” “Yes.”—“And why?” “Because I can’t dance any more: I can’t sing any more: I can’t keep a harem: therefore I was afraid we should all be turned upside down. But I know the secret. There is my son: I see him, but he is not mine: he is dead to me through these books.”—“Why?” “Because he is alive to God.”—But the astonished wanderer asked, “Do they eat the books?” “No: they eat them with the soul, not with the mouth: they digest them with the heart—they do not chew them with their teeth.”—“How is it,” said the man, “that any thing external can produce such a change as you describe?” My Friends, I ask you the same

question: how could this change have been effected by the translation of the Gospel of St. Luke, if it had not been accompanied by the Spirit of God? I have known individuals to come hundreds of miles, to obtain copies of St. Luke. Yes: they have come, and driven sheep before them, to obtain these copies. They did not intend to beg them, but to buy them. And could you have beheld with what gratitude and feeling they received these portions of God's Word, you would be animated more and more, to go on in the blessed work of preparing the Word of God for these dark benighted nations. I have known families travel fifty or sixty miles, with their babes on their shoulders, to come and ask for the Word of God. And why? Because they had acquired, at a distance, the knowledge of reading; and they had a feeling that they ought to buy this Word, not to beg it. And I have seen them receive portions of St. Luke—and weep over them—and grasp them to their bosoms—and shed tears of thankfulness, till I have said, to more than one, "You will spoil your books with your tears."

Once, an individual came to me, to speak about his soul. (I merely give you this as one instance—I could give many.) I said to him, "How did you become acquainted with this Jesus, seeing you live in a desert?" He said, "I was wandering to such a place—a weary journey—and I sat down to rest myself by the side of a shepherd; and that shepherd was talking to something which I could not understand. I asked what it was. He said, 'I am reading.' I inquired what the book was, and desired him to explain it to me. The shepherd said, 'I am too young in the doctrine of God to explain it to you; but I will tell you what I know. I have heard that this is the Word of God: it was given to us to make our dark hearts light; to turn our foolishness into wisdom; and to tell us, that, after we have lived well here, we shall go to another world hereafter.'"—"Pray read to me that Word," said this wild Heathen. The shepherd complied, and read from the Gospel of St. Luke, about the shepherds to whom the heavenly hosts spake of the birth of Jesus. He heard how the shepherds left their flocks, and went to Bethlehem to see the Saviour; and he went home, thinking how great that Saviour must be, who could induce shepherds to leave their flocks to go to see Him.—And

why did the man reason thus? Because all that they value is their herds and flocks: a Bechuana will leave his wife and children, but not his flocks: they are more precious to him than every thing else; and therefore, if these shepherds left their flocks to go and see the Saviour, it was natural for him to conclude that that must be a great Saviour indeed. This man came to me, to obtain the knowledge of reading, and returned home with the Gospel of Luke. Some time after, a person, to whom this individual was indebted, went to him, and said: "Friend, pay me what thou owest." He replied, "I have not wherewith to pay you." He said, "You have got a Gospel of Luke: give me that, and I will care nothing about my sheep that you owe me: you promised me a fat sheep; but give me your Gospel of Luke, and I will say no more." He replied, "No, I will never part with the Gospel of Luke: it was that Gospel that led my soul to the spot where the Infant Saviour lay."

In one of my journeys in a village, I met a young man and a number of women: he was exhorting them to be faithful and zealous, and diligent in reading the Scriptures. He said to me, "I would like to ask you one question; and it is one that has made us talk a great deal. But you have so much wisdom, that I am ashamed to ask you." "What is it?" said I. At last he said: "Did those holy men, who wrote the Word of God, know that there were Bechuanas in the world?" My reply was, that certainly the Word of God was intended for all men: "but what is your opinion?" said I. He said, "I think they did; because the Word of God describes every sin which the wicked Bechuanas have in their hearts: you know that they are the most wicked people in the world, and it is all described in that book; so that those who are unconverted do not like to hear us read, because they say that we are turning their hearts inside out."

Yes! the Bechuanas were certainly degraded, ignorant, brutal: but let us look now at what the Gospel has accomplished among that people, who were truly once *not a people*. Instead of the festive dance and the obscene song, the shout of revelry over slaughtered mothers and slaughtered infants, you may now hear the songs of Zion sung in a strange land—in heathen hamlets, which never before heard any thing but the sounds of war and obscene

mirth. There you may see the father of the family take portions of the Word of God, and his hymn-book, and sit and read, and sing the praises of Jehovah, and then kneel at his family altar: and there are all the feelings which, as some will have it, are not to be found in African Hearts. But I know African Hearts and African Heads; and I know that there are materials there, which only want working, to make the African Head equal to the Head of the European. The soil is as good as the soil of the human heart in any country; and, if we pursue our work, Africa shall yet again become what she once was, when she sent forth her Orators, her Generals, and her Nobles; ay, and her Bishops to the Church, and her Martyrs to the flames. [*Rev. Rob. Moffat—at B F Bible Soc.*]

Interesting Intercourse with a Native Chief.

Four or five years ago a stranger came to my house. He rode on an ox; accompanied by an attendant, who also rode on one. I was standing before my door, when the stranger came up. Without speaking, he jumped off the ox, and came and shook hands with me. I said, "Friend, from whence comest thou?" He did not reply. I put the question again. He then said, "I come from a great distance, and I come to see you—even you." I thought it possible that he might have come to see me on account of my appearance, which must have been rather odd, especially as I had my beard a foot long. He looked exceedingly grave at me, and said, "I have long wished to see you: I have heard much of you, and my heart is white now I behold you." I took him into the house, and we conversed about the things of the country. I took a proof-sheet to our printing-office, and on my return he seemed drowned in thought. I asked him the news of his country. "We have no news there—all is the same that it was in the beginning. We know nothing about any news or change. Here is the place for news; for I hear that all things are made new."

I pointed out a place on my premises where he could sleep; and told a boy to tell him that I should send some food. The boy returned, and said that he had brought plenty of food with him. I thought he was the most extraordinary stranger that I ever saw; for all the multitudes who have visited my house, and made it a caravansary—among whom were kings, queens, dukes, princes, noble

and ignoble—all came hungry, and all came to be fed by me; but this man brought a supply with him, and intended to stop a day or two. The next morning he returned to the house, and sat down, and we conversed for hours. I felt a peculiar interest in him. He prepared to leave that evening, and when we parted he said, "Friend, I have seen you, and I return to my home," about 130 miles distant, "with a heart delighted. I have heard the words of thy mouth, and thy words I shall endeavour to take care of in my heart; but I am too young, and have but yesterday been born; and it is only now that my ears begin to hear those things which have made this place a great place, and this people a great people"—he referred to the influences of the Gospel, as he witnessed it before his eyes.

About a month afterward he paid me another visit, and heard more of the things of God. He parted with me sighing and weeping, because he was obliged to return home without having his heart filled with joy; for he knew what it was to mourn and weep over his sin. He said to me, "O my friend, visit me! O my father, visit my people!"—I engaged to do so. The time came; and, after passing through populous towns, where I preached the Gospel to thousands, I arrived at his town late on Saturday Evening. I was in advance of the waggon. The moment I entered the village, where never Missionary had been before, it was sounded, that the Teacher was come; and I was surrounded, fairly wedged in—young and old, mothers, children, and every one rejoicing to see the stranger. It being too late to preach that evening, I retired to rest about twelve o'clock. When I arose in the morning, and opened the tent, to my amazement the whole population of the village were assembled before my waggon, waiting for me to open my lips and speak to them about Jesus. I preached to them on *the grace of God, which bringeth salvation, which had appeared unto all men*. They listened with attention; and were filled with amazement when I told them of the love of God to a fallen world. They separated, after hearing me preach; and in an hour they came back, all of one mind, and requested me to preach the word over again. I told them that I wanted some coffee, not having had any breakfast. One of them immediately brought me a vessel full of milk, and they

expected that I should preach to them again directly. They all stood round; for they had no idea of sitting, and you could have heard a pin drop in that multitude. I preached to them for the space of an hour-and-a-half. In the evening, the bright moon rose upon another swarthy congregation, and by moonlight I read the hymns and the text. We sang the songs of Zion; and I preached to them of Creation, Providence, and Redemption. I could hear the heaving sigh, and see the glistening tear upon the swarthy cheek.

Among that people, there is now a Christian Church. The Chief who came to visit me is a lovely example of the grace of the Saviour. His brother is a Native Teacher and Schoolmaster among them. Many of them are now able to read in their own language the wonderful works of God.

[The Same—at Lond. Miss. Soc. An.

Filial Love in a Converted Heathen.

On entering a house to attend a sick child, I said to the mother, who was weeping, "My child"—(for so we speak—she was a convert)—"what ailment thee? Is the baby still ill?" "No, no,"

she replied, with a heavy sigh.—"Why do you weep then?" "Oh, my mother!" was her reply.—"Which? your Mother-in-law?" "No, not my mother-in-law; my own dear Mother who bore me!" and she paused and sobbed, as if her very heart would burst through her bosom. I said, "What is the matter with your mother?" Holding out the Gospel of St. Luke in her hand, bedewed with tears, she said, "My Mother" (who was still in her native district, from whence this daughter had been brought captive)—"my Mother will never see this book! my Mother will never hear the glad tidings of this book!" and sighing and sobbing again, she looked to heaven, and breathed a prayer. It was, "My Mother, my Mother! she will never hear that glad sound that I have heard! the light that shone on me will never shine on her! she will never taste that love of the Saviour which I have tasted!"—Oh, could you have witnessed that sable daughter of Africa weeping for a far-distant mother, and looking heavenward and saying, "My Mother—my Mother!"

[The Same—at B F Bible Soc. An.

CHURCH MISSIONARY SOCIETY.

FORTIETH REPORT.

Summary of the Society.

Missions, 11 — *Stations*, 95: being, in Western Africa, 12; South Africa, 1; Mediterranean, 5; China, 1; North India, 14; South India, 15; Western India, 2; Ceylon, 4; Australasia, 13; West Indies and Guiana, 24; N. W. America, 4—*Labourers* (including Wives), 931*; and consisting of 82 English, 13 Lutheran, and 9 Native or Country-born Clergymen, of whom 68 are married; 77 European Lay-Assistants, of whom 43 are married; 5 European Female Teachers; and 590 Native or Country-born Male and 44 Female Assistants—*Attendants on Public Worship*, 43,586—*Communicants*, 3050—*Schools*, 548—*Scholars*, 28,849; consisting of 12,460 Boys, 3049 Girls, 9968 Youths and Adults, and 6372 of whom the sex is not specified.

The Numbers given under the heads of Attendants and Communicants are very imperfect, on account of no Returns from

some of the Stations, or defective ones from others. Scholars are not generally included in the number of Attendants on Public Worship; though in some of the Returns they have, it is believed, been reckoned.

State of the Finances.

At the last Meeting of the Society, it was the painful duty of the Committee to state a large deficiency in the Receipts of the year. To meet the financial difficulties which thus heavily pressed on the Society, one of the first acts of the new Committee was, to prepare and circulate an Appeal to the Members on the subject. This Appeal was promptly and cordially responded to. In the event, the Receipts of the year, on account of the General Fund, amounted to 100,252*l.* 6*s.* 2*d.* This sum, however, includes remittances to the amount of 4000*l.*, which belonged to the income of the preceding year. Hence, what may properly be considered as the proceeds of the year 1839–40 cannot be taken at a higher sum than about 96,250*l.* Many of the Association Accounts have not yet reached the Committee, and there has not been time thoroughly to analyse those which have been received; consequently, the Committee are left in much uncertainty as to what may be reasonably

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* The Labourers in the Thirty-ninth Year were stated, at p. 364 of our last Volume, to have been 607; but the 97 Wives of Missionaries and European Assistants, there mentioned, should have been added, making the total 704. The great increase of the Fortieth Year consists chiefly of Native and Country-born Teachers.—*Editors.*

Sept. 1840.

relied on as permanent income to meet permanent expenditure. On the other hand, the steady progress of the Missions has necessarily been attended with a proportionable increase of expenditure. The total amount in the preceding year was 90,901*l.* 8*s.* 4*d.*; but this sum, though large, does not fully represent the ratio of expenditure in the Missions. The sums which have become payable on account of the New-Zealand and Jamaica Missions, between April 1st, 1839, and March 31st, 1840, are much below the ratio of expenditure in these Missions. The progressive enlargement of the Society's operations will, the Committee conceive, render it impracticable adequately to sustain them, unless the contributions in future years are commensurate with those of the year just closed. The only other alternative—a contraction of operations—is one which the Committee are persuaded that the Members would not sanction, unless compelled to do so by uncontrollable necessity. Though the outlay of the last year was below the ratio of expenditure necessary to maintain existing establishments, not half the deficiency of the year 1838–39 has been replaced. The Committee, therefore, feel that the Society's financial situation is still such as to occasion much solicitude.

But while the Committee thus speak, they would strongly express their devout thankfulness to Almighty God for the powerful sympathy which has been awakened in the public mind on behalf of the Society. Doubtless many of those who have thus been led to put forth zealous exertions have made not a few sacrifices to support this cause. To the Collectors especially, a large debt of gratitude is due. The calls for this liberality *wax*, indeed, *louder and louder*. The demands for help, from every quarter of the world, come on with unparalleled rapidity; and the *exceeding bitter cry* of those who are *perishing for lack of knowledge* is penetrating every town and hamlet of our land. The Committee, putting their whole confidence in God's mercy, do trust that the grace already so much augmented will continue to increase. They earnestly look forward to that day, when the Christians of our Church shall feel the entire force of that constraining motive urged by the Apostle to the Gentiles—*Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through His poverty might be rich.*

Decease of Missionaries.

In the course of the year, the following individuals have, in the all-wise providence of God, been called from their labours:—Mrs. Haslam, wife of the Rev. John F. Haslam, who died of consumption, at Cotta, Ceylon, shortly after her confinement, on the 24th of March 1839—Mrs. Wilson, wife of Mr. John A. Wilson, who died, after severe suffering, at Tauranga, New Zealand, on the 23d of November—Mrs. Adley, wife of the Rev. W. Adley, who died at Nellore, Ceylon, on the 29th of June—Mrs. Schneider, wife of the Rev. Fred. E. Schneider, who died of cholera, at Benares, on the 28th of July—and Mr. James B. White, who died of fever, at Sierra Leone, on the 12th of February last, a few weeks after his arrival there.

Return of Missionaries.

Rev. James F. Schön and Rev. Christian F. Schlenker left Sierra Leone on the 17th of March 1839, on a visit home; and arrived in London on the 12th of June—Rev. Fred. Bultmann left Sierra Leone in April 1839, on a visit home; and arrived in London on the 16th of July—Mr. John Warburton, and Mrs. Warburton, left the same place, on account of ill health, on the 21st of May 1839; and arrived in London on the 30th of July—Mr. Henry P. Stedman, in consequence of failure of health, and Mr. Henry Townsend, on a visit home, left Sierra Leone on the 14th of January; and landed at Hastings on the 14th of March—Rev. Christopher F. Schlienz left Malta on the 16th of June, for Würtemberg, for the recovery of his health. After some stay there, he arrived in London on the 2d of October. He left London on the 23d of April, in restored health, to resume his labours in Malta—Rev. Charles W. Isenberg left Shoa, Abyssinia, in November last, for Malta, on his way home, in order to confer with the Committee respecting his future proceedings in that Mission; and arrived in London on the 30th of April—Rev. Sam. Ridsdale, with Mrs. Ridsdale, embarked at Allepie, on the 14th of March 1839, in consequence of ill health; and arrived in London on the 17th of September—Rev. Charles C. Mengé left Bombay on the 8th of August last, on a visit home; and arrived in London on the 28th of November—Rev. James Selkirk left Point de Galle on the 23d of January, on a visit home; and arrived in London on the 11th of June—Rev. David Seddon, and Mrs.

Seddon, left Kingston on the 13th of March 1839, on account of ill health; and arrived in London on the 16th of May—Rev. Charles Carter left Barbadoes on the 29th of August, on a visit home; and landed at Dartmouth on the 10th of October—Mr. Francis Redford, and Mrs. Redford, left Trinidad on the 23d of January, in consequence of ill health; and arrived in London on the 25th of March.

Ordination of Missionaries.

The number of the Society's Catechists who have been admitted to Holy Orders during the past year, at home and abroad, is—to Deacon's Orders, fifteen; to Priest's Orders, eleven.

Missionaries sent out.

During the year there have been sent forth, seventeen Ordained Missionaries, and five Catechists; including seven Ordained Missionaries, who have returned to their Stations. Twelve of these being married, the total number of individuals is thirty-four.

Number of Missionary Labourers.

The total number of Labourers at present engaged in the service of the Society, as Ordained Missionaries, Catechists, or Artisans, amounts to One hundred and eighty-six; exclusive of Native Teachers, and the Wives of the Married Labourers.

State of the Islington Institution.

It affords the Committee strong satisfaction, to report that the progress of the Institution continues to be marked by very favourable results. The Principal, in his Annual Report on the Institution, noticing favourable circumstances in the conduct of the Students, remarks—

Another striking and most satisfactory indication of Christian Principle is the cheerful submission of the will, as evinced by the consistent observance of every known regulation. In no case has it been necessary to interpose a single word which has been authoritative in its tone. A monitory, or at most an exhortatory remark, has sufficed to maintain a discipline of no ordinary strictness.

Under the head of Missionary Zeal, the Principal observes—

It will be borne in mind, that, from the very nature of the case, the thoughts and attention of the pupils are more immediately engaged in those studies which are the means to the attainment of the great end. There is, however, satisfactory reason for believing that the end is steadily kept in view; and that the zeal of the Missionary Candidates gains in the solidity and

maturity of principle even more than it may lose in effervescence.

The Principal adds—

On the whole, there is one comment on the foregoing Report, which the Principal feels it his obvious duty to make. It is this—that while the immediate debt of gratitude for the general state of the Institution is due unto God alone, very much is instrumentally attributable to the system which the experience of his predecessor had organized and bequeathed, and to the influence exerted by the Senior Students who were trained under that system.

Eighteen Students have been received into the Institution during the year, and Twenty-seven still remain under preparation in it.

Retrospect of the last Forty Years.

Your Committee, in closing the Report of their Proceedings during the past year, regard the occasion of the Fortieth Anniversary of the Society as calling for peculiar feelings of humble yet joyful gratitude and hope. If it were commanded of old to the People of God, to remember all the way which the Lord had led them during forty years in the Wilderness, a similar review made by the Friends of the Church Missionary Society will probably lead them to the same result. The conclusion at which the mind must arrive, will be—that, in many things, the Lord has seen it good to humble and to prove His servants: still He has led them by His own right hand—He has never failed those who have felt their dependence on Him—and it is His settled purpose to do them good in their latter end.

The formation of this Society commenced with the present century. During the first fifteen years of its existence, the awful judgment of war separated this Nation, in a great measure, from the Continent of Europe; and it might truly be said that the wall of our Zion was built in *troubulous times*. After this, succeeded the present era of peace; which has already subsisted for twenty-five years. This has, through the good Providence of God, given leisure and scope for extending and maturing those plans of Christian Benevolence, which had previously been devised, and in part commenced, by the zealous Servants of God.

Various and great have been those events, of a Religious and Moral Character, by which the present century has been signalized. In the establishment and extension of Missionary and Bible Societies—in the opening of India to the free preaching

of the Gospel—in the Abolition of the Slave Trade, and the extinction of Slavery in the British Colonies—and in the improved systems of National and Christian Education—your Committee trace mighty movements of the most beneficent tendency on behalf of the great family of mankind. Even the Arts and Sciences, ministering to the Cause of God, have during the same period received a fresh impulse, so that in a brief series of years they seem to have out-stripped the course of entire former centuries. Witness the improvements made in printing; and the application of steam, to accelerate every effort of human industry and every step of human intercourse.

The Members of the Church Missionary Society may, moreover, with heartfelt joy exult in the spirit which has arisen in behalf of the important measure of Church-Building, both at home and abroad. As the value of Christian Knowledge has been more deeply felt, Christian Teachers have been multiplied; and as these, with their congregations, have increased, Churches have been wanted: so that now, not only from one end of the Nation to the other, but even in the uttermost parts of the Earth, even in Australia, the cry is loud and earnest for Church Extension.

Nor less do the Committee rejoice in the fact of the extension of Episcopacy in the Colonial Possessions of Britain. At the commencement of this century there were three Colonial Bishopricks: at present there are nine; and there is a strong desire, as well as a pressing want, for more.

In the review of these various leading events, your Committee may justly exclaim, What hath God wrought! Surveying the entire result, let the Servants of Christ ascribe all glory to God; for they must perceive that it is His doing. Nor can your Committee forget by what an amount of human instrumentality these blessings have been acquired—how many lives have been devoted to this glorious work—how many hands have been raised in prayer for its success—how many voices lifted up in praises and thanksgivings to HIM, who has thus, again, begun to pour out of His Spirit upon all flesh.

The Committee trust that they may, without incurring the charge of presumptuous boasting, advert to the indisputable fact, that the Church Missionary Society has been called by Divine Provi-

dence to bear an extensive part in the great Religious Measures of the last forty years. Not in a spirit of vain-glory, but with gratitude, they would remark, that on the lists of their Patrons and Subscribers have been found, from the very first, the names of men the most eminent for holy and successful zeal in the cause of Humanity, Science, Loyalty, and Christian Principle—men equally distinguished for public spirit and for personal piety. And now that a NEW ERA appears, by tokens not easily mistaken, to be bursting upon mankind, the Committee are persuaded that the supporters of the Church Missionary Society are looking to this Institution still to bear no inconsiderable proportion in the work of the Evangelization of the World. They are persuaded that their friends are lifting up many prayers on behalf of this Society—that it may be guided into measures yet more extensive, and yet more effective—that it may be preserved from every wasting error, and every corrupt practice—that it may obtain favour at home, and bear abundant fruits abroad—that it may prosper in its counsels, and dwell continually in the light of God's countenance.

The War of Infidelity and Popery against Christ.

But while there are such marked evidences that the Lord has been reviving His work in the midst of the years, there are tokens no less clear that the Enemy has been, during these forty years, plotting the total destruction of *the faith once delivered to the Saints*. The open, uncompromising war between Christ and Belial has begun; not in one or two places, but on the arena of the whole earth.

At the close of the last century, Infidelity, after deluging France with blood, apparently staggered, and retreated from the public view. Popery also, having met with signal rebukes from Providence, seemed for a season to be nerveless, decrepid, and departing from the earth. But the monsters were wounded—not killed. They are now standing on their feet again, in fearful energy. Infidelity and Popery are compassing sea and land: they are not invisible, or in disguise; not diffident, or silent: they are around us, and in the midst of us: they clamour, and they act.

At such a period it is, that special influences from above appear to be descend-

ing on the true Church of Christ. The Judge of all the Earth, in answer to the many prayers of *the Elect, who cry day and night unto Him*, will *speedily avenge His own cause*. By the outpouring of His grace, He gives to His Servants clear proofs that He is near to help and comfort them : thus fulfilling His assurance, that *when the Enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him*.

In confirmation of this view, your Committee would refer to the communications received during the past year from the Bishops of Calcutta and Australia ; in which those Prelates exhibit proofs of the working of the Spirit of God on the hearts of men, and urgently press on Christians at home the duty of improving the golden opportunities now placed before them. The Religious Awakenings at Krishnagur in North India, and throughout the Society's Stations in New Zealand, have deeply convinced those devoted Prelates, that multitudes of the Natives in those regions are rapidly preparing for the fullest participation in the blessings of the Gospel : yet, at the same time, they warn us that the Native Converts are not sufficiently disciplined to sustain and carry forward the mighty work commenced among them. Feeble and ignorant, they need the direction of master-minds : they need the help of European Models more extensively presented to their view : in their present infant-state, they need Instructors who should be to them as Fathers in Christ Jesus. They need Pastors, of deep piety, good education, sound judgment, and self-denying habits. At the sight of a few such individuals, arriving in North India and in New Zealand, the hearts of these Prelates would leap for joy : such Teachers would, be hailed by the Missionary Band with transport : the Natives would acknowledge them as a gift from Heaven : *the wilderness and the solitary place would be glad for them, and the desert would rejoice and blossom as the rose*. Going forth in the spirit of the first Disciples of our Lord, they would assuredly subdue kingdoms, bringing thousands and tens of thousands to the obedience of our Lord and our Redeemer.

Earnest Call for more Labourers.

But where are the men ? And, were these two Missions well supplied, where is that further band of Labourers which

would still be wanting for the other parched and thirsty places of the wilderness ? The world is ready to welcome them : and has the Church of England a hundred Missionaries equally ready to go forth ? Does all India—does all China—does the whole world—stand knocking, as it were, at the portals of Britain for answer to the question, “ Who is willing to make sacrifices ?—who will help us ?—who is ready to live among us, to labour, and even die, for Christ's sake and the Gospel's ? ”

Your Committee feel it to be nothing less than a bounden duty unceasingly to repeat the question—“ Who are they that will go forth as Missionaries in the Name of the Lord ? ” Might it not be expected, from our various Seminaries of sound Learning and Religious Education, and especially from the Universities of our land, that they should send forth their fifties and their hundreds, to preach among the Gentiles the unsearchable riches of Christ ? Would it not be a glory to Britain thus to act, as a Self-denying Nation ? Would it not re-act as a blessing to our Church herself, were she to send forth her sons and daughters, not grudging the very best of them, to live and die in this noblest of all earthly services.

But your Committee would still bear in mind, that, unless the Spirit of God be vouchsafed to the Church, all the appeals and exertions made, either at home or abroad, will be in vain. It will be *but lost labour, to rise up early, and late take rest, and eat the bread of carefulness*, unless the prayer of faith draw down the promised blessing from on High. *Not by power, not by might, but by my Spirit, saith the Lord of Hosts*. This is the memorial of the Church, throughout all generations. Animated by this view it was, that our fathers entered on their labours, when founding the Church Missionary Society : their years, consequently, were not consumed in vanity : they *ran, not as uncertainly : they fought, not as one that beateth the air* : they prospered in their day, and handed down to the present generation a goodly inheritance of Measures well chosen—of Evangelical Principles well maintained—of Heathen Countries well occupied—and of faithful Missionaries, well-appointed, cherished, and supported. Let it not be, that the success of this Society should, after forty years' existence, seem to have risen to its

zenith, as though it were now destined to decline. Let this, rather, be the conviction transmitted to the Committee of the ensuing year—that the grand scheme of the Evangelization of the World is but at its commencement. Great indeed are the blessings already received; but they who continue faithfully to pray and to labour, shall see greater things than these. *Let Thy work, then, O Lord, appear unto thy servants, and Thy glory unto their children! And let the beauty of the Lord our God be upon us! and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it!*

LONDON MISSIONARY SOCIETY.

FORTY-SIXTH REPORT.

Summary View of the Society.

IN the several parts of the world connected with the Society's operations, there are 361 Stations and Out-stations—156 Missionaries—49 European and 451 Native Assistants—101 Churches—9966 Communicants—764 Schools—and 41,752 Scholars.

There are 15 Printing Establishments, whose operations are noticed in the Reports of the respective Stations to which they belong.

The number of Students, at present pursuing a course of preparatory study with a view to Missionary Labour, under the auspices of the Society, is 20.

Changes among the Society's Missionaries.

Deaths—Seven faithful Labourers have fallen in the morning of life, and in the midst of usefulness—Rev. George Barn- den, Navigators' Islands; Mr. Henry Russell, Jamaica; Rev. Gilbert Turnbull, Bangalore; Mrs. Walton, Salem; Mrs. Morton, Chinsurah; Mrs. Stallybrass, Khodon in Siberia; and Mrs. Slatyer, of the Jamaica Mission.

As the Directors approached the close of a year, involving, from the inroads of disease and death, deep regret and painful solicitude, the awful, the agonizing intelligence broke upon them, that their beloved friend—their faithful and intrepid Missionary—John Williams, from whom they were daily anticipating good news, had fallen a victim to savage violence, in an attempt to introduce the Gospel to Erromanga, one of the islands of the New Hebrides, in the South Pacific Ocean.

Returns—To a new and most painful extent have the hopes of the Directors

been blighted, and their prospects over- cast, by the unavoidable return of many faithful and devoted Missionaries from their respective fields of labour: since May last, fourteen (exclusive of their Wives) have reached England; and others are now on their voyage hither. The following are the names of those who have arrived:—Rev. John Edwards and Mrs. Edwards, from Berbice, April 3—Mr. B. H. Paine and Mrs. Paine, from Bellary, May 18—Rev. R. B. Taylor, from Essequibo, May 23—Rev. Micaiah Hill, from Berhampore, May 22—Rev. Robert Moffat and Mrs. Moffat, from Lattakoo, June 12—Rev. H. S. Seaborn and Mrs. Seaborn, from Berbice, Aug. 8—Rev. John Lumb and Mrs. Lumb, from Madras, Sept. 7—Rev. John Smith and Mrs. Smith, from Madras, Sept. 17—Rev. Samuel Dyer and Mrs. Dyer, from Malacca, Sept. 19—Rev. W. Slatyer, from Jamaica, Oct. 14—Rev. Evan Davies and Mrs. Davies, from Pinang, Feb. 13—Rev. W. Penman Lyon and Mrs. Lyon, from Benares, April 2—Rev. J. W. Gordon and Mrs. Gordon, from Vigazapatam, April 6—Rev. G. Forward and Mrs. Forward, from Berbice, May 13—Mrs. Wray, Mrs. Howe, and Mrs. Haywood, from Berbice, and Mrs. Paterson, from Berhampore, have also returned to this country.

Some of these Brethren visit home, after a protracted season of labour, to renew their strength; and, having cheered, and been cheered in the fellowship of Christian Love, to hasten back to their delightful toils. But others have returned, after an absence of only a few months or years, with their energies exhausted, and their constitutions broken down, by the fatal climate of those distant lands in which they hoped long to labour, and then to die.

Sailed—On the 28th of July, Rev. James Legge, M.A., and Mrs. Legge, for Malacca; Rev. W. C. Milne, M.A., Dr. Hobson, Medical Missionary, and Mrs. Hobson, for Canton; per "Eliza Stewart"—on the 3d of August, Rev. George Drummond and Mrs. Drummond, for Tahiti; Rev. W. Harbutt and Mrs. Harbutt, Rev. Thomas Slatyer and Mrs. Slatyer, Rev. Henry Dickson and Mrs. Dickson, for the Navigators' Islands, per "Samuel"—on the 24th of August, Rev. Alexander Leitch and Mrs. Leitch, appointed to Chittore; Rev. E. Lewis and Mrs. Lewis, appointed to Coimbatore; and Rev. John Hay, appointed to Viza-

gapatam, per the "Mary Anne," for Madras—on the 20th of December, Rev. Ebenezer Davies and Mrs. Davies, Rev. Joseph Waddington and Mrs. Waddington, and Rev. James Roome, per "David Luckie," for Berbice—on the 3d of January, Rev. W. Glen, appointed to Moorshedabad, per "Elizabeth," for Calcutta.

State of the Funds.

Receipts of the Year.	£	s.	d.
Contributions.....	52691	18	7
Ditto from Missionary Stations, 15218	4	3	
Ditto for Special Objects.....	5379	1	2
Legacies.....	16831	4	8
Dividends.....	999	4	2
Total....	£ 91,119	12	10

Payments of the Year.

Missions—			
South Africa.....	8853	8	9
Mauritius.....	620	4	4
Madagascar.....	871	11	11
Cofn.....	223	15	4
Siberia.....	338	16	1
China.....	938	12	4
Singapore.....	457	1	1
Pinang.....	1228	19	1
Malacca.....	1355	16	1
Northern-India.....	11891	12	0
Southern-India.....	19245	12	11
Java.....	886	4	4
South-Seas.....	6591	17	11
Demerara.....	3081	18	9
Berbice.....	4972	10	6
Jamaica.....	6476	10	9
Missionary Students.....	1960	15	8
Missionary Families.....	6144	7	9
Publications.....	776	4	3
Salaries.....	1774	8	6
Travelling Agents.....	675	0	0
Sundries.....	2731	12	0
Total....	£ 82,197	0	4

Remarks on the Funds.

At the last Annual Meeting, the Directors were affectionately urged by their Brethren from the country, to attempt, during the year, the augmentation of the Society's income to 100,000*l.* per annum. This proposition was as warmly received as it was powerfully proposed and advocated; and the united voices of the assembly responded, "It shall stand." The Directors have employed all practicable means to carry into effect this noble Resolution; and although they cannot report complete success, they are happy and thankful in being able to state that the contributions for the year have amounted to 91,119*l.* 12*s.* 10*d.* The expenditure has been 82,197*l.* 0*s.* 4*d.*

When it is remembered, that the proposed increase amounted to more than half the former income; that one-sixth part of

the FINANCIAL year of the Society had passed away before any measures could be adopted for accomplishing the object; and, above all, when it is considered that the year has been one of unusual pressure and embarrassment with the commercial and manufacturing interests of the community—instead of disappointment, the Directors are assured that the friends of the Society will be excited with astonishment and joy—that, instead of indulging dissatisfaction or uttering complaint, they will address devout thanksgivings to Him who disposed the hearts of his people to devise liberal things, and who has so largely succeeded their endeavours to perform them; and, cheering themselves with hope and encouragement from the past, will still keep the object ever before them through the year to come, and redouble their exertions for its complete attainment.

With feelings of inexpressible pleasure, the Directors state, that the amount of contributions received from the Mission-Churches, and included in the above amount, exceeds 15,200*l.*; being an increase on the income derived from the same sources in the year 1838, of 7100*l.*

The income of the Society, as now stated, includes no grant from Government, either in this Country or in the Colonies, but consists solely of the free-will offerings of the people.

Grants Received.

The Directors present their grateful acknowledgments to the Committee of the British and Foreign Bible Society for the following grants:—3000 copies of the Tahitian Scriptures; 1450 copies of St. Luke's Gospel and the Acts of the Apostles, in Tahitian; 200 reams of paper, to print the Old Testament in the language of Rarotonga; 95 Bibles, and 170 Testaments, in various languages, but chiefly in the English; and 400*l.* toward meeting the expense of translating the New Testament and the Psalms into Sitchuana.

The Directors also gratefully acknowledge the following grants from the Committee of the Religious-Tract Society:—Grants in money, 170*l.*, to be appropriated chiefly at Singapore and Batavia; 352 reams of paper, for printing Tracts and Religious Books, principally in the East Indies and Ultra Ganges; 41,000 publications for Missions in the South Seas, Ultra Ganges, India, South Africa, and

the West Indies; together with two Mission Libraries; amounting in all to 446*l.* 10*s.*

Necessity of Superior Training for a Native Ministry.

The Directors cannot adequately express their deep and solemn conviction of the importance of a well-qualified Native Agency in every sphere of Missionary Labour. They rejoice that the diffusive spirit of primitive piety characterizes the Churches gathered from among the Heathen; and that the Divine Redeemer has raised up from among them many Teachers and Evangelists, who, animated by affection and zeal, are anxious, as the instruments of mercy, to turn their countrymen from dumb idols to the Living God.

It must, however, be most obvious, that, to qualify them for this high and holy service, a suitable course of probation—of moral and mental training—is indispensable; and, for want of this, some early efforts to extend the Gospel by Native Converts have proved not only fruitless, but injurious. It has long, therefore, been a subject of anxious and prayerful deliberation with the Directors, to devise and adopt the best measures for elevating the religious character and improving the intellectual faculties of the Native Teacher, so that the evils too commonly attendant on his noviciate may be prevented; and, being *thoroughly furnished to every good word and work*, that he may become an able minister of the New Testament, and an honourable example of the faith which he preaches.

To carry out a course of Ministerial Education with efficiency, it is necessary that the Literary and Theological Superintendants should, to a great extent, be relieved of other kinds of Missionary Labour; and be primarily, though not exclusively, devoted to this arduous and important work. Nor are they convinced less strongly, that for the Native Christians to be prepared for the service of the sanctuary, they must be withdrawn, not only from secular pursuits, but from the customs and associations of Heathenism, and, to as great an extent as possible, be brought under the influence of Christian Discipline and domestic order. Impressed with the importance of these views, the Directors, in harmony with the sentiments and wishes of Missionary Brethren now in England, have recently resolved to establish a Literary and Theological Seminary for Thirty Native Students, at Ban-

galore, in the Presidency of Madras: and they trust that a similar institution may shortly be established in Bengal; and that not in India only, but also in Africa, in the West Indies, and in the Isles of the Pacific, effective measures may, in due season, be adopted for preparing a future race of Pastors and Teachers for the Native Churches, and of faithful Missionaries for the regions beyond them.

Call for exclusive Dependence on the Holy Spirit.

While the Directors earnestly invite the Ministers and Members of our Churches to come forth to the help of the Lord, they utterly disclaim all reliance either upon men or measures. By experience, no less forcibly and clearly than by the word of Truth, they have been taught, that *neither is he that planteth any thing, neither he that watereth, but God that giveth the increase*. Our brother's blood, from the shores of Erromanga, cries in our hearing, *Cease from man!* Let us hear the voice of Him, who, *being dead, yet speaketh*; and sanctify our ardour by humility, our noblest efforts by more earnest and unceasing prayer. To anticipate success in a cause so holy and divine, and amidst obstructions so numerous and gigantic, unaccompanied by humble and exclusive dependence on the Holy Spirit, would be as irrational as it would be impious; and were our ardour increased and our agencies multiplied a thousand-fold, unattended by His grace and power, they would bring back nought but certain failure and bitter disappointment—the just retribution for our presumption and pride. . . . Let all our difficulties in this holy cause, and all our disappointments too, deepen our humility, and give new fervour to devotion; and in all our intercessions before God for the salvation of the world, let the sacrifice of Christ be our plea, and the Spirit of God our hope. Renewing our strength by thus waiting on the Lord, faith will bear us, as on eagles' wings, to the summit of that holy hill where Prophets and Apostles stood; and, like them, looking across the battle-field beneath, where the confederated Powers of Darkness now fiercely contend with the armies of the Living God, we shall see beyond “a scene surpassing fable, and yet true”—a redeemed and happy world, placing her many crowns on the head of her Redeemer: and thence, too, we shall catch the sound of heavenly voices, mingling with the songs of regene-

rated earth, and saying, *Hallelujah! hallelujah! for the Lord God Omnipotent reigneth; and the kingdoms of this world are become the kingdoms of our God and of his Christ, and he shall reign for ever and ever.*

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1839-40.

Summary View of the Society.

MISSIONARIES: in Ireland, 23—Sweden, 1—Germany, 1—France, 19—Gibraltar, 2—Western Africa, 15—South Africa, 33—Malta, 1—South India, 18—North Ceylon, 8—South Ceylon, 14—New South-Wales, 7—Australia, 4—Van Diemen's Land, 9—New Zealand, 16—Friendly Islands, 10—Fjee Islands, 7—Demerara, 7—Honduras, 2—West Indies, 80—British America, 94. *Total*, 371; of whom, 210 are principally connected with Heathens and Converts from Heathenism, and 161 labour among Europeans and British Colonists.

Assistants: These Missionaries are assisted by 2361 Catechists and Readers, and by 322 salaried and 3307 gratuitous Teachers; of whom, 5125 labour in Missions among the Heathen, and 865 among Professed Christians.

Members in Society: Stockholm, 11—Winnenden, in Germany, 703—France, 946—Gibraltar, 93—Gambia, 634—Sierra Leone, 1940—Cape Coast, 630—South Africa, 1592—Malta, 75—South India, 368—Ceylon: Tamul, 134; Singalese, 741—New South-Wales, 308—Australia, 141—Van Diemen's Land, 570—New Zealand, 1263—Friendly Islands, 8366—Fjee Islands, 273—Demerara, 3129—Honduras, 177—West Indies, 44,729—British America, 11,681. *Total*, 78,504: being an Increase of 5777; and consisting of 64,069 chiefly from among the Heathen, and 14,435 from among Professed Christians.

Scholars: Ireland, 4800—France, 1055—Gibraltar, 214—Gambia, 235—Sierra Leone, 1035—Cape Coast, 250—South Africa, 3722—Malta, 65—South India, 2059—Ceylon: Tamul, 2000; Singalese, 3434—New South-Wales, 589—Van Diemen's Land, 922—New Zealand, 500—Friendly Islands, 8217—Fjee Islands, 720—Demerara, 3007—Honduras, 90—West Indies, 16,432—British America, 5732. *Total*, 55,078: being a Decrease of 1434; and consisting of 41,701 chiefly from among the Heathens.

Sept. 1840.

then, and 13,377 from among Professed Christians.

Missionaries sent out in 1839-40.

To France: Mr. and Mrs. Rymer and Mr. and Mrs. Lyon—Gambia: Mr. and Mrs. W. James and Mr. English; with Mr. Crowley, Schoolmaster—Sierra Leone: Mr. Jehu—Cape Coast: Mr. and Mrs. Mycock and Mr. Brooking—South Africa: Mr. Appleyard; and Messrs. Holden, Gladwin, Pearse, Smeeth, John Smith, T. Smith, F. Taylor, and J. S. Thomas, with their Wives—New South-Wales: Mr. and Mrs. Innes—Van Diemen's Land: Mr. and Mrs. Gaud—New Zealand: Mr. Aldred, Mr. and Mrs. Buddle, Mr. Buttle, Mr. and Mrs. Skevington, Mr. Smales, and Mr. and Mrs. Turton—Friendly Islands: Mr. and Mrs. Kevern, Mr. and Mrs. Webb, and Mr. and Mrs. F. Wilson—Fjee Islands: Mr. and Mrs. T. Williams—Demerara: Mr. Padgham—Honduras: Mr. and Mrs. Weddall—West Indies: Mr. Banfield, Mr. Josias F. Browne, Mr. Hann, Mr. Ingram, Mr. Mearns, Mrs. Pearson—Hudson's Bay: Mr. Barnley, Mr. Mason, and Mr. Rundle.

Missionaries returned into the Foreign Work.

To France: Mr. and Mrs. Philp—to the Gambia: Mr. and Mrs. Fox—to South Africa: Mr. and Mrs. Archbell and Family, and Mr. and Mrs. W. J. Davis and Family—to New South-Wales: Mr. and Mrs. Sweetman and Family—to Australia: Mr. and Mrs. Smithies and Family—to Antigua: Mr. Horne—to New Brunswick: Mr. and Mrs. Strong and Family.

Deceased Missionaries.

Gambia: Mr. W. Juff and Mr. Parkinson—Sierra Leone: Mr. Fleet—Nevis: Mr. Bell.

To this mournful loss of valuable Missionary life must be added that of seven excellent Females, the Wives of Missionaries; several of whom were useful Labourers in the Cause of Christ among their own sex, and in the Mission Schools.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Contributions paid at the Mission			
House	3900	6	8
Auxiliary Societies	60342	5	4
From Ireland	4488	11	6
From Foreign Districts & Stations, 12945	19	9	9
Legacies	2672	19	10

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Public Grants	3356	2	6
Dividends	932	9	9
Donations on Annuity for Life...	975	10	9
Repayment of Advances	1083	12	7
Sale of Funded Property	2000	0	0
Total.....	£ 92,697	18	8

Payments of the Year.

Missions—			
Irish.....	3668	16	8
Stockholm.....	1645	1	4
French.....	3120	18	2
Gibraltar and Spanish.....	1603	1	7
Western-Africa.....	4443	13	9
South-Africa.....	12622	1	0
Malta.....	240	13	6
South India.....	7246	19	2
Ceylon :			
Tamul.....	2522	1	7
Singhalese.....	4734	18	9
	7257	0	4
New South-Wales.....	2196	0	5
Australia.....	422	8	4
Van Diemen's Land.....	2980	18	6
New Zealand.....	3885	11	11
Friendly Islands.....	3258	11	5
Fejee Islands.....	2051	1	3
Demerara.....	1187	1	5
Honduras.....	787	8	10
West Indies.....	24514	1	8
British America.....	9446	11	3
Returned Missionaries.....	1701	7	8
Widows and Children.....	418	7	9
Medical Expenses.....	23	3	5
Missionary Candidates.....	164	14	7
Students at Theolog. Institution..	519	12	0
Stock to cover Annuities on Dona- tions.....	900	0	0
Annuities on Donations.....	741	6	0
Publications.....	3522	16	11
Interest and Discount.....	765	3	6
Salaries, Rent, Repairs, House Expenses, Postage, Carriage, and Sundries.....	2782	13	9
Total.....	£ 104,017	6	1

Remarks on the State of the Funds.

The Income of the Society exceeds that of the preceding year by 7879*l.* 6*s.* 6*d.* On the Expenditure, the Committee state :—

The Expenditure of 1838 was 100,077*l.* 1*s.* 7*d.* Toward this, the Income of 1838, and a considerable Balance from 1837, were available, but left a Debt for 1838 of 9552*l.* 12*s.* 4*d.* The Expenditure for 1839 has been 104,017*l.* 6*s.* 1*d.* To the Debt of 1838 must now be added the Deficiency of the last year, amounting to 11,319*l.* 7*s.* 5*d.*—the combined result of the large additions made to the Society's Missions in the last five years generally, and of occasional and extraordinary increase of expenditure in the last year. The two sums constitute the Present Debt of the Society, which is 20,871*l.* 19*s.* 9*d.* And the im-

portant practical inference is this—That the Society must either effect, by means too painful to be contemplated, a very great reduction of its Missionary Establishments, and abandon some portion of the field already nobly won and occupied by it—or else, That it must make such an earnest and solemn appeal to its Members and Friends, and to the Religious and Benevolent Public at large, as will produce a REGULAR and PERMANENT Addition to its means, to the extent of at least Ten or Twelve Thousand Pounds per annum. And if not merely the support of its existing establishments, but the gradual extinction of the Debt, and any new and further enlargement of its labours among the countless millions of the perishing Heathen, be taken into the calculation, the Addition to its Income ought not to be less than Twenty Thousand Pounds per annum.

Appeal for an Increase of Funds.

The reasoning of the Appeal which follows applies forcibly to the increased support of the Cause of Christ, in proportion to the demands growing with the growth of that Cause :—

Large as this addition may appear at first sight, the Committee do not despair of seeing it eventually realized. It is not larger than the claims of God our Saviour on our gratitude and love. It is not larger than the demands which our immortal fellow-men, whom He redeemed with His most precious blood, but among whom, alas! *Christ is not named*, undoubtedly possess on our active and effectual sympathies. It is not larger than the amount of contribution for objects so holy and so extensive, to which most of us have solemnly and repeatedly pledged our faith; and promised our full quota of effort, when we have, privately and publicly, in the solitude of our closets, and in the presence of a great cloud of witnesses at religious assemblies like this, consecrated ourselves and our ALL to God, under strong and stirring impulses of pious affection and feeling.

Nor is it larger than our actual means and resources, if those means were universally and systematically developed, and those resources conscientiously devoted to their best and highest use. There are many among us, who have not yet learned to support the Cause of God, not

merely from temporary excitement of feeling, but UPON PRINCIPLE; and, therefore, with regularity and perseverance. There are others, who have indeed, to their honour, contributed on principle, but whose principle itself misleads them; and defrauds the Cause of Christ of its proper due, because they have constructed it on defective calculations of their own comparative means, and of the LARGER demands, which, on every just principle, the Missionary Enterprise, now so widely extended, righteously makes, in the PRESENT CRISIS of the Church's History, on those who have this world's good, than even THAT great object could prefer in FORMER years, when openings for usefulness were less numerous, and the special calls of Providence less decisive and encouraging.

In these cases, the PRINCIPLE itself needs to be revised and corrected, and made more conformable to the pressing exigencies of our actual position. The scale and proportion of giving should be enlarged. What has hitherto been taken as the MAXIMUM, should now be regarded only as the antiquated and obsolete MINIMUM, of their debt to Christ and to His world. There are SOME, perhaps, (especially in the humbler classes of society,) whose pecuniary liberality has already trenched somewhat on their conveniences; and, to them, all grateful and respectful commendation is most cheerfully accorded. But there are MANY MORE, who, though they may have given largely, have never yet given at the expense of any serious sacrifice to the Lord Jesus of personal comfort or of remote family advantage. There are ample resources of Self-Denial and Christian Economy yet untouched; and for a portion of these, the Committee are now humbly bold to call on their friends.

The Committee add, in reference to the Centenary Fund raised by the Wesleyan Society—

By the extraordinary munificence of the Committee of the CENTENARY FUND, the means have been afforded of providing, in connexion with the Centenary Monumental Edifice, an admirable Mission House (long and urgently wanted), for the transaction of the Society's extended and multifarious Business in London, without any charge whatever, as they hope and believe, for that noble Building, on the resources so liberally furnished by

the Contributors to our regular and ordinary Missionary Fund. On the Society and its Friends the duty now devolves of rendering this Fund more adequate to the support and extension of the Missions themselves.

: : BAPTIST MISSIONARY SOCIETY.

FORTY-EIGHTH REPORT.

Missionaries sent out, or about to embark.

A LARGER number of Missionary Brethren than usual have entered into the field during the past year. Including our esteemed Brother Mr. W. H. Pearce, five have been furnished for the East; and, reckoning the two friends who have devoted themselves to the work of instruction in Jamaica, six have proceeded to the West.

Three additional Christian Labourers are about shortly to embark for India: Mr. W. W. Evans, who has for several years rendered important aid to the Society, as Assistant Secretary, and whose previous engagements in tuition peculiarly fit him to occupy the post left vacant by the death of Mr. Penney; Mr. George Small, formerly of the University of Edinburgh, lately of Bristol College; and Mr. John Parsons, whose elder brother is already occupied in the work at Monghyr.

Want of more Missionaries.

It would be difficult to find, in any part of the field cultivated by our Society, a station which may be considered adequately supplied: while not a few are languishing for want of additional aid; and too many are dependent, almost for their very existence, on a single life, and that often worn down to exhaustion by incessant toil. When, in addition to this, it is remembered how many appeals are continually made to extend our borders, and enter on new and most inviting fields of exertion, it will be admitted, that never was the call for renewed and strenuous exertions more loud and imperative than at the present time.

Liberal Contributions to the Society.

Among other Benefactions, the following sums of 50*l.* and upward have been gratefully received since our last Report:—

	£	s.	d.
Robert Haldane, Esq., Edinburgh, T.	400	0	0
Joseph Gutteridge, Esq.	100	0	0
W. B. Gurney, Esq.	100	0	0
Joseph Gurney, Esq.	100	0	0

Henry Kelsall, Esq., Rochdale	100 0 0	H. S., Essex	100 0 0
Daniel Sinclair, Esq., Auchallader	100 0 0	John Pirie, Esq., Alderman	50 0 0
B. L. Ward, Esq., Standground	100 0 0	C. C. Tauchnitz, Esq., Leipsic	50 0 0
Mr. Thomas Boyce, Bristol	100 0 0	Friend, by B. Young, Esq., Hatfield,	50 0 0

UNITED BRETHREN.

Daily Words and Doctrinal Texts for the Year 1841.

JANUARY.

Day.	Daily Words.	Doct. Texts.
i	Sol. Song, 1. 4.	Heb. 13. 8.
2	Pa. 97. 11.	Col. 2. 17.
iii	Pa. 146. 2.	2 Thess. 3. 2.
4	Pa. 150. 6.	2 Thess. 3. 1.
5	Pa. 39. 7.	Col. 1. 17.
6	Pa. 80. 19.	Rom. 10. 12.
7	Gen. 18. 17.	1 Tim. 1. 15.
8	Jer. 17. 12.	1 Cor. 2. 9, 10.
9	Judges 5. 3.	1 Cor. 10. 17.
x	2 Sam. 7. 29.	Phil. 1. 21.
11	Pa. 119. 42.	Rom. 5. 2.
12	Nahum 1. 7.	1 Pet. 4. 11.
13	Pa. 51. 15.	Eph. 4. 24.
14	Pa. 136. 2, 4.	2 Cor. 5. 27.
15	Is. 5. 4.	2 Tim. 2. 22.
16	Jer. 31. 25.	Eph. 4. 32.
xvii	Pa. 118. 18.	Rom. 6. 6.
18	Pa. 89. 19.	1 John 5. 12.
19	Pa. 46. 4.	Eph. 3. 2, 5, 6.
20	Is. 33. 6.	Eph. 1. 6.
21	Pa. 41. 9.	Gal. 6. 7.
22	Pa. 25. 21.	2 Cor. 4. 10.
23	Hosea 6. 3.	Rom. 8. 1.
xxiv	Deut. 6. 4, 5.	1 Thess. 5. 9.
25	Ezek. 36. 27.	Rom. 6. 18.
26	Jer. 24. 7. 1.	1 Pet. 1. 25.
27	Job 42. 10.	1 Cor. 13. 1.
28	Deut. 10. 12.	Rom. 16. 19.
29	Jer. 31. 14.	Heb. 7. 26.
30	Micah 6. 9.	Heb. 7. 26.
xxxi	Sol. Song, 1. 2.	1 John 3. 2.

FEBRUARY.

1	Num. 25. 12.	Eph. 6. 18.
2	Gen. 21. 33.	Heb. 13. 14.
3	Is. 52. 11.	1 Cor. 8. 12.
4	Prov. 10. 7.	Rom. 8. 13.
5	Deut. 32. 2.	Col. 3. 3, 4.
6	1 Kings 17. 16.	1 Cor. 10. 13.
vii	Gen. 3. 19.	1 Thess. 5. 22.
8	Num. 14. 17.	Eph. 4. 21.
9	Is. 43. 25.	Phil. 4. 1, 2.
10	Pa. 102. 27.	1 Cor. 1. 28, 29.
11	Pa. 1. 2.	2 Cor. 7. 1.
12	Pa. 2. 7.	Rom. 5. 4.
13	Pa. 87. 3.	Gal. 6. 22, 23.
xiv	Pa. 104. 28.	James 4. 17.
15	Pa. 68. 18.	Heb. 1. 1, 2.
16	Pa. 96. 4.	1 John 2. 25.
17	1 Kings 8. 15.	1 Cor. 6. 20.
18	Mal. 3. 12.	1 Pet. 1. 3, 4.
19	Pa. 102. 25, 26.	Rom. 8. 18.
20	Job 5. 19.	1 Cor. 1. 28, 29.
xxi	2 Chr. 30. 18-20.	1 Cor. 1. 28, 29.
22	Jer. 4. 2.	Heb. 5. 6.
23	Zech. 1. 3.	1 Pet. 2. 25.
24	1 Kings 8. 57, 58.	1 Tim. 6. 20.
25	Pa. 78. 25.	Gal. 6. 27.
26	Is. 65. 8.	Eph. 4. 27.
27	Jer. 16. 19.	Eph. 2. 18.
xxviii	Micah 6. 9.	Heb. 12. 2.

MARCH.

1	Is. 49. 3.	1 Cor. 2. 11.
2	Is. 42. 2.	Rom. 12. 10.
3	Jer. 30. 17.	Col. 2. 6, 7.
4	Zech. 12. 10.	1 Pet. 4. 6.
5	1 Chron. 29. 14.	Rom. 12. 8.
6	Ruth 1. 16, 17.	1 Cor. 11. 26.
vii	Jer. 23. 3.	Heb. 5. 7.
8	Pa. 69. 13.	1 Cor. 16. 42-44.
9	Pa. 97. 10.	Rom. 12. 15.
10	1 Kings 19. 13.	Heb. 12. 1.
11	Pa. 129. 2.	1 John 4. 19.
12	Ex. 33. 20.	2 Tim. 4. 18.
13	Micah 4. 2.	Col. 4. 2.
xiv	Is. 44. 8.	Heb. 2. 18.
15	Jer. 27. 1.	Rom. 2. 25.
16	Jer. 31. 9.	Gal. 1. 8.

Day.	Daily Words.	Doct. Texts.
17	Lev. 26. 12.	2 Cor. 11. 2.
18	Lev. 19. 2.	1 Cor. 1. 8.
19	Gen. 32. 1.	Rom. 2. 6, 7.
20	Micah 7. 7.	2 Cor. 9. 7.
xxi	Hosea 14. 7.	2 Cor. 5. 15.
22	Pa. 62. 1.	1 Cor. 3. 17.
23	Is. 61. 8.	Eph. 5. 9.
24	Pa. 2. 12.	1 Cor. 13. 9, 10.
25	Pa. 113. 4.	1 Tim. 2. 16.
26	1 Sam. 3. 9.	Heb. 10. 35.
27	Is. 55. 2.	1 John 4. 9.
xxviii	Pa. 67. 7.	1 Pet. 2. 21.
29	Jer. 38. 9.	Rom. 12. 18.
30	Jer. 31. 40.	1 John 1. 9.
31	Pa. 18. 19.	Heb. 4. 1.

APRIL.

1	Gen. 39. 21.	1 John 3. 16.
2	Gen. 9. 13.	1 Thess. 4. 4.
3	Is. 43. 2.	Heb. 9. 13, 14.
iv	Pa. 51. 10.	1 Pet. 1. 18, 19.
5	Is. 25. 4.	1 John 5. 14.
6	Pa. 113. 5, 6.	2 Tim. 1. 12.
7	Is. 62. 5.	Phil. 2. 8.
8	Mal. 1. 11.	1 Cor. 5. 7.
9	Pa. 119. 52.	1 Pet. 2. 21.
x	Gen. 32. 26.	1 Cor. 15. 53.
xi	Is. 25. 8.	Rom. 8. 11.
12	Micah 5. 7.	Col. 2. 1, 2.
13	Pa. 75. 1.	Heb. 2. 9.
14	Is. 26. 9.	Heb. 13. 9.
15	Job 10. 12.	Rom. 12. 12.
16	Pa. 106. 41.	Heb. 12. 12, 13.
17	Job 9. 2, 3.	1 John 5. 1.
xviii	Gen. 6. 22.	Phil. 1. 6.
19	2 Chron. 32. 8.	2 Tim. 3. 16, 17.
20	Zech. 1. 17.	Col. 4. 6.
21	Pa. 2. 6.	Eph. 5. 11.
22	Is. 55. 2.	1 Cor. 14. 1.
23	Is. 38. 20.	Rom. 12. 16.
24	Pa. 119. 2.	Heb. 10. 36.
xxv	Pa. 89. 27.	1 Cor. 13. 2.
26	Pa. 1. 1, 2.	2 Tim. 3. 12.
27	Pa. 95. 11.	Eph. 5. 1.
28	Pa. 104. 30.	Gal. 6. 9.
29	Haggai 3. 23.	2 Cor. 4. 8, 9.
30	Job 12. 10.	2 Cor. 6. 9.

MAY.

1	Pa. 119. 105.	1 Pet. 4. 12.
ii	Jer. 3. 23.	Rom. 14. 17, 18.
3	Zeph. 3. 14, 15.	1 Thess. 5. 17.
4	Pa. 89. 34.	1 Cor. 3. 16.
5	Pa. 68. 10.	Rom. 12. 1.
6	Is. 63. 1, 2.	Eph. 4. 27.
7	Gen. 18. 25.	2 Cor. 5. 1.
8	Is. 61. 4.	1 Cor. 10. 24.
ix	Exod. 6. 2, 3.	Rom. 8. 28.
10	Gen. 1. 31.	Heb. 6. 12.
11	Pa. 51. 13.	2 Tim. 1. 6.
12	Pa. 33. 10.	Eph. 5. 25-27.
13	Num. 23. 9.	1 Cor. 9. 24.
14	Is. 51. 7.	Phil. 4. 4.
15	Pa. 4. 1.	Col. 3. 11.
xvi	Mal. 4. 1.	Eph. 4. 4, 5, 6.
17	Neh. 9. 5.	Gal. 5. 24.
18	Is. 65. 21.	2 Cor. 6. 1.
19	2 Sam. 8. 6.	1 Cor. 7. 23.
20	Ezek. 44. 15, 16.	Rom. 8. 24.
21	Pa. 119. 58.	Rom. 8. 6.
22	Pa. 145. 3.	1 Thess. 5. 21.
xxiii	Jer. 32. 40.	Heb. 4. 9.
24	Haggai 1. 8.	1 John 2. 6.
25	Pa. 142. 4.	Eph. 6. 1.
26	Pa. 45. 4.	1 Pet. 2. 1.
27	Ex. 33. 18.	Rom. 6. 22.
28	Is. 58. 2.	1 Tim. 6. 7.
29	Pa. 74. 12.	Rom. 1. 16.
xxx	Gen. 9. 22.	Rom. 16. 16.
31	Pa. 146. 8.	1 Cor. 12. 13.

JUNE.

Day.	Daily Words.	Doct. Texts.
1	Is. 42. 1.	Eph. 4. 30.
2	Pa. 148. 14.	Rom. 6. 8.
3	Is. 64. 8.	Rom. 8. 14.
4	Gen. 1. 1.	Phil. 4. 7.
5	Is. 33. 2.	1 Pet. 5. 8, 9.
vi	Deut. 6. 1-6.	1 Cor. 12. 4-6.
7	Is. 61. 1-2.	Rom. 8. 24.
8	Ex. 6. 7.	Phil. 2. 11.
9	Haggai 1. 14.	Rom. 2. 16.
10	Pa. 18. 26.	Eph. 3. 12.
11	2 Chron. 25. 8.	Gal. 4. 8.
12	Pa. 74. 2.	2 Cor. 8. 21.
13	Ex. 29. 45.	1 Pet. 3. 4.
14	Ex. 14. 14.	1 Cor. 4. 2.
15	Is. 12. 2.	Rom. 5. 20.
16	Deut. 15. 7.	James 1. 13, 14.
17	Pa. 22. 7.	Eph. 2. 26, 31.
18	Pa. 115. 15.	Heb. 2. 1.
19	Is. 1. 26.	1 John 1. 2.
xx	Dan. 2. 44.	Phil. 2. 5.
21	Pa. 16. 5.	1 Pet. 1. 8.
22	Is. 30. 18.	1 Cor. 2. 13.
23	Pa. 32. 19.	Rom. 8. 26.
24	Zeph. 3. 16.	1 John 2. 28.
25	Is. 26. 1.	2 Tim. 1. 13, 14.
26	Lam. 3. 39.	1 John 3. 14.
xxvii	Is. 42. 16.	Rom. 5. 5.
28	Is. 11. 10.	2 Thess. 2. 15.
29	Dan. 11. 32.	Rom. 12. 5.
30	Num. 23. 19.	1 John 4. 10.

JULY.

1	Is. 12. 3.	Eph. 1. 17.
2	Is. 41. 24, 26.	Phil. 1. 27.
3	Pa. 78. 5, 6, 7.	Col. 1. 19, 20.
iv	Pa. 90. 14.	1 Cor. 1. 30.
5	2 Sam. 7. 18.	Eph. 1. 9, 10.
6	Prov. 23. 26.	Heb. 11. 37, 38.
7	Zech. 2. 11.	Rom. 2. 13.
8	Is. 65. 16.	Gal. 1. 10.
9	Is. 64. 8.	Phil. 4. 9.
10	Job 6. 14.	Rom. 2. 15.
xi	Is. 66. 1.	2 Pet. 1. 12, 13.
12	Is. 83. 24.	2 Pet. 1. 21.
13	Is. 35. 4.	1 Thess. 4. 17-18.
14	Is. 51. 1.	Eph. 6. 2.
15	Is. 58. 12.	Rom. 12. 11.
16	Pa. 77. 20.	1 Cor. 12. 4-6.
17	Is. 52. 14.	Tit. 2. 14.
xxviii	Pa. 125. 2.	1 Cor. 1. 9.
19	Deut. 8. 10.	1 Thess. 5. 10.
20	Num. 14. 21.	Eph. 5. 20.
21	1 Sam. 25. 29.	1 Cor. 14. 20.
22	Pa. 92. 1, 2.	Rom. 12. 16.
23	Pa. 104. 21.	Heb. 11. 1.
24	Hosea 6. 1.	1 John 4. 17.
xxv	Is. 22. 18.	1 John 5. 3.
26	Is. 38. 17.	Rom. 12. 21.
27	Gen. 8. 21.	2 Pet. 1. 2, 3.
28	Pa. 154. 8.	2 Tim. 4. 32.
29	Pa. 51. 12.	Eph. 5. 4.
30	Pa. 107. 15.	Gal. 6. 8.
31	Is. 40. 22.	2 Cor. 4. 7.

AUGUST.

1	Pa. 8. 6.	1 Pet. 4. 19.
2	Pa. 145. 15, 16.	1 Tim. 2. 4.
3	Jer. 50. 20.	Rom. 12. 10.
4	Ezek. 16. 62, 63.	2 Tim. 2. 8.
5	Ex. 20. 19.	Eph. 4. 30.
6	Is. 66. 2.	1 Cor. 10. 31.
7	Pa. 71. 8.	Rom. 8. 23.
viii	2 Chron. 29. 11.	1 Pet. 3. 12.
9	Pa. 84. 12.	2 Tim. 1. 7.
10	Ex. 17. 11.	1 Cor. 9. 25.
11	Prov. 21. 30.	Rom. 6. 16.
12	Gen. 9. 8, 9, 11.	Col. 3. 12, 13.
13	Pa. 144. 1, 2.	1 John 4. 7, 8.
14	Is. 32. 5.	Phil. 4. 13.

Day. Daily Words. Doct. Tests.

xv	Prov. 3. 11, 12.	Phil. 3. 7.
16	Jer. 31. 18.	Eph. 4. 14.
17	Jer. 6. 21.	2 Pet. 3. 18.
18	Ps. 3. 2.	Gal. 5. 26.
19	Ps. 97. 7.	2 Cor. 8. 21.
20	Is. 60. 20.	1 Cor. 7. 31.
21	Ps. 60. 2.	Rom. 1. 6.
xxii	Ps. 71. 16.	2 Cor. 4. 17, 18.
23	Is. 57. 16.	Rom. 8. 7.
24	Ps. 61. 1.	Heb. 4. 12.
25	Is. 37. 31.	1 John 7. 3.
26	Daniel 3. 17, 18.	1 Pet. 2. 19.
27	Neh. 2. 20.	1 John 2. 31, 32.
28	Is. 14. 27.	Rom. 6. 13.
xxix	Ezek. 34. 31.	1 John 7. 7.
30	Ps. 27. 9.	1 Tim. 6. 11.
31	Is. 25. 7.	Heb. 6. 18, 19.

SEPTEMBER.

1	Is. 53. 3.	Heb. 10. 23.
2	Ps. 77. 14.	1 John 3. 17.
3	Eccles. 12. 1.	Col. 2. 9.
4	Prov. 21. 1.	1 Thess. 5. 15.
5	Is. 26. 4.	Gal. 8. 12.
6	Ps. 9. 18.	Jude 20, 21.
7	Ps. 24. 7.	Eph. 6. 23.
8	Ps. 22. 18.	Rom. 6. 12.
9	Ezek. 36. 37.	Eph. 3. 14, 18.
10	Is. 49. 6.	2 Cor. 8. 11.
11	Is. 48. 5.	1 Cor. 4. 7.
xii	Gen. 28. 13, 14.	Eph. 2. 6, 9.
13	Gen. 41. 52.	Rom. 6. 2.
14	Gen. 26. 3.	Heb. 3. 12.
15	Deut. 5. 28, 29.	1 John 1. 6.
16	Sol. Song 8. 10.	2 Tim. 2. 5.
17	Deut. 5. 33.	James 1. 17.
18	Ps. 48. 10.*	1 Cor. 11. 31, 32.
xix	Dan. 4. 24, 35.	Rom. 14. 10.
20	2 Chron. 26. 16.	1 Tim. 1. 18, 19.
21	Gen. 18. 22.	1 Cor. 2. 14.
22	Neh. 6. 9.	Rom. 5. 3.
23	Deut. 33. 10.	1 Thess. 5. 24.
24	Ps. 127. 1.	Col. 1. 23.
25	Ps. 103. 20.	Phil. 1. 29.
xxvi	2 Chron. 14. 11.	1 Pet. 1. 15.
27	Josh. 13. 1.	1 Cor. 1. 31.
28	Jer. 29. 13, 14.	Rom. 4. 5.
29	Is. 60. 8.	Heb. 12. 22—24.
30	Jer. 51. 10.	Eph. 2. 19.

OCTOBER.

<i>Day. Daily Words. Doct. Tests.</i>		
1	Is. 20. 20.	1 Cor. 1. 10.
2	Is. 24. 23.	2 Cor. 12. 9.
iii	Deut. 4. 20.	Gal. 1. 15, 16.
4	Is. 62. 1.	Col. 4. 2, 3.
5	Is. 8. 14, 15.	2 Pet. 3. 13.
6	Haggai 2. 5.	1 Thess. 4. 14.
7	Ps. 65. 5.	Eph. 6. 4.
8	Ps. 22. 17.	1 Cor. 15. 10.
9	Ps. 118. 76.	Heb. 13. 5.
x	Zech. 9. 11.	Rom. 2. 4.
11	Ps. 3. 5.	2 Pet. 1. 19.
12	Ps. 39. 12.	1 Thess. 5. 5.
13	Ps. 145. 17.	Eph. 6. 20.
14	Gen. 18. 30.	1 Cor. 14. 40.
15	Ps. 122. 7.	Rom. 12. 16.
16	Gen. 9. 6.	Rom. 5. 10.
xvii	Deut. 29. 18.	Rom. 14. 7, 8.
18	Gen. 49. 10.	Heb. 11. 16.
19	Ps. 64. 10.	Rom. 12. 20.
20	Ps. 37. 5.	2 Pet. 1. 5, 6, 7.
21	Ps. 9. 9, 10.	Titus 2. 14.
22	Lev. 9. 13.	Eph. 6. 8.
23	1 Sam. 10. 7.	2 Cor. 1. 20.
xxiv	2 Chron. 5. 13.	1 John 4. 18.
25	Is. 60. 10.	2 Cor. 3. 5.
26	Nahum 1. 3.	1 Cor. 13. 7.
27	Is. 41. 4.	1 John 5. 4.
28	Is. 57. 16.	Heb. 10. 24, 25.
29	Jer. 23. 23.	1 John 4. 4.
30	Ps. 27. 5.	1 Pet. 8. 2, 3, 4.
xxxi	Ps. 66. 20.	1 Cor. 2. 4, 5.

NOVEMBER.

1	Ex. 19. 22.	Gal. 4. 28.
2	Deut. 12. 22.	Phil. 3. 3.
3	Is. 41. 17.	2 Tim. 2. 19.
4	Is. 60. 3.	Eph. 4. 29.
5	Ps. 51. 4.	2 Cor. 4. 18.
6	Zech. 8. 13.	1 Cor. 12. 26.
vii	Deut. 7. 17.	Rom. 7. 18.
8	Zeph. 2. 17.	Rom. 11. 22.
9	Lam. 5. 21.	Heb. 7. 26.
10	Hosea 6. 2.	1 Pet. 3. 13.
11	Ps. 73. 26.	2 Tim. 1. 8.
12	Joel 2. 17.	1 Cor. 10. 12.
13	Ps. 31. 3.	1 Pet. 5. 7.
xiv	Zech. 8. 6.	1 John 3. 2.
15	Is. 66. 12.	Rom. 8. 16, 17.

Day. Daily Words. Doct. Tests.

16	Is. 62. 4.	James 1. 5, 6.
17	Ps. 8. 6.	Col. 3. 16.
18	1 Chron. 29. 17.	Eph. 4. 21.
19	Jer. 3. 23.	Gal. 6. 1.
20	Zeph. 3. 19.	2 Cor. 6. 17.
xxi	Deut. 30. 11, 14.	Heb. 4. 16.
22	Is. 51. 6.	1 Cor. 8. 1.
23	Is. 53. 12.	Rom. 8. 9.
24	Num. 9. 23.	1 Pet. 2. 22.
25	Is. 53. 7.	1 Thess. 5. 11.
26	1 Sam. 12. 23.	Col. 2. 18.
27	Deut. 32. 4.	Rom. 6. 12.
xxviii	Ps. 22. 8.	1 John 1. 2.
29	Jer. 3. 25.	2 Cor. 12. 10.
30	Is. 43. 10.	1 Tim. 6. 13.

DECEMBER.

1	Ps. 40. 11.	1 Thess. 8. 23.
2	Is. 46. 11.	Col. 2. 6.
3	Ezek. 34. 16.	Eph. 2. 10.
4	Ps. 68. 19.	1 Cor. 2. 2.
v	Ps. 69. 6.	2 Cor. 5. 10.
6	Judges 13. 23.	Phillem. 4. 5, 6.
7	Ps. 74. 22.	Rom. 3. 12.
8	Lam. 3. 31—33.	1 Cor. 1. 26.
9	Jer. 27. 5.	2 Cor. 12. 9.
10	Ps. 68. 9.	Gal. 3. 20.
11	1 Sam. 26. 23.	Rom. 4. 20, 21.
xii	Ps. 66. 12.	1 John 4. 2.
13	Judges 10. 15.	Rom. 4. 7.
14	Micah 3. 3.	1 Cor. 3. 7.
15	Num. 23. 10.	1 Tim. 4. 8.
16	Ps. 18. 6.	James 5. 16.
17	Deut. 28. 8.	1 Pet. 1. 22.
18	Is. 45. 19.	1 John 1. 8.
xix	Ps. 119. 94.	1 John 2. 8.
20	Is. 30. 19.	Heb. 2. 13.
21	Neh. 9. 6.	1 Cor. 1. 18.
22	1 Sam. 1. 17.	James 1. 12.
23	Ps. 52. 9.	Rom. 6. 4.
24	Micah 7. 11.	Heb. 2. 14, 15.
25	Ps. 19. 8.	Heb. 4. 11.
xxvi	Is. 54. 7.	Heb. 2. 17.
27	Ps. 102. 13.	1 Tim. 2. 5, 6.
28	Ps. 16. 9.	Phil. 3. 20.
29	Deut. 10. 12.	1 Cor. 4. 20.
30	Zech. 12. 1.	2 Cor. 7. 10.
31	Zech. 8. 22.	Rom. 8. 28, 29.

Continent.

BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH-AND-FOREIGN AND CONTINENTAL SOCIETIES.

THE following details are collected from the Thirty-sixth Report of the B F Bible Society.

France.

From the Society's dépôt at Paris, there have been issued during the year, 137,097 copies of the Scriptures; being 15,685 more than in the preceding year.

Mr. De Pressensé, in the seven years of his Agency, has been permitted to bring into circulation 666,051 copies: the total number issued on account of the Society, since the establishment of an Agency at Paris in 1820, is 1,396,701.

A large part of the work of distribution, in the past as well as former years, has been carried on by means of colporteurs: 72 have been more or less employed during the year. On their account alone there have been issued 97,994 copies of the Holy Scriptures; and these have been

dispersed in 49 Departments, not without opposition, and yet with a large admixture of encouragement.

The French and Foreign Bible Society have received a further grant of 500*l*.

Messrs. Courtols, of Toulouse, have received a further supply of 1000 Testaments. These excellent friends have much to encounter: they find themselves impeded by a growing and vexatious opposition: still their faith fails not, nor are they diverted from their endeavours to do good in the district around them.

Mr. De Pressensé remarks on the success of the Society in France—

Most assuredly we should have abundant reason to offer up our warmest thanksgivings to the Lord, for having enabled us only to introduce a plentiful supply of Bibles and New Testaments into a country where the prevailing religion forbids their being read by a large majority of the inhabitants; inasmuch as we might entertain the hope, that there was a possibility of some sinner being thereby taught the only true way of salvation. But how much more ought we to be impressed with

feelings of devout gratitude, should we find that there were many who had purchased copies of the Scriptures, even at some personal sacrifice! Take a review then of the receipts of your Paris Dépôt during the last seven years, and say whether the result is not every year more and more satisfactory.

The proof of this point is shewn in the regular increase of the produce of Sales for the last seven years from 31,036 francs to 84,553: Mr. De Pressensé adds—

The work is proceeding as favourably as we can wish; for it is in the very heart of the Roman-Catholic Population that that Word is introduced, respecting which it has been said by Him who cannot lie, that it shall not return unto Him void, but shall accomplish that whereto He hath sent it. And thus, to return to the fact which led to the foregoing observations, namely, the increased number of purchasers of the Holy Scriptures in France, we arrive at the gratifying conclusion, that even those to whom it is made a point of conscience not to read the Bible, are the very persons who have tended to swell the list of purchasers and readers of the Bible. I lay great stress, as you will notice, on this point, as being of the utmost importance. Let our opponents maintain, if they dare, that the abundant distributions of your Society only involve a clear loss of so many thousands of books, and so many ingots of gold. The fact is, nevertheless, undeniable, that De Sacy's Bibles and Testaments are more and more sought after, and purchased by those for whom they were more particularly intended. While we pity the enemies to the truth, let us regard the result as a splendid victory gained over the Powers of Darkness, and as a most powerful stimulus to lead us valiantly on to that holy warfare which we maintain for the glory of the Almighty.

Instances are given, at p. 536 of our last Volume, of the Power of the Scriptures under the want of Public Means of Grace; and another, at pp. 325, 326 of the present Volume, of the Benefit of Colporteurs.

Switzerland.

The Evangelical Society at Geneva writes—

Instead of 26 colporteurs, the number hitherto usually employed by our Society, the Lord

has sent us this year more than 50. We have engaged them all, in the full confidence that the Lord, who has led to us a description of Labourers hitherto so difficult to procure, will also provide us with the means necessary for their maintenance.

Your Committee have placed 1000 additional copies of the New Testament at the disposal of this Society, with a view to encourage them in their useful labours, which have of late obtained considerable success among the military.

The Basle Society has issued, during the year, 2072 Bibles and 3456 Testaments, making the grand total of its issues 199,606 copies.

Belgium.

The labours of your Agent, Mr. Tiddy, and of his zealous colporteurs, have been industriously continued, in the midst of many discouragements and much opposition. His issues have not been so large as those of the preceding year, yet they have amounted to 18,366 copies: and when your Committee take into account the circumstances of the country, the sales which had been previously effected, and the impediments which are thrown in the way at every step, they cannot but express their surprise and pleasure that so much has been done; nor can they reflect without much gratitude on the fact, that, in the five years during which this Agency has existed, there have been distributed in Belgium, above 76,000 copies of the Holy Scriptures.

Toward the close of the year, the work has rather languished; chiefly owing, it would seem, to the violent hostility with which it has been assailed. Opposition has sprung up in quarters where least it could have been expected, and your valued Agent has many a complaint to make of hindrances and annoyances: still, amidst thickening clouds and threatening dangers, it is our happiness to know that He, whose Word we circulate, reigns supreme.

The following brief history of the labours and death of a female in humble life, who is described "as the most zealous Bible Collector and Colporteur" whom they had, will be read with interest:—

While selling other wares, she would sell the Scriptures; and this long before colporteurs were established. She is gone home to her eternal rest. She died happy in the Lord; and when almost lost to every thing around, sinking into eternity, a friend, who was by her

bed-side, asked her three times, before he could make her understand his question, if Christ was with her: the third time she seemed to gain fresh strength, and exclaimed, "Yes, eternally!" Shortly after, she fell asleep—one of the trophies of the victory gained by the Bible.

There are others in the village, as well as in the surrounding ones, who have been brought to the knowledge of the Truth through her instrumentality and the Bibles which she has distributed. Deeply attached to the Bible herself, feeling its immense value, she constantly thirsted to put it into the hands of her fellow-sinners: thus, while hawking small wares about the country for her support, she invariably had a Bible and a New Testament in her basket, which she did not fail to place in the hands of those to whom she spoke: she thus distributed hundreds of copies of the Holy Scriptures. This was not all: she would take her Bible and go out to the cottages near her house, and read the Bible to those who would gather round her; and thus she has been the means of consoling and teaching many.

There have been printed at Brussels, during the year, 10,000 French Testaments.

Holland.

The Netherlands Society has distributed, during the year, 10,759 Bibles and Testaments; making the grand total of its issues, 204,930 copies. The translation of the Old Testament, in the Javanese Dialect, is proceeding under the auspices of that Society; and the Books of Genesis and Ruth have been completed, besides portions of the Psalms and other Books.

Germany and Prussia.

Dr. Pinkerton has been enabled unremittingly to pursue his labours during the past year, and that with increased success. His issues have amounted to 7092 more copies than in the preceding year. He has made three journeys for the Society in the course of the year, one of them of considerable extent. The summary of his proceedings, dated Frankfort, March 31, 1840, will be found also to include a notice of some of the principal Bible Societies of Central Europe:—

During the past year we have issued 55,442 copies of the Holy Scriptures, from our different depôts, to our correspondents; viz. — *Bibles*: German Lutheran, 8155; Polish, 900; Bohemian, 100; Hungarian, 3000; Hebrew, 372; Italian, 806. *Testaments*: German Lutheran, 14,784; ditto with Psalms, 4278; Polish, for Protestants, 3012; German, for Roman Catholics, 7927; Polish, for Roman Catholics, 1300;

Bohemian, for Protestants, 2300; Lithuanian with Psalms, 900; Wendish, for Protestants, 100; Servian, for Members of the Greek Church, 298; Russian, for ditto, 100; Hungarian, with Psalms, for Protestants, 1000; Hungarian, for ditto, 5000; Italian, 92; Hebrew *Psalters*, 250; Hebrew *Pentateuchs*, 111; Hebrew *Prophets*, 50; and in English, French, Greek, and Latin, &c., 606 copies.

The net amount of proceeds, after deducting expenses, is 1383*l.* 18*s.* 7*d.*—little short of the income of last year.

We have many proofs before us, that a decided progress is making, from year to year, in different parts of Protestant Germany, in favour of Gospel Principles; though, in some, it is still very small: nevertheless, when we remember what the state of things was twenty, or even ten years ago, and what it is now, we have abundant reason to bless God and take courage.

The reformation from Neology and various forms of Infidelity will assuredly go forward, until the Truth gains a complete ascendancy. It is very difficult to mark the progress which is made in one single year, in this Good Cause, because we are not competent to judge correctly of the state of the contending elements; but as the Churches and Schools are gradually receiving accessions of Young Men of better principles, the people are becoming again acquainted with the truths of the Gospel, and the power of the Divine Word has already produced fruits in the hearts and lives of many.

Dr. Pinkerton adds the following statements relative to various German and Prussian Bible Societies:—

On the 9th of October, the *Prussian Society* held its 25th Anniversary in the Trinity Church, Berlin, at which a summary statement of their labours during a quarter of a century was presented; viz. That the Parent Society, with its Auxiliaries, had in that period distributed 933,040 copies of the Scriptures, not including the distributions of the Auxiliaries during the last year, the amount of which was not correctly known. In addition to these copies, upward of 150,000 New Testaments have been distributed, in nine years, in the Prussian Army, of which half the cost price was defrayed by the British and Foreign Bible Society.

The *Saxon Society's* Report states their issues last year to have been 4404 Bibles and 1195 Testaments; and they have circulated, in 25 years, 132,159 copies, of which 100,613 were Bibles. The Report says:—"Judging from what is daily taking place before our eyes, we have much reason to fear that the number of such as have experienced a saving change of heart, through the gift which we have bestowed on them, is but small. If this were not the

case, we should not see so much which is calculated to grieve us; and which is apparent, in the decay of godliness, the desecration of the Sabbath, and contempt of the Divine Laws; the daring power of infidelity, and treachery against Christ; together with an eager pursuit of earthly things, and of all that the world offers, in its enmity against God, to ensnare mankind, through the progress of industry and of the arts, to gratify the lusts of the eyes, and the pride of life. However, the Lord knoweth them that are His. He, only, knoweth what use has been made of His Word, which has been disseminated. To judge, belongs to Him alone; and may He have mercy on those, who have not valued, or made a proper use of, or perhaps have abused, His Word, which we have imparted to them!"

The *Bremen* Society circulated 1609 copies of the Scriptures last year, of which 427 were disposed of to emigrants going to America.

The *Württemberg* Society's issues, in 25 years, amount to 351,324 copies.

The *Königsberg* Society circulated 1202 Bibles and 827 Testaments; and states the number of copies distributed, in 25 years, to be 33,961.

The *Cologne* Society has published a concise review of its 25 years' labours, in the last year's Report. They had distributed, in that period, 19,666 Bibles and Old Testaments, 50,133 New Testaments, and 4727 copies of the Book of Psalms; together, 74,526 copies. A great proportion of the Testaments were circulated among Roman Catholics; as also a considerable number among the troops stationed on the borders of the Rhine.

We find in the Report of the *Bavarian* Society, that their issues during the past year were 6434 Bibles, 1068 Testaments, and 206 Psalms: they have distributed in all 78,048 copies. The Churchwardens of one of their congregations give the following affecting statement respecting the progress of the Cause:—"We confess it, that, for many years, the Holy Scriptures were scarcely heard of among us. In our congregation, Christian Principles and Discipline had ceased to operate; and our Holy Faith was nearly extinguished. No one cared for us, and a generation sprang up which knew not the Lord, but was given up to an abandoned life of wickedness. Concubinage, dancing, drunkenness, fighting, and contentions, were become general, because the Word of God had disappeared from our hands and hearts. But, God be praised! our eyes are now opened. The Bible is again become our dearest treasure. How is every thing now changed! We have no more concubinage, the number of illegitimate children is greatly reduced: a quiet and peaceable life has taken place of our former unchristian practices; and though there are still some

who are enemies to the Gospel, yet we hope that the Lord will cause His mighty power to be felt by them also; for now we have the Gospel preached among us in its purity. Doubtless, we should long have remained in the darkness of Infidelity, and in the fetters of sin, had we not received the Word of God!"

Denmark.

The Rev. Mr. Röntgen, of Christiansfeldt, has distributed during the year 549 Bibles and Testaments.

The Danish Society, according to its last Report, had issued 639 Bibles and 2296 Testaments, making the total of its distributions 152,701 volumes; and during the same period the Sleswig-Holstein Society had issued 4061 copies of the Scriptures, making its total issues 84,549.

The translation of several books of the Old Testament in the language of Greenland is carrying forward by the Rev. Mr. Kragh, the printing of which will be aided by your Society.

Norway.

† The Agency in Christiania continue to scatter abroad the good seed. During the year, great distress had been experienced in some parts of the country; yet there had been issued from the dépôt under the inspection of the Agency, 449 Bibles and 1311 Testaments. The printing of a new edition of 5000 copies of the Norwegian New-Testament has been completed at Christiania; and an edition of the entire New Testament in the Lapland or Quanian Dialect is carrying through the press by the Norwegian Society.

The Agency at Christiansand report an issue of 246 Bibles and 554 Testaments.

The Drontheim Agency have sold, or otherwise issued, 150 Bibles and 522 Testaments.

The Agency at Stavanger have issued 49 Bibles and 401 Testaments, making their total issues 6005 copies.

Sweden.

The activity of the Agency at Stockholm, and the great importance of their labours, will be seen from the following statements, selected from their Annual Summary:—

During the past year, 5000 Bibles and 12,500 New Testaments in Swedish have been printed—5328 lb. of type has been purchased, and employed in the new edition of the New Testament and Psalter in standing type—and 1000 copies of the Psalter were passing through the press at the close of the year.

During the year, 7478 Bibles and 13,282 Testaments have been issued. Of this amount, it is rather remarkable that only 1373 Bibles and 5728 New Testaments have been sent to Bible Societies: the remainder, or 13,659 copies, have been received by private individuals, *i.e.* Clergymen and others, who are zealous in this good work.

With the sole exception of 1837, the last year exhibits the largest issue ever made from your dépôt here; but while, of the 8047 Bibles and 12,861 Testaments sent out in 1837, no less than 6550 Bibles and 6175 Testaments were received by Societies, and only 1497 Bibles and 6686 Testaments remitted to private persons, a most remarkable difference, especially as regards Bibles, appears in the accounts of this year; and as a general inquiry seems to be excited, especially in the southern provinces, where the population is considerable and the destitution great, we have good reason to anticipate increased issues during the year now commenced. We have, during 1839, added 45 new Correspondents to our list.

The issues here, from the commencement of the Stockholm Agency, amount to 33,298 Bibles and 91,676 Testaments.

It appears that 2313 Bibles and 1278 Testaments have been distributed by the labours of colporteurs; for which about 50 per cent of the cost price has been received. It may be assumed that a great proportion of the books sold by colporteurs have literally come to such as sought them not, such as asked not after them; and their labours are, in this respect, of great importance. One pious young man, who has for some time acted in this capacity, not only attends markets and fairs, but visits the manufactories and houses of the wealthy; and has succeeded, to a most gratifying extent, in persuading masters of manufactories and numerous households to purchase copies for their dependants.

The Swedish Society has issued during the year 20,127 copies; and since its formation has printed 502,487.

Russia.

The friends at St. Petersburg, who, formed into an Agency, assiduously promote the objects of the Society, have issued, during the year, 9498 copies of the Scriptures; of which 1648 have been at the expense of the American Bible Society. They have also conducted a correspondence relative to the re-printing of an edition of the Ararat-Armenian New-Testament in Moscow, and a large edition of the Finnish New-Testament, which is now advancing under the eye of the Archbishop of Finland, who, with great kindness and much labour, personally revises

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the sheets as they pass through the press. The Agency have also interested themselves in promoting the distribution of the Scriptures among the German Colonists in the South of Russia.

Portugal.

Very little has been effected in this country as regards the actual distribution of the Sacred Volume. The Rev. Mr. Whiteley is carrying forward the revised edition of the Protestant Version of the New Testament by Almeida, in Portuguese, the Four Gospels of which are already printed.

Spain.

This unhappy country, bleeding at every pore under the unnatural struggle in which it has been so long engaged, has added to its other calamities, and to its responsibility, the almost total suppression of the efforts to circulate within its borders the precious Word of God.

G. Borrow, Esq., one of the Gentlemen referred to in former Reports as having so zealously exerted themselves in behalf of Spain, has just returned home, hopeless of further attempts at present to distribute the Scriptures in that country. Mr. Borrow has succeeded, by almost incredible pains, and at no small cost and hazard, in selling, during his last visit, a few hundred copies of the Bible, and most that remained of the edition of the New Testament printed at Madrid; and some Bibles and Testaments have been disposed of in other quarters: nor does there seem wanting among the people a ready disposition to purchase and read the Sacred Book; but the interdict is so strong and so rigorously enforced, that nothing remains for your Committee but to wait the opportunity of renewed exertions; and, in the mean time, to seek a blessing on the seed already scattered in the plains and in the valleys, and along the shores of that land of distraction and woe. Nearly 14,000 copies of the Scriptures have been brought into circulation in Spain within the last five years.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

MADRAS.

Church Missionary Institution.

THIS Institution has to encounter many difficulties which are incident to such establishments in a heathen land: it is also a day of small things with

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it, as those who are acquainted with the state of the Native Christians in India would expect. Nevertheless, there is good reason to hope that it will be carried through all its difficulties, and that, from a small beginning, it may yet become a *School of the Prophets* for the whole of South India. But in this, and all similar undertakings, we must imitate the husbandman, who *waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain*. The raising up of a body of Native Youths, both intellectually and spiritually qualified for the all-momentous work of the Ministry, is a matter of too great importance to be looked for suddenly. In the works of nature, it is, ordinarily, the worthless plant which grows rapidly — the more valuable the production, the slower is its growth: and we must not be surprised if it be the same in the work of grace, but rather be thankful that we have another opportunity for the exercise of a patient and faithful trust in the Promises of God. India will, doubtless, hereafter produce an increasing number of worthy and faithful Ministers of the Gospel. We know not, indeed, when these things will be: let it suffice us, that they will be in God's own time, and through His blessing resting on Christian exertions.

We give the following extracts from the Report of the Institution for the year 1839, by the Rev. J. Gray:—

With joy and thankfulness beyond what I can express, I proceed to give a report of our first year's labours in the Institution. Feelings of no ordinary class must fill the mind of a true Christian, when, in any land, he contemplates a place of education for the Ministry: for there he sees the future hope of the Church, the pastors by whom the wandering sheep are to be brought back into the fold, the instrument through whom Christ's Church is to be edified, and the workmen who are to be engaged in build-

ing that spiritual temple which is *laid upon the foundation of the Apostles and Prophets*, and of which Christ our Lord is himself the *chief corner-stone*.

The course of study which we have been pursuing has been chiefly, though not exclusively, theological. In this branch we have been occupied principally in the study of the earlier part of the Bible History, and in the Epistles to the Hebrews and Romans, as laying a solid doctrinal foundation for our future teaching. The theological studies carried on at the same time with these were in Mosheim's Church History and Butler's Analogy. We purpose never omitting to make the Bible itself the subject of our chief study.

The diligence of all in their studies has afforded me much comfort. They have manifested, for the most part, a meek and teachable disposition, and, at the same time, one sufficiently independent to give me the hope that God is making them, not only *meek and lowly*, but also *steadfast and immovable*. We have had the occasional outbursting of some evil temper, and other of those little trials which must ever occur in a family upon earth. They were interruptions to our peace for the time; but I believe I may, with grateful confidence in Him *who keepeth Israel*, say, that not one such has occurred that the Lord has not made the means, first of humbling, and then of strengthening.

State of the Mission.

This Mission has hitherto made but little progress. Here, also, Satan hath introduced many obstacles and hindrances; yet even from them a lesson may be learned. While the wisdom of man must be employed to devise the most prudent means for remedying these hindrances for the past, and preventing them for the future, we must remember that it is the power and wisdom of God alone that can effectually remove them. Whenever, then, these painful obstructions arise, let us learn from them a fresh lesson of absolute dependence on the grace of God; and be more earnest in persevering prayer that God will unclothe every bar, and remove every stumbling-block, that the Gospel may

be preached throughout the world by men full of the Holy Ghost and love, and every good work, and be proved mightily to be the great power of God unto salvation. One great barrier to the spread of the Gospel is the encouragement still given by the Government in India to idolatry. A fresh proof of this will be found in the subjoined statements. But here Christians at home can do much. Such encouragement arises, in a great measure, from the most lamentable ignorance of the true policy, as well as of the Christian duty of this country. The more the subject is examined into in private—the more the attention of the Legislature is drawn to it in public—the more surely and more speedily will the still-remaining ignorance be removed, and the grievous disgrace of an indirect participation in heathen idolatry will disappear before the simple truth. Men will begin to acknowledge, generally, that to degrade our own Religion in the eyes of our subjects is not the most effectual way of maintaining that reputation for superior wisdom on which our Indian dominion hangs.

The following extracts from the Journal of the Rev. J. H. Elouis present a melancholy picture of

Madras Superstition favoured by the Indian Government.

Monday, Oct. 7, 1839 — I observed from the esplanade, fire-works, and the glare of torches; and found, on inquiry, that a High-priest, or chief Brahmin, was entering Madras. As the visits of this personage are rare, many years usually intervening, I availed myself of the opportunity of witnessing the procession. By taking a circuit, I came directly in front, as it passed through Mint Street, in which was a dense crowd of spectators. I had a full view of the Brahmin and his retinue from a verandah. He is about fifty years of age, with a pleasing expression of countenance, and the light complexion of the higher classes of Hindoos: the upper part of his person was bare, and smeared with ashes: he was seated in a howdah apparently inlaid with silver;

but, as it was elevated on a tall elephant, I could not distinguish any devices. On each side was borne a lofty fringed umbrella, of the kind seen in processions of the gods. Behind the Brahmin were two attendants, and one in front, each holding a fan or brush of the long silky hair of the yad: which at intervals they whisked in concert. Two long lines of pike-men formed a lane: there were also sepoyas with muskets. A considerable body of Brahmins, chanting, followed the elephant: and behind were two open palanquins covered with red cloth, and a large heap of things placed on bamboos and borne on men's shoulders, but entirely concealed by a cloth covering. I was told that these were idols, and objects employed in their worship. Next came a smaller elephant, sumptuously caparisoned, and bearing two tomtoms; between which was seated a man clashing a very sonorous kind of cymbal. Last of all, came a very large tomtom, in a bullock-bandy.

I hear that this person is Chief of the Siva Brahmins; and that there are but two other Brahmins of equal rank in India—the Chief of the Vishnu Brahmins, and the Head Brahmin of the *Smartriers*. It would seem that he levies considerable sums from the worshippers of Siva, on the occasion of his visit: he regulates the rites and ceremonies of his superstition, permits repairs of temples, &c.

It is easy to conceive how great an effect such pageants as that which I have described must have upon the uncultivated mind of the Hindoo, who is exceedingly fond of display: indeed, the more the idolatry of India unfolds itself as a system, the more it seems adapted to bring the superstitious timid Hindoo into servile bondage, while, by every abominable rite and doctrine, impurity and hatred and selfishness are excited and cherished in his heart. — What need of the Gospel there is here!

A Native tells me, that some of the principal Native Merchants of Madras intend to apply to Government for "authority" in behalf of this Brahmin. When I required him to explain, he said, that this signified that Government should direct all the Collectors to assist him on his route. Of course, I do not vouch for the accuracy of this report; but this I know, and it sounds strange, that the Natives continually, when speaking of the machinery of their idolatries, refer to Government as favourable to

them, especially if we tax them with their folly.

The Journals of the Rev. F. Rogers describe similar sad spectacles of

Idolatry supported by the Indian Government.

Monday, Sept. 27, 1839—This evening I went through most of the streets of Madras, in company with the Rev. Messrs. Gray and Elouis, in order to witness the idolatrous practices of the poor heathen, as they are to be seen nightly in their pagodas.

The first to which we came was the temple of a god whose habits are believed to be libidinous and vicious. Here we stood before the door; and, while there, saw one poor wretch prostrate himself in a transverse direction before the god, who had eyes but saw not. This worshipper, in the performance of his ceremonies, first took off his turban, and then stretched himself, in the direction I have mentioned, upon the floor of the outer court or room; a wretchedly filthy apartment, in which several other Natives were standing looking on with apparent reverence, while the other performed his devotions. When he arose from the ground, an almost naked Brahmin took a small piece of camphor, which he burned as incense on a tin plate, waving it toward the idol. Having done this for a minute or so, he then spilled the lighted camphor on the floor of the room in which the first worshipper had lain prostrate; upon which, those standing there rushed toward it, warmed their hands in the blaze, and applied them to their faces and foreheads. After this, the priest distributed some ashes to each worshipper present; which they either eat, or make their caste-marks with;—and so the ceremony ended.

We saw the same, or nearly the same kind of proceedings, in other pagodas; varying a little, according to the character of the god. In one place we saw four or five priests seated on the floor of the outer room—for the places of worship which I saw generally consisted of two apartments; the inner one containing the idol, so placed as to be seen from the outside door or entrance—beating tom-toms and brazen cymbals, accompanying the music with songs in praise of their god. The music forcibly reminded me of the great Apostle's *sounding brass and tinkling cymbal*. On a form, standing before some tapestry suspended from the wall, the figures on

which I could not well decipher, were laid some rice, milk, and fruit, for the idol.

Alas, for this people! They have committed two evils;—they have forsaken the fountain of living waters; and hewed them out cisterns, broken cisterns, which can hold no water. They make their god to be altogether such as they are themselves; and, alas! alas! what strikes me as more lamentable, is the positive, incontrovertible fact, that our nation, or her representatives here, if they do not *love to have it so*, do certainly maintain and uphold the superstitions of this land. The charge may be denied or evaded at home; but “facts are stubborn things,” and one fact is worth a thousand arguments and assertions; and we go upon facts, to prove that England maintains idolatry in India:—*e.g.* When we conversed with the frequenters of the swamy-houses upon the folly of their idolatry, when they could bring forward no other argument to defend their system, they invariably said, “The Company pay for the oil;” *i.e.* the H. E. I. Company supply these filthy holes with oil for the lamps by which they are nightly illuminated. And the plain inference which they wished us to draw from this fact, was, that the Company would not do so if their system were as erroneous and evil as we represented it to be! How long will the enlightened and Christian People of England allow such a state of things to continue?

MAYAVARAM.

Notice of the late Rev. T. H. Applegate.

This Mission has fallen mournfully into decay, from the want of European Ministers. It pleased God, in the inscrutable ways of His providence, early to remove the first two Labourers who were appointed to this Station. Yet the aspect of things at Mayavaram, and the promise of real spiritual good there, were described by an eye-witness, a few years back, in the most encouraging terms. The Station then possessed its pretty Mission Bungalow, and its beauteous little garden full of roses and sweet flowers; and its Catechists, Schoolmasters, and Schools, seemed only to require the presence of a faithful English Clergyman, to cause the outward means of

grace to be widely extended through this populous district. A plan was devised for locating three English Missionaries there; at such a distance from one another as that each might have a separate district, and yet that they might be near enough to meet, from time to time, for mutual edification and united prayer. The want of a sufficient number of Ordained Missionaries has rendered it impossible to carry this plan into effect. The Rev. T. H. Applegate was, indeed, stationed there in the year 1837; but, at the time, he was in delicate health, and seems to have expected that he should fall into an early grave in a foreign land;—at least, such is the impression conveyed by the following plaintive lines, which he sent to his friend, the Rev. W. J. Woodcock;—entitled, “My Mother’s Grave” :—

Shrin’d in Affection’s holiest cell,
Sacred and deep her virtues dwell:
Unscath’d by time, unworn by care,
They bloom in living verdure there.
Nor would I seek forgetfulness,
Nor wish to love her memory less;
But learn to live her life, and crave
A refuge in her peaceful grave.

But, ah! such fate may ne’er be mine,
No friend may soothe my life’s decline,
No Father’s, Brother’s, Sister’s voice
Bid my sad sinking heart rejoice:
For me no tender tear be shed,
When number’d with the silent dead;
Perchance, where Indian tempests rave,
Far, far from my dear Mother’s grave.

His anticipations proved true: he did sink into an Indian grave. He was removed by an abscess, on Nov. 9, 1837; but we trust that he knew that Saviour, who could enable him to say, *O Grave! where is thy victory?* and who in life or death, and in every clime, is more to His people than Brother or Sister, Father or Mother.

From the period of his death, until the autumn of last year, the Station has been wholly destitute of the superintending care of a European Missionary; and has been confided entirely to the Native Head Cate-

chist, Devaperasadam. In the month of October last, the Rev. Foster Rogers and Mrs. Rogers proceeded to Mayaveram, according to the directions of the Corresponding Committee. They have diligently entered on their labours; but, as was to be expected, their communications up to the present time, while they encourage hope for the future, yet describe a lamentable state of decay in the Mission generally.

The following extracts from the Journals of the Rev. F. Rogers present another melancholy picture of

The Debasing Superstitions of Idolatry.

October, 1839—This evening I walked into the village, to see the return of the idol god from the river to the pagoda. This is the season of the annual feast; when the waters of the River Kavary, which runs through the village, rise considerably, owing to the fall of rain, in consequence of the monsoon. The Natives say that the waters of the Ganges come hither, and therefore the river rises. Numbers of persons come from a great distance, to wash away their sins in the now sacred stream. I could not but regret that the enthusiasm which they shewed in the performance of their ablutions was not shewn in a better cause; and lament, that their faith in the virtue of this stream was not transferred to that noble and precious stream which was “drawn from Immanuel’s side,” since it could “wash all their guilty stains away.” I asked a Brahmin how and where this stream derived its sanative and cleansing virtue? He replied, “The waters flow from the feet of Vishnu, and therefore they are holy.” I asked him how he knew that they flowed from the feet of Vishnu? He answered, “Our ancestors told us so.” I told him, that before he received such tales he should himself inquire into their truth, and not receive the mere word of his forefathers, if he could not prove, upon satisfactory evidence, that what they transmitted to their posterity was correct.

I waited to see their floating lights— which the Brahmin women kindle—come down the river. The women kindle a fire on the banks; and after sunset they put small quantities of ghee into plantain-leaves, and, having lit each portion, they send them floating down the stream. These lights have a very imposing appearance.

On my way home, I met a Native Judge, of high caste. We addressed him. He was very polite; and said that he would come on Lord's Day, to converse with me about Christianity; for the Brahmins had such vanities of religion, that he began to doubt the truth of them all. He is eighty years old, and very active. I am told, that if he embraced Christianity, the whole village would follow him, and *vice versa*. Oh that God would open his eyes and heart, to see and embrace the Truth, and make him the means of good to the village!

The scenes of the late feast, however, supply me with materials for a fresh page.

On the day of the new moon I visited the banks of the Kavary, where I saw about 60,000 persons—men and women—bathing in the river, the waters of which are considered peculiarly sacred at this season of the year. At one o'clock the idols were brought down to the river, to be washed. This ceremony was performed with great pomp and mock solemnity. The idols were preceded by the dancing-girls, bearing garlands, and strewing flowers. The character of these girls is too well known to require any notice here; except, that in my endeavours to obtain some girls for our school, the Natives object, saying, "None but dancing-girls learn to read."—The arrival of the wooden monsters at the river was announced by loud explosions of gunpowder, and shouts. When each idol arrived, and water had been taken from the river to pour upon it, all the multitude worshipped, sprinkling water upon themselves and one another. Their phrensy at these times was astounding. The fathers and mothers might be seen leading numerous families into the river, to have their sons and daughters marked on their foreheads with the signs of their deities. The "mark" is usually put on by a Brahmin, at whose feet the child kneels. I was struck with the appearance of the round platform erected in the river by the Brahmins, on each of which a Brahmin was seated, reading their shasters, and performing ceremonies for the dead: which ceremonies are performed thus:—

The friends of the deceased pay a sum of money, or present fruits, &c., to the priest, and give in the names of as many of their relatives as have died during the preceding year. They also hand the Brahmin some of the ashes of each deceased friend, which have been preserved

from the funeral piles. These the priest rolls up in a leaf, repeats a few prayers over them, and then scatters the ashes upon the waters of the sacred stream; when the deceased are supposed to find admittance to heaven. Alas! of these poor people, these wilfully ignorant people, it may be said, *They do not consider*. They are not without the means of knowing better; for, amid all the dire confusion and superstition of the scene, it was remarkable how anxious many were to obtain Tracts, which we distributed very liberally: it was with difficulty we could retain our elevated position, on account of the press of the multitude towards us. I had the honour, however, of being saluted with a piece of bamboo and some dry mud, which some Brahmins threw from behind the pandal of their houses. They are greatly exasperated when they see any steps taken which are likely to endanger their craft. In the evening of the day alluded to, I was less fortunate than in the morning; for having unluckily taken up my stand near a pagoda, I drew all the Brahmins from it; who, when they found that I would not desist from the distribution of Tracts on account of their hootings, began to tear such of the Tracts as they could get, and threw the torn pieces at me, over the heads of the people. It was not until I found that the majority of the crowd were Brahmins, and that I saw it would be folly to continue longer among them, that I retired. A vast crowd followed me most of my way home; which was kept from pressing upon me by the presence of two Peons, who made a free use of their long sticks, and who, having heard at the Cutchery that I was in danger, came down to protect me.

Two objects very different in their nature, and calculated to create very different feelings in one's mind, met my eye while beside the river, on the same day. The first, and most conspicuous, was a large elephant, upon which the idol was to have been mounted. The god, however, lost his ride, owing to the vast concourse of people who came to render him that which they should have known he was incapable of receiving or of appreciating—their worship: the awkward movements of the elephant were considered by the Authorities as too dangerous among so many people. If, however, it was unfortunate for the idol, it was not so for the owners of the elephant, who

had brought him to receive gifts and make salaams in return. They suspended large bags from his back, which they filled repeatedly with the presents of fruit which the elephant received and handed up to his masters. It was a harvest for them.

The second, and to me the more interesting object, was that of a man who had received a Tract in the crowd, and who had brought his little daughter to bathe in the river. Looking around me just before I left the heart-sickening scene, I saw this man with his little girl, who was about four or five years old, seated upon his shoulder, and in her hand was the little Tract which I had given the father in the course of the morning. The little girl was taking all possible pains to defend the tract from dangers. This circumstance was a source of encouragement to me; and I began immediately to calculate the probable good results to this man and his posterity from the reception of the Tract. It was, to my mind, a *little cloud* portending much good.

On another evening of the feast, the idols were drawn through the streets. On these occasions, 600 children are usually hired to go before the cars, to shout; it being said by the Brahmins—and repeated, if not believed, by the people—that if they shout well, the cars will move of themselves.

Oct. 13, 1839.—Last evening, the inhabitants of the west end of this village made a large image of a Female, which was carried about and followed by hundreds of men and women, making a mournful noise. They make this image in consequence of the drought, which they say is occasioned by the ill conduct of some bad woman. The words which they use, when following the image, express their wishes that the gods would punish the bad woman, and then send the rain. In order to induce the gods to hear and answer their prayers, the people intend to carry about two images this evening, and three to-morrow evening. The *Tasildar* has also ordered several thousands of coconuts to be broken in the pagodas, before the gods, as an offering.

From the same Journal we extract the following

Further Proof of the Support given by the Local Government to Idolatrous Rites.

It was my intention to have transcribed a short account of the late feast of Mayavaram: at which at least two millions of

people attend, i.e. visit Mayavaram, during the thirty days of the feast. The following is its reputed origin:—

Parvadi, the daughter of a certain mountain, and the wife of Siva, having offended her husband, was banished by him. Assuming the form of a peacock, she descended from her heavenly abode, and alighted at this village, where she worshipped Siva, offering in her worship some very beautiful flowers. This act so pleased Siva, that he restored her to his favour and her former relationship to him. From this circumstance the village takes its name. On the fifth day of the feast, this incarnation is commemorated, and beautiful flowers are strewed before the image of a peacock. The strewing of the flowers, &c. I have seen.

The infatuation of the people on these occasions is astounding; and but for the promise of Him who is *too wise to err*, and too powerful to be successfully opposed, we might despair of their salvation. But He has said, *My name shall be great among the Gentiles, and every knee shall bow to me*. After all, more than half the people are really ashamed of idolatry. Custom, Custom, is their excuse, or rather their argument, in defence of their doctrines, if one can apply the term to subjects which are almost inexplicable.

If the Natives were, however, only supported by Custom in their superstitions, Custom would, I think, soon give way before Gospel Truth. But one has not only to attack idolatry in this country; but, in doing so, there is a difficulty which, of all that I know, is hardest to surmount, viz. the argument with which a Christian Government supplies the Natives to oppose to the Christian Minister:—"Your Government supports our system, which you say is wrong. Which of you is right, you or your Government?"

When passing through the village one morning during the feast, before seven o'clock, I saw the entrance of the pagodas being decorated with fruits and flowers. The quantity of these surprised me so much, that I could not refrain from inquiring of an intelligent high-caste Native: "Are these voluntary offerings? for if they be, the offerers are not in poverty," or words to that effect. His reply was: "Oh, no; the *Tasildar* has issued the money to buy these fruits, &c., and is allowed a monthly stipend for doing so."—I remarked: "Why is not the issue and disbursement of these moneys left to the

Brahmins, who, you say, are your priests?" He answered, with a smile: "If the Brahmins had the money, they would eat it all up;" i.e. they would apply it to their own private wants, or pocket it.

From this circumstance, two things are evident: first, that Government supports idolatry; and secondly, that were it not for that support, idolatry would be materially weakened, if not brought to an end. For, as I remarked before, many of the Hindoos are ashamed of their religious observances; and are attached to them, not from any sanctity they think they possess, but because the festivals connected with them pander to their lusts and appetites. They regard their feasts pretty much in the same light as the frequenters of Greenwich and Bartholomew Fairs regard those scenes of iniquity; which are, perhaps, seldom surpassed, except by the iniquity of the pagodas.

We add some extracts from a Letter of Mrs. Rogers, of the 14th of February, which describe the

Present State of the Mission.

It was decided by the Committee that we should reside at Mayaveram, which is 100 miles from Madras. When we arrived, the state of the people, that is to say, of the Professing Christians, owing doubtless to their having been left so long without any European Missionary, seemed almost to justify one in inscribing Ichabod upon the doors of our Sanctuary. The deeply-seated and darling prejudices of the Natives present an awful barrier to their receiving the Gospel: and did we not remember who it is that has said, *Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession*, we should be indeed cast down. The folly and impiety of the hundreds now around us are more than sufficient to depress the minds of any who feel aright in reference to the spread of the Gospel.

We have just established three Schools in our Compound; one for Tamul, and one for English; which some of the most respectable Brahmins attend. The other school is for girls, and it is by far the most difficult of the three to establish and continue in operation. I opened it about two months since, with eleven girls, all heathens. I am sorry to say that my number does not increase; and I greatly fear that I shall lose those I now have. Since we have been here, the heathens have had

three feast-days. On one of them, we took our stand in a public bungalow, and gave away many Tracts. The Hindoos were so much surprised to see an European Female thus employed, that thousands came to see, and hear what we had to say. I gave books to many women for their children; and asked them to let me have their little girls, to instruct them in our Religion: and then told them that it was for that purpose I had left my beloved friends and relations.

Yet, notwithstanding all that is discouraging, the two following facts, related by Mrs. Rogers, give reason to hope that the seed sown is not wholly lost:—

The other day I had been reading the Lord's Prayer in Tamul: and wishing to obtain the proper pronunciation of a few words in it, I was looking about for a Native who might read it to me. Just at the moment, a young man presented himself at the door, with some goods for sale. I put the Prayer-book into his hands, requesting him to read it to me; and was looking over another myself, listening attentively to the sounds; when suddenly, hearing his voice falter, I looked, and saw the big tear stealing down his cheek, and that he was almost unable to finish the prayer. Upon inquiry, I found that he had been educated at the Mission School; but that, after he left it, he was trained up in idolatry, and soon forgot all that he had learned of Christian truths. The perusal of the Prayer, after so many years' interval, recalled it to his memory. How remarkable an illustration of the importance of the counsel, *Sow thy seed in the morning, and in the evening withhold not thine hand; for thou knowest not which shall prosper, whether this or that!*

A Missionary, who sometimes passes through Mayaveram, told me, a short time since, that while there was no other Missionary at this Station, he, when he visited the place, was in the habit of sending for the scholars of our two schools, and of examining them from Scripture. On one occasion, the passage of Scripture was, *Pray always*. The Missionary repeated the words "Pray always"; and asked, "Who is there here that prays always? Have I now one little boy before me who does so?" A little Brahmin Boy looked up, and said, "Yes, Sir, I do."—"Well, what do you say, when you pray?"—"I always say, Sir, 'Lord Jesus have mercy

on me, and save my soul!" and this I do all day long; for I have had fits, and think I shall soon die in one."—Two months after, the little boy had an apoplectic fit, and died.

TELOOGOO COUNTRY.

Proposed Establishment of a Mission to the Telooogo People.

The following circumstances have led the Committee to determine, under God's blessing, to establish a Mission at and in the vicinity of Masulipatam, in the Diocese of Madras, with a view to the communicating the knowledge of the Gospel to the people who inhabit the Telooogo Country, and who speak the Telooogo Language.

In August 1838, John Goldingham, Esq., Collector of Guntoor, in the Telooogo Country, addressed a Letter to the Madras Corresponding Committee of the Church Missionary Society, for the purpose of ascertaining the disposition and ability of the Society to establish a Telooogo Mission. In consequence of this Letter, the Corresponding Committee entered into a further correspondence with Mr. Goldingham, the Rev. V. Shortland, H.E.I.C. Chaplain at Vizagapatam, and some other gentlemen residing in or connected with the Telooogo Country; and the following facts, which were thereby brought to their notice, made a deep impression on their minds:—

The Collectorates of Ganjam, Vizagapatam, Rajahmundry, Masulipatam, Guntoor, and Nellore, are inhabited by a population of not less than 3,285,000 persons, whose vernacular language is Telooogo. The Telooogo is also the prevailing language of the greater portion of the Nizam's extensive territories, of Cuddapah and Bellary, and part of Clittoor, the eastern provinces of Mysore, and part of Nagpore;* and the number of Hindoos speaking the Telooogo Lan-

* "Telooogo is the language of a Hindoo Nation filling a semicircle, of which Rajahmundry may be assumed as the centre, while the radius extends to Madras. This circle does not include all those parts of the Indian Peninsula where the language is spoken; for the Telooogos have migrated to various parts of Southern India."—*Essay on Telooogo Literature*, by C. P. Brown, Esq., M.C.S.

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guage may be probably estimated at 10,000,000; so that, to take the words of Mr. A. D. Campbell, in the Introduction to his Telooogo Grammar, "the entire population far exceeds the Tamul People, or any other having a vernacular language in the Peninsula." A considerable part of this country—the Northern Circars—is one of the oldest of our territorial possessions in India, which was peaceably obtained by a Grant from the Mogul in 1765, and has remained in a state of almost uninterrupted peace to this day: and yet it is remarkable, that no Clergyman of the Church of England has ever been known to have preached to any of these 10,000,000 of people, or written a Tract in their own tongue; much less has any Mission been established among them to this day: whilst there are twenty-four Clergymen of the two Church Societies labouring among the lesser population in the Tamul Country. This has arisen from the circumstance of Missions having been first established by the Danes in their settlement at Tranquebar; which, by the instrumentality of Swartz and others, have gradually spread through Tanjore and Tinnevely. And it may be here observed, that these Missions are so extended, and their wants so great, that the Madras Corresponding Committee could only consent to encourage the hopes of the friends who had appealed to them on behalf of the Telooogo Country, upon the understanding that no step should be taken which should tend to weaken the Tamul Missions, or lessen the interest felt on their behalf.

Whilst the whole Telooogo Country is thus in a state of peace, and accessible to Missionaries, the people themselves are acknowledged, by all who know them, to be naturally one of the most interesting and hopeful of the different classes in South India, possessing a greater manliness of character and independence, strong natural affections, and less of deceit and dishonesty than most of their fellow-countrymen. Moreover, one of the greatest hindrances to the progress of Christianity in India—the connexion of the Government with the idolatry of the people—does not exist here to the same extent as in other parts of the Madras Presidency, as the temples are ordinarily under the management of the Natives themselves, without any interference on the part of the Company's servants.

With regard to the language, it is represented by that eminent Orientalist,

Dr. Carey, and Mr. A. D. Campbell, author of the Telooگو Grammar and Dictionary, to be the most polished and most worthy of cultivation of any of the five languages of the South of India, its variety of inflections being such as to give it a capacity of expressing ideas with a high degree of facility, justness, and elegance.

It was represented to the Madras Corresponding Committee, by the friends who took so great an interest in the object, that, notwithstanding the strength of the claims of the Telooگو People to Christian sympathy, and the favourable circumstances which seemed, in the providence of God, to invite the establishment of Missions among them, that their hopes had been, from different causes, from year to year disappointed. They had subscribed liberally for the purpose before; and, discouraged as they were, they were willing to contribute yet further, provided a Mission was established at Masulipatam, in connexion with the Church of England. They further reminded the Committee of the deep interest felt by the late beloved Bishop Corrie in the object, and his earnest desire to see a Mission commenced.

The Madras Corresponding Committee warmly entered into the views of their friends; and, in March 1839, addressed a Letter to the Parent Committee, accompanied with a series of Resolutions, in which they earnestly entreated them to meet the wishes and efforts of their friends, by establishing a Mission to the Telooگو People at Masulipatam. We subjoin one or two extracts from their Letter:—

You will be careful to observe, that the important measure contemplated is not one taken up in haste, nor grounded upon any imagined favourable openings or hopeful indications, nor resting upon imperfect information; but a sober, yet most earnest and affectionate appeal to the Church at home, to follow out plans matured, to have pity upon patience long tried, hopes almost abandoned, and Christian zeal and liberality not grown weary by successive disappointments, but

as warm and energetic as ever.

Surely Christian friends will not so neglect India! Surely our Bishop may look to have his hands strengthened, by at least having one Clergyman, as a Missionary, occupying the Northern and larger part of his Diocese! May God be pleased to behold and answer the longings and prayers of His servants, and not disappoint our hopes! Give us but a Missionary, faithful and true, humble and self-denying;—we will, the Lord permitting, support him ourselves, if you cannot; and we will find him work and privileges to his heart's content.

We may here also add, that the whole has been submitted to the Lord Bishop of Madras, and has received his most cordial sanction and support.

These communications from Madras awakened in the minds of the Parent Committee the most lively interest: they fully entered into the views of the Corresponding Committee at Madras, and were persuaded of the justice of the grounds on which the claims of the Telooگو People were rested; but they had only one course to pursue. The depressed state of their funds, and the pressing demands for Labourers for the Missions already established, compelled them, as an act of justice, with unfeigned regret to add to the many discouragements which the friends of the Telooگو People had already experienced.

On July 13th, 1839, the Secretaries wrote to the Corresponding Committee at Madras in the following terms:—

Since we last wrote, the Committee have had under their consideration the communications from the Corresponding Committee relative to the undertaking a new Mission at Masulipatam on behalf of the people using the Telooگو Language. The result of an anxious consideration of the subject is comprised in the Resolution copied below. The Resolution itself so fully explains the grounds on which the Committee felt themselves constrained to withhold their sanction from the proposed Mission, that little need be added in explanation of them. The Committee have seldom adopted a Resolution

involving a more painful sacrifice of feeling than on this occasion; but they were unanimously of opinion that they could not do otherwise, without withdrawing support from Missions to which they were previously pledged, and which were, for the most part, proceeding under encouraging circumstances. Many of the existing Missions of the Society are enfeebled, and comparatively inefficient, for want of an adequate supply of Missionaries. You know well to what an extent this is true of the Missions under the superintendence of the Madras Corresponding Committee. Madras itself may be said to be without a Missionary: Cochin, depending for an indefinite period on a single individual: the Syrian College left for years without a suitable individual to take charge of it, and presenting, at the present moment, peculiarly forcible claims to be provided for at the earliest possible period: Tinnevely, under circumstances urgently to require an increase of its establishment, at a moment when, after so grievous a period of division and strife, the whole Mission appears on the point of reverting to the Society: Mayaveram—than which we believe a more inviting and hopeful field of Missionary labour is scarcely to be found in India, and to which we have been so long and so deeply pledged—still, after years of destitution, without a single European Missionary. We might review the circumstances of the North-India and Ceylon Missions with a very similar result. Under these circumstances, we cannot doubt that the decision of the Parent Committee will approve itself to the judgment of the Corresponding Committee, however much they may regret the necessity which forced it upon them. And while the Committee fully appreciate and highly honour the zealous and persevering efforts of the British Residents at Masulipatam to establish a Mission at that place, long experience has shewn them, even in a financial point of view, that they could not have acceded to the present proposal, without involving, eventually, a heavy additional charge upon the general funds of the Society. Such a contingency the Committee felt they could not warrantably risk, in the present financial situation of the Society.

We subjoin a copy of the Resolution above referred to:—

—That the Committee have received, with the most lively interest, the information conveyed in the communications of the Corre-

sponding Committee of the openings presented for Missionary operations in the Telooogo Country, and of the zeal and exertions of the British residents there to support such operations: but that, adverting to the state of the Society's funds, with the prospect before them, that the cost of maintaining its existing establishments will exceed its income; and adverting also to the earnest calls for additional Missionaries in almost every one of its Missions, as is the case in Southern India, especially with regard to Mayaveram; the Committee are constrained, though with most painful feelings, to decline any engagement or pledge respecting the proposed Telooogo Mission, seeing no reasonable prospect of meeting such a demand on the means at their disposal, as the entrance on that Mission would involve: though, should they be providentially supplied with the means of undertaking the proposed Mission, without prejudice to existing establishments and engagements, they would most gladly reconsider the claims made on them on behalf of the Telooogo People.

Since that time, however, a happy change in the circumstances of the case has placed the Committee in a position to enable them to listen to a renewed application. Not only has it pleased God so to awaken the sympathies and hear the prayers of His people for the prosperity of the Society, as that it has, in a great measure, removed the late serious deficiency in its funds; but, praise be to His goodness! He has disposed the hearts of two gentlemen, who appear well qualified for the work—one a Clergyman, the other a Candidate for Holy Orders who expects to be ordained at Christmas—to offer themselves especially for the Telooogo Mission. Under these circumstances, straitened as they still are for means, they could no longer feel any hesitation in deciding to undertake the establishment of this Mission, especially as they are not called upon to withdraw any of the Students in the Institution, and thereby lessen the future supply of Labourers to the other Missions.

In the Resolution they have thus come to, the Committee feel that they incur an additional responsibility as to funds. The subjoined list will indeed shew the zeal of a few

friends in India to promote the object, and they look for yet further assistance from those resident in the Teloo goo Country: they have also received 250*l.*, contributed by friends in this country. But it must be obvious, that the permanent support of the Mission must come from the annual resources of the Society, in which they must look for a proportionate increase, by increased exertion and liberality throughout the country. Trusting, however, as they do, that in commencing this Mission they are following the providence of God and doing His will, they cheerfully appeal to the Christian community on its behalf; and so commit the whole into the hands of God, under the conviction that every additional Missionary, who is a faithful servant of God, and every new Mission, if it be the Lord who has opened the way for it, instead of exhausting, tends to nourish and increase our resources beyond the actual wants of the individual Missionary and Mission.

The sum of 9461 rupees has been already received at Madras on account of the proposed Mission.

West Indies.

CHURCH MISSIONARY SOCIETY.

Solicitude of the Negroes for Instruction.

ON the other hand, the instances are not few wherein the Negroes manifest a lively desire to obtain instruction.

I cannot imagine how it can be doubted, by any individual, that the Black Population of Jamaica are desirous of instruction. As far as my experience goes, I must testify that there is a great desire. My house is scarcely ever free from inquirers. I am frequently obliged before breakfast to speak to persons thus coming to me. It is not unusual for persons to come from the mountains on the Friday, to be here on the Saturday. This morning, nearly thirty persons were here by eight o'clock, waiting to receive instruction for Baptism. That many motives, besides the right one, may induce persons to come for instruction, cannot be doubted; but whether

some learn because others have learned before them, or whether they receive instruction as a preliminary step to Baptism or the Lord's Supper, or for their own private advantage, I do not pretend to say; but this is certain, they persevere in obtaining it. I have not made the exact calculation, but hesitate not to assert, that in Testaments, Class Books, Prayer-books, Hymn-books, and other books, I have dealt out as many as six hundred since Christmas last. [Rev. H. L. Dixon.

Disposition of the Negroes to aid in providing the Means of Religious Instruction.

The disposition manifested by many of the Negroes to assist in providing Religious Instruction for themselves, and in imparting it to others, is very pleasing.

Since last I addressed the Committee, the walls of the School-house have been completed for the reception of the roof. After considerable delay, occasioned by the long continuance of dry weather, the Congregation undertook the arduous task of bringing water in gourds, for making mortar. Over rough and steep roads, and for a distance of one or two miles, did these willing people carry loads of water, for the purpose of finishing those walls which had cost them many a sigh. The amount of interest taken by the Congregation in the completion of their Place of Worship may be ascertained by calmly calculating the difficulties of furnishing sufficient water for a gang of masons, in a hot and windy district, where the process of absorption is most rapid. [Rev. H. S. Yates.

May 23, 1839—I have been much pleased with the kindness of my host, who is a person of colour, and who makes no pretensions, except to honest industry. After every expression of attention to my comfort, upon hearing that my horse was lame, he lent me his own, his best, upon which to ride home; and, on bidding me good morning, put three sovereigns into my hand, as his subscription toward the Missionary Premises. [Rev. H. L. Dixon.

June 23: *Lord's Day*—I read to my people Mr. Panton's Circular; stating the great deficiency of the Society's Funds in England; and the necessity of their giving up some Stations, unless Funds could be raised here. They appeared much concerned about it, and said, that they would rather do any thing than lose the present blessing of instruction. I then proposed their paying five-pence per week, equal to three-pence ster-

ling, for each of their children in School, excepting any person who had more than two: to this they consented. I then said, that if any would like to give a small subscription, I would most thankfully receive it: this they readily agreed to, but appeared to be at a loss how to do it. I said, that I would take a list of all who would subscribe; and we could meet once a quarter, and have a prayer and a hymn; which would afford an opportunity for paying their subscriptions. This pleased them very much. One old man said, that he would bury his money next Lord's Day. I hope, by these means, to raise 50*l.* per year. [Mr. J. Post.

Aug. 25, 1839: *Lord's Day*—My feelings were sadly depressed this morning, on account of the very heavy rains of yesterday, together with the bad state of the weather for several days before. As late as eight o'clock this morning, when we commenced instruction in the Sunday Schools, the benches were wet, and the ground-floor was in a shocking state. Notwithstanding these discouragements, we had nearly 400 people. I mentioned to them, after the Morning Service, the promises of the gentlemen who had called in the week, that the place should be greatly and speedily improved, if they would come forward again with their subscriptions. Ninety-seven people instantly gave in their names, with promises of upward of 44*l.* One of them, my own servant, who has only 12*l.* per annum, to support and clothe himself, gave in his name for 1*l.* I believe that most of the people came forward with their subscriptions from the purest motives.

Sept. 1: *Lord's Day*—However highly my feelings were excited on the past Lord's Day, on account of the zeal with which my people responded to the call I made on their liberality, they have exceeded to-day what they then did. The sum of 44*l.* has been made up to 100*l.*, in the most cheerful way. [Rev. H. L. Dixon.

On the 1st of August, 1839, I had an overflowing Congregation. I took my text from Jeremiah viii. 20: the Collection was 11*l.* 5*s.* I am happy in having been able to collect, by subscription, and payment for tuition, above 64*l.* for the Society, during the last quarter. I hope next quarter to realize a contribution of from 70*l.* to 80*l.* for the Society. All my Communicants and Candidates are Monthly Subscribers. I have the names of 120 on the list; who will contribute, I calculate, 50*l.* every quarter, on the average. I have commenced this month; but having to send my Report sooner than usual, I have not been able to get the payment, which will therefore come in for next quarter. [Rev. C. W. Winkler.

I feel, from the willing manner in which our people come forward, that their hearts generally are in the work: for since the visit from the Deputation, we have received 145 subscribers of 1*l.* per annum each; out of which I have received, for the first month, 9*l.* 5*s.*, besides a donation of 5*l.* from the Attorney of the Seaman's-Valley Estate; making a total, with the 1*l.* collected on the 1st of August, of 15*l.* 5*s.* [Mr. J. Poillon.

After Public Worship on the First of August, when a large number of people were present, we collected 14*l.* for the Society.

On the 15th of September our new School-house was opened. The Service was read and the Sermon preached by the Rev. W. N. Ashby. The place was crowded, and a great number were obliged to stay outside. We collected, for the fitting-up of the School-house, 33*l.*

On Friday last, I had forty-four people, from two estates, clearing the land: three other estates are to turn out next Saturday, and the remainder on the Saturday following; so that I have great hopes of getting as much of the land cleared as is at present necessary, without any expense to the Society. [Mr. E. Newman.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Gospel-Propag. Soc.—The Receipts of the half-year up to the end of June amount to 24,277*l.*—A Grant of 5000*l.* has been made toward the Endowment of additional Colonial Bishops; and an annual increase of 1500*l.* for the Missionary Operations in the South of India—The business of the Society will in future be conducted at the House No. 79 Pall Mall.

Church Miss. Soc.—Rev. W. K. Betts and Mrs. Betts arrived at Liverpool, on a visit home,

on the 16th of June—Aug. 31st, Rev. C. Cesar Mengé (p. 556 of our last Volume) and Mrs. Mengé embarked at Gravesend, in the "Thomas Coutts," Capt. Warner, for Bombay, on his return to his Station—Sept. 2d, Rev. J. A. Jetter arrived at Southampton. Mrs. Jetter and their children had been some time in this country. Mr. Jetter and Rev. Peter Fjellstedt left Smyrna on the 20th of July, on board a French Steamer. At Lyons, Mr. Fjellstedt parted for Stuttgart, in order to join his Wife, who had been there—Sept. 7th, Mr. James Gillies and Mrs. Gillies

arrived in London from Jamaica, in consequence of ill health.

London Miss. Soc.—July 19th, Rev. W. Morton, with his four children, lately deprived of their Mother by death, arrived in London from Calcutta—Aug. 11th, Rev. Thomas Bullen and Rev. George Turner with their Wives, Rev. Henry Nisbet, and Mr. Alfred Smee, Printer, embarked at Gravesend, in the "William Lushington," Capt. Atkins, for the South Seas—Aug. 16th, Rev. David Johns and Rev. W. Philip sailed from Portsmouth, with Mrs. Philip, in the "Wellington," Capt. Henrick, for Cape Town. Mr. Johns proceeds to Madagascar, in the hope of rescuing some of the Converts now in danger of martyrdom: he is accompanied by Simeon, one of the six refugees, whose state of health obliges him to leave this country—Aug. 19, Rev. W. H. Drew arrived from Madras, on account of ill health.

Baptist Miss. Soc.—Mr. and Mrs. Evans and Mr. and Mrs. John Parsons (p. 272) embarked at Liverpool, on the 17th of July, on board the "Jessie Logan," Capt. Major, for Calcutta—On the 25th of July, Mr. J. E. Henderson and his Wife embarked in the "Camilla," Capt. Burton, for Jamaica—Aug. 10th, Mr. and Mrs. Small (p. 272) left London for Portsmouth, to embark in the "Mary Ann," Capt. Tarbutt, for Calcutta.

Wesleyan Miss. Soc.—Rev. Thomas Coyer, from Bangalore, Rev. James Walton, from Antigua, and Rev. Richard Hornabrook, from Demerara, have arrived at home, and have been appointed to Circuits. Rev. H. B. Foster, from Jamaica, and Rev. T. Edwards, from Sierra Leone, are come home on temporary visits.

British India Soc.—A Society under this appellation was formed last year in London, chiefly among Members of the Society of Friends; the object of which is, "to obtain from every available source, authentic and impartial information respecting the present actual condition of the Natives of India, and the circumstances of that country; and to give the information so obtained the widest possible circulation." From the intelligence already circulated relative to the ignorance, poverty, crime, distress, and famines which prevail among the people, a deep feeling of compassion has led to the formation of Associations in Sheffield, Glasgow, Newcastle-upon-Tyne, Edinburgh, Darlington, Manchester, and other places. The Receipts of the First Year have been 1883*l.* 4*s.* 7*d.* It is stated—

The Committee entertain no doubt, that when the vast importance of our Eastern Possessions is understood—when the claims of One Hundred Millions of British Subjects are recognised and felt—and when the responsibility and moral obligation of this Nation toward them are considered, a great and generous effort will promptly be made, to benefit a country which contains within itself the means of returning a hundred-fold into the bosoms of its benefactors all the blessings which they can possibly confer upon it.

"*The Parker Society*"—A Society has been formed, under this appellation, "for the Publication of the Works of the Fathers and Early Writers of the English Church." These Works are to be reprinted "without abridgment, alteration, or omission." The Society is formed on the plan which has been found very successful by the "Camden Society" for the publication of Historical Works, and named after the celebrated Historian and Antiquary. The

Parker Society is so named, in order to express its special object, from Archbishop Parker, the first Primate in the reign of Queen Elizabeth, who, by his patronage and aid, countenanced the original publication of many of the Works which it is now proposed to reprint. Strype says of him—

He was a great collector of ancient and modern writings, and took especial care of the safe preservation of them for all succeeding times; as foreseeing, undoubtedly, what use might be made of them by posterity: that, by having recourse to such originals and precedents, the true knowledge of things might the better appear. As he was a great patron and promoter of good learning, so he took care of giving encouragement to printing—a great instrument of the increase thereof.

The Society is under the direction of a Council of 24 Members, of whom not less than 16 are to be Clergymen. Members are Subscribers of One Pound each annually, to be paid in advance. The funds are to be expended in payment of the expenses incurred in producing the Works published by the Society, so that every Member who shall have paid his subscription for the year shall receive a copy of every Work published by the Society during that year without any charge for the same. It is stated in a Circular:—

By the annexed Plan, the Works of the Reformers and Early Writers of the English Church will be widely circulated, without any pecuniary responsibility to the Subscribers, or any outlay beyond their Annual Subscriptions: in return for which, the Subscribers will receive valuable books, many of them not at present to be purchased, to an amount fully adequate to their subscriptions.

It is proposed to print the publications uniformly, in such size as the Council may direct, and in good type; so that when the number of 1000 Subscribers is completed, each will receive during the year three octavo volumes, containing in the whole from 1700 to 2000 pages: or a proportionate quantity, if other sizes should be adopted for any portion of the series. Each Volume or Part will be neatly covered, and complete in itself. If 2000 Subscribers come forward, then each Subscriber will receive at least four volumes annually.

Upward of 300 Subscribers have sent in their names. Names may be sent to Rev. John Ayre, Hampstead; Rev. Samuel Carr, or George Stokes, Esq., Colchester; Seeley and Burnside, Fleet Street; or Mr. J. F. Shaw, Southampton Row.

WESTERN AFRICA.

Church Miss. Soc.—Mrs. Bultmann, wife of Rev. Fred. Bultmann, died at Fourah Bay, Sierra Leone, on the 23d of July, after a few days' illness.

Wesleyan Miss. Soc.—Mrs. Dove, wife of Rev. Thomas Dove, died at Sierra Leone, of yellow fever, on the 7th of June, in the peace and hope of the Gospel; and on the 1st of July, the Rev. W. James, at Macarthy Island, departed in peace: both died after a short illness.

MEDITERRANEAN.

Persecution of Jews—Sir Moses Montefiore, who had proceeded to Alexandria as part of a Deputation from the Jews of London, in reference to the persecution (see p. 311) which the Jews of Damascus and Rhodes had suffered, writes, that the Pasha had ordered the discharge of all who might be in prison, and the reception and protection of all who might have fled from their homes.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Rev. J. P. H. Mengé

(p. 180) announces his arrival at Calcutta in a Letter of the 2d of July.

Church-of-Scotland.—Rev. Dr. Duff and Mrs. Duff (see p. 120) arrived at Calcutta on Sunday the 3d of May, having visited Bombay and Madras. They encountered a fearful hurricane near the Sandheads; and had afterward a fine run of 100 miles in 10 hours from Sangor Light-house, which carried them to Calcutta in time for the Evening Service in the Scotch Church. Dr. Duff writes—

Though our Brethren were, with anxious longings, daily expecting us, our passage up the river was so unexpectedly and unusually rapid, that we were in our own persons the bearers of the intelligence of our safe arrival. So sudden a meeting with so many friends in the House of God, on a Sabbath Evening, in this foreign land—a rich reward, indeed, at the end of a long and weary pilgrimage!

London Miss. Soc.—The Rev. Alexander Fyvie, of Surat, departed to his Rest, after a few days' illness, on the 10th of June—"honoured by his Divine Master," the Directors say, "to be an instrument of most extensive usefulness, and whose course of labour uniformly exemplified the most zealous attachment to the Cause of Christ among the Heathen." His Brother and Fellow-labourer, the Rev. William Fyvie, writes—

For some time past, his mind appeared particularly spiritual, and death and eternity seemed to pervade his prayers; and I, for some months, feared that a breach was about to be made in our happy circle. What I feared has come to pass; but we bow with submission to the Divine Will: it is well with him—well with his bereaved partner—and well also with his fatherless children; and it will, no doubt, be well with us in this Mission, though we are now deprived of his labours and wise counsels.

Idolatry Connexion.—The intelligence from India, referred to at p. 352, of the final abolition of the Pilgrim Taxes at Allahabad, Gyah, and Juggernaut, has been happily confirmed by the publication in Bengal of the Order of the Supreme Council to that effect. Yet this is but a portion of that good which must be accomplished. "What has been conceded," it has been well said, "has been an instalment, indeed, and only an instalment, of the vast obligations of the Indian Government to the offended Christianity of our Nation."

AUSTRALASIA.

Church Miss. Soc.—Rev. Robert Burrows and Mrs. Burrows (p. 352) arrived at Paibia, in New Zealand, on the 18th of March.

London Miss. Soc.—Rev. George Drummond and his companions (p. 273) reached Sydney on Christmas Day; all in good health, except the Rev. Henry Dickson, who had been indisposed during the latter part of the voyage; his illness terminated in death on the 4th of February.

British Authority in New Zealand.—In reference to the Meeting of Chiefs noticed at p. 392 of our last Number, the Lieut. Governor, in his Despatches, gives the following graphic description of the discussion:—

When I had finished reading the Treaty, I invited the Chiefs to ask explanations on any point which they did not comprehend; and to make any observations or remarks on it which they pleased. Twenty or thirty Chiefs addressed the Meeting; five or six of

whom opposed me with great violence; and at one period with such effect, and so cleverly, that I began to apprehend an unfavourable impression would be produced. At this crisis, the Hokianga Chiefs, under Neni and Patawoni, made their appearance; and nothing could have been more seasonable.

It was evident, from the nature of the opposition, that some underhand influence had been at work. The Chiefs Rewewah and Jakahira, who are followers of the Catholic Bishop, were the principal opposers; and the arguments were such as convinced me that they had been prompted. Rewewah, while addressing me, turned to the Chiefs, and said, "Send the man away. Do not sign the paper: if you do, you will be reduced to the condition of Slaves, and be obliged to break stones for the roads: your land will be taken from you, and your dignity as Chiefs will be destroyed."

At the first pause, Neni came forward; and spoke with a degree of natural eloquence which surprised all the Europeans, and evocively turned aside the temporary feeling which had been created. He first addressed himself to his own countrymen; desiring them to reflect on their own condition, to recollect how much the character of New Zealanders had been exalted by their intercourse with Europeans, and how impossible it was for them to govern themselves without frequent wars and bloodshed; and he concluded his harangue, by strenuously advising them to receive us, and to place confidence in our promises. He then turned to me, and said: "You must be our Father. You must not allow us to become Slaves. You must preserve our customs, and never permit our lands to be wrested from us."

One or two other Chiefs who were favourable followed in the same strain; and one reproached a noisy fellow, named Kitigi, of the adverse party, with having spoken rudely to me. Kitigi, stung by the remark, sprang forward and shook me violently by the hand, and I received the salute apparently with equal ardour. This occasioned among the Natives a general expression of applause, and a loud cheer from the Europeans, in which the Natives joined; and thus the business of the Meeting closed.

POLYNESIA.

Wesleyan Miss. Soc.—Rev. John Spinney, of the Friendly-Islands' Mission, died at Sydney, whither he had removed for medical advice and change of air, on the 10th of February, "testifying the power and peace and comfort of the Gospel." His Widow and three infant children have arrived at home.—Rev. Wm. Webb and Mrs. Webb (p. 235) reached Sydney, on their way to the same Mission, on the 24th of February.—The "Triton" (p. 272) arrived at Hobart Town on the 7th of April, on her way to the Islands.

American Board.—Mr. Charles Macdonald, Teacher in Lahaina, in the Sandwich Islands, died on the 7th of September.—Rev. Sheldon Dibble and his Wife were at Valparaiso on the 21st of February, on their return to the Mission, from a visit home: see p. 239.

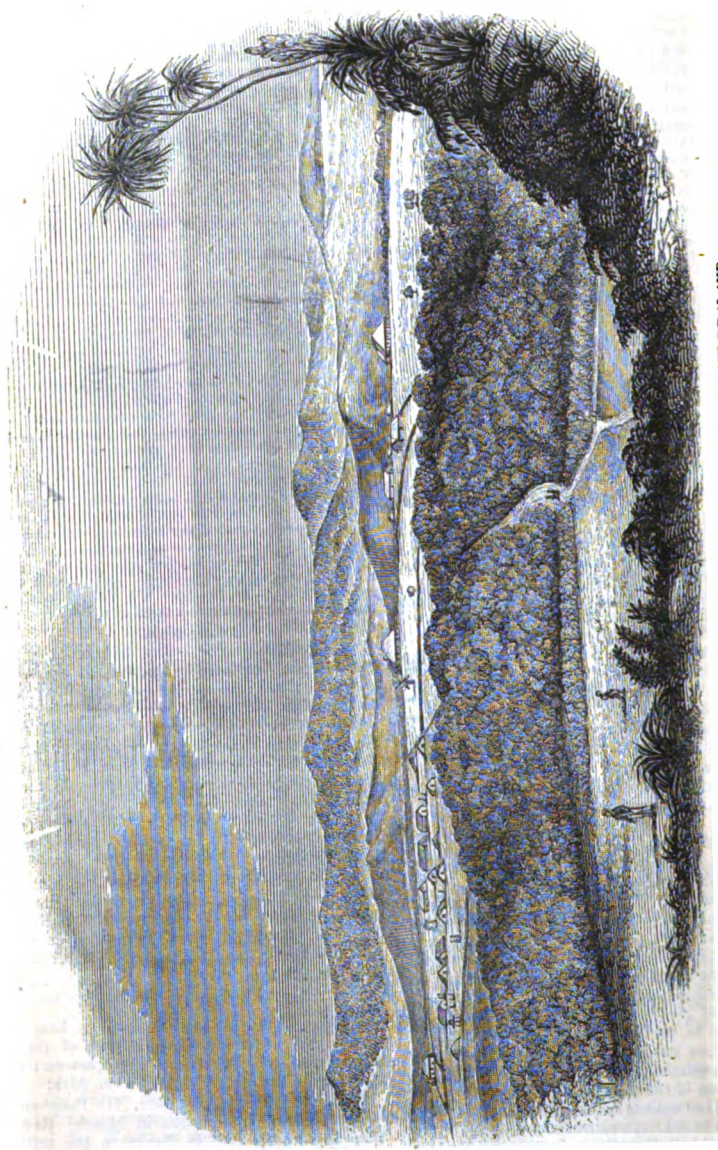
WEST INDIES and GUIANA.

London Miss. Soc.—The Society has to mourn the loss of the Wives of two of their Missionaries in Berbice: Mrs. Thompson on the 22d of July, and Mrs. Kenyon on the 24th.

Wesleyan Miss. Soc.—Rev. H. Padgham (p. 119) arrived in Demerara in March; Rev. Wm. Ingram (p. 223) in Nevis, in the same month; and Rev. W. H. Hann (p. 223) in Jamaica, on the 13th of April.

THE WHOLE OF NEW ZEALAND DECLARED BRITISH TERRITORY.

WE stop the Press to report, that Two Proclamations, issued by Lieut. Governor Hobson on the 21st of May, declare every part of the Islands of New Zealand to be British Territory, and under the full Sovereignty of Her Majesty Queen Victoria and her heirs and successors.



TE AHU, A CHURCH MISSIONARY STATION AT KAITIAI, IN NEW ZEALAND.

Missionary Register.

OCTOBER, 1840.

Biography.

MEMORIAL

ADOPTED BY THE COMMITTEE OF THE B. F. BIBLE SOCIETY, ON OCCASION OF THE DEATH OF THE RIGHT REV. LORD BISHOP OF CHICHESTER, LATE ONE OF THE VICE-PRESIDENTS.

THE Committee are again called to mourn the loss of an early friend, by the decease of Dr. Otter, late Lord Bishop of Chichester. He first connected his name, in a public manner, with the Society, in that day of peril which preceded the establishment of an Auxiliary Institution in the University and Town of Cambridge. None who are acquainted with the history of that period can forget with what an air of triumph the Society's principles were assailed, by a leading member of the University, well skilled in the use of controversial weapons. There were who feared, for a moment, that, in Cambridge, the Cause was lost. But many champions arose in its defence—not the least successful of whom was the late Bishop Otter. In two Pamphlets of great elegance and ability, he combated the arguments of Dr. Marsh, and supported the Cause of the British and Foreign Bible Society. A passage recently cited from one of those Tracts may be here given as a specimen of the spirit in which they were written:—

The object of the Society's triumph is beyond all comparison, and above all praise: it is the Word of God, and the Power of God—

the pearl of great price, which the merchant of Scripture is said to have purchased at the expense of all which he possessed—the fountain of all true wisdom—the book of eternal life. To have contributed in the smallest degree, whether in support of the principle or in aid of the practice of this Society, will ever be to me a source of pleasing reflection; full of that joy which no man taketh from me while living, and pregnant with a hope, which will not, I trust, desert me when I die.

From these views the Bishop never swerved. The infirmities of advancing age might withdraw him from more active duties in connection with the Society: but the cordial piety with which he pleaded its cause at the First Anniversary (1837) after his elevation to the Episcopal Bench, proved that he was still its unchanged and unchangeable friend; and encouraged the belief, that the hope with which he originally joined himself to its ranks did in very deed accompany him through “the grave and gate of death,” to that more blessed Society of which he is now a member—the *General Assembly and Church of the First-born, which are written in heaven.*

FURTHER PARTICULARS OF THE MARTYRDOM OF RASALAMA.

THE Martyrdom of Rasalama, in Madagascar, is noticed at pp. 287, 288 of our last Volume. The following additional particulars appear in a Narrative of the Persecution, lately published:—

Rasalama was among ten other Christians confined in the house of Ramiandravola, a Dekana of Rainiharo, a man proverbially savage and cruel. A relation of hers told her that she was astonished that she had accused her brethren and sisters; since nothing had been previously known to the Government respecting Paul, Simeon, Andriantoandro, Andrianimanana, Ramanana, Raivo, and

Raminahy, till she had disclosed their names. She was deeply grieved when she heard this; as it shewed that she had been, most unintentionally, the cause of betraying her friends.

She was overheard, during the time she was under confinement, to express her astonishment that the people of God should be treated in such a manner. “Men,” said she, “who have neither

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excited rebellion, nor stolen the property of any, nor spoken ill of any, yet all their property is confiscated, and they themselves reduced to perpetual slavery! I would advise the persecutors to think a little of what they are doing, lest they bring on themselves the wrath of God." When the Tsitaliaingia came to the house, she added, with extraordinary warmth of feeling, "I was not afraid, but rather rejoiced that I was counted worthy to suffer affliction for believing in Jesus. I had hope of the life in heaven." The wife of Ramiandravola, her master, heard the remarks, and told her husband, who immediately communicated them to Rainiharo. Rainiharo praised him for his fidelity and diligence, and ordered him to put heavy irons on Rasalama. A messenger was also sent to acquaint the judges with what she said.

On the return of the messenger, she inquired of him what message he had taken. "Only your words," said he, "that you rejoiced when you saw the Tsitaliaingia come to you."—"Why," rejoined Rasalama, "when I said much did you report little? The net is spread, but the bird may escape. It was I," added she, "who gave the names of Rain-tsiheva and others as our associates, that it might be for their honour and happiness. No one else raised them to honour; and I did." She was now put in heavy irons and beaten, but continued singing hymns. "My life," said she, "shall go for my companions. You say Rafaravavy will be put to death; but no, she will not die: I shall be killed instead of her!" Such a spirit and such remarks in Madagascar were sufficient to lead to condemnation and death.

Such was her excitement of mind amidst an enfeebled state of body, produced by severe beating and excruciating pain, that she perhaps said some few things unadvisedly, and led some of her friends to think there was a slight degree of incoherence about her: but she was perfectly calm and tranquil before death.

Ramiandravola had said to her, when the heavy irons were ordered to be placed on her, "I know you are a relative of mine, and that we share the same family grave: still, if you are found doing what the Queen condemns, I renounce all acquaintance with you. I have nothing whatever to dread, but Ranavalona the Queen, and Rainiharo: what they love, I love: what is sweet to them, is sweet

to me; and although a dog should be cut to pieces over my head (a common practice in cases of persons put to death on any charge of sorcery, and a mark of extreme contempt and abhorrence), if that would please them it would please me." "That is a strong expression to use," said Rasalama, "and ought to awaken some reflection. You say you would delight to submit to the greatest possible indignity, even that a dog should be cut to pieces over you if the Queen desired it, and all this out of love to the Sovereign. That devotion to the Queen ought to make you reflect a little"—meaning, if so much is due to an earthly sovereign, is no obedience to be paid to the authority of the Supreme Lord of All?—should not His servants be willing to suffer in His cause, and cheerfully endure all which He may impose upon them?

Many of the people attributed her firmness, and the remarks which she continued to make, to the influence of some secret witchcraft which they believed had been employed over her by means of the Missionaries. "Dreadfully powerful, indeed," said they, "must those 'ody' (charms) be, which can induce her to keep on talking in this way to the very last!"

She was now taken from the house of Ramiandravola, and ordered for execution the next morning. She was put that afternoon into irons of a peculiar construction; not intended so much for the security of the prisoner, as for cruel punishment. The irons consist of rings and bars, and are so fastened round the feet, hands, knees, and neck, as to confine the whole body in an excruciatingly painful position, forcing the extremities together as if the sufferer were packed into a small case. These irons are called "omby fohy," (the shortened bullock,) from the mode in which the Natives are accustomed to tie the animal by drawing the fore and hind feet together in one knot.

Being led to the place of execution next morning, she expressed her joy that she had received the knowledge of the Truth; and continued singing hymns on the way. Passing by Mr. Griffith's Chapel, where she had been baptized, she exclaimed, "There I heard the Word of the Saviour!" On reaching the fatal spot, she requested permission to kneel down and pray: her request was granted: she calmly knelt down, committed her spirit into the hands of the Redeemer.

and in that attitude was speared to death; the executioners, three or four in number, standing behind and by the side of her, and striking her through the ribs and the heart. The pain would be momentary, the release triumphant, and the bliss that followed immortal. Her body was left to be devoured by the wild dogs that frequent all places in Madagascar where criminals suffer. When Rafaravavy and a friend went some time afterward to the exact spot where she was killed, they could find only a few bones lying about where they had been scattered by the dogs.

The name "Rasalama" is formed of the well-known oriental word, "Salama," "peace," "health," "happiness;" and the usual Malagasy prefix to proper names, "Ra." Though a sufferer and a martyr,

she realized all which the name imported. She found "peace in believing." She was sustained by the smiles of the Saviour, and enjoyed the fulfilment of His promise, *In Me ye shall have peace.*

Some said, when she was led forth to death, "Where is the God she prays to, that He does not now save her?" Others were touched with pity, and could not see for what crime these Christians were put to death.

He, who enrolled with honour the name of Antipas as His *faithful martyr*, at Pergamos, has, in His providence, now enrolled the name of "Rasalama" as the proto-martyr of Madagascar; and long will that name continue embalmed with fragrant in the memory of those who love the Saviour's Cause.

OBITUARY NOTICE OF SATTIANADEN,

A NATIVE YOUTH, OF THE TINNEVELLY MISSION.

THE Rev. Henry Harley, under date of Oct. 30, 1839, gives the following narrative. Sattianaden died some weeks after this date.

I found the people rather backward in coming to Prayers, which I was sorry to observe. I preached on Repentance. I then examined two candidates for Baptism; and, being satisfied with their knowledge of Christianity, admitted them to that holy rite.

I afterward went to the house of a native youth, named Sattianaden, the son of a Nadan, who was very weak and unwell, and baptized him. This youth appears to be a remarkable instance of the power of saving grace: he seems to be a Child of God, and I could not therefore but look upon him with feelings of intense interest. He has been at the point of death; but was raised again, contrary to all expectation: he is much emaciated in his frame, and has great difficulty in walking. As the few incidents which I learnt respecting him may be interesting, I will mention them as briefly as possible.

The first instance which he gave of his zeal for the Truth occurred in the following way:—When it had pleased God to bless him with health, he went into the *pei-covils* in or near this village, and destroyed the altars, levelling them to the ground: he then took off the garlands, and put them on the neck of a dog, who carried them home to his master, who was one of Sattianaden's relations. Soon after this he was seized with a great illness: and when his heathen

relations came and chid him for what he had done, he said that he disowned them, for worshipping such idols; and exhorted them to leave such objects of worship. They told him that his present illness was owing to the injury which he had done to their gods; and that if he would give them some money, they would give it to their gods, to propitiate for him. Sattianaden was quite indignant at such a proposition; and said, that whatever might happen to him, he never would give for such purposes; and that if he had strength, he would go and destroy all their altars.

The disease which had attacked him began to gain more strength, until at length it brought him very low, and both he himself and those around him thought that he was going to expire. The Rev. J. Devasagayam was present at this time; and the scene which followed must have been interesting in the highest degree. Sattianaden raised himself from the cot whereon he was lying, and gave a most vivid, energetic, and beautiful address to all around. He first addressed his own father, who was crying at the prospect of losing his son; telling him not to lament for him, as he was going to a happy place, and that he made his spirit heavy by sorrowing for him; and then, after kissing his father's hand, he took leave of him. He then addressed the

Catechist, urging him strongly not to neglect the care of the souls of the people, but to use every means for bringing them to a knowledge of the true way. Seeing another, like himself, unwell, he told him, that although he was a fellow-sufferer with himself, he yet hoped that he had not the disease of the soul as well as the body. Seeing a Maraver, he quoted the Eighth Commandment to him, *Thou shalt not steal*; and told him of the great punishment which attends the breaking of any of God's Commandments. Seeing some people who had been backward in coming to Prayers, he exhorted them, most energetically, henceforward not to neglect the Means of Grace; and spoke of the great distance which Missionaries had come to preach the Gospel to them; and then exhorted all to seek the salvation of their souls with all their hearts, as the time was but very short. After this, he began to double down each of his fingers successively; and, first of all, wished his father to give him a promise that he would use every means for taking down the peccovils, and sowing them with gram or some other grain; and was so importunate, that two others, one of whom was a Nadan, promised to use their endeavours, seeing that the father was averse to promise. Then doubling down another, he spoke about the withdrawing of some charity which Mr. Pettitt had made, and censured their love of money. He then spoke of the blessings of Christ's salvation; and closed with referring to the Last Judgment; saying, that we should all have to stand before the Judgment-seat of Christ, and how necessary it was to be prepared to give up our account to Him who shall be the Judge of the quick and the dead, and spoke of the happiness or misery which should attend those on the right or left hand of the Judge.

After uttering these words, he lay down as lifeless, so that all thought he was dead; and the Rev. J. Devasagayam began to make preparations for his funeral the following day. They struck the body several times; but as no signs of life could be discovered, a cloth was placed over it. This was about four o'clock in the afternoon; and animation was suspended till noon of the following day; when, on coming to the body, they found the hands and feet just able to move, to the great joy of all around, who had given him up as dead. He then

spoke a few words to the Catechist; who inquired of him as to the state of his mind during this period of suspended animation. He said that he had imagined he had seen a large concourse of people clothed in white robes, and had heard an angel blowing a trumpet; and that those so clothed in white were without pain, sorrow, or misery. On asking him how it was that he had exhorted them so powerfully before he was deprived of his speech, he said that he had not the least recollection about it; but that if he had said such things, it was entirely by the power of God that he had uttered them, and not his own power.

Since this time he has been lingering out his existence. His face is now quite pallid, his cheeks sunken, and his eyes hollow; but he has great placidity of countenance. It was with great difficulty that he gave responses to the questions, as proposed in the Baptismal Service. I gave him some instruction; and afterward some Tracts to read, of which he is very fond. The father has a particular attachment to him, and uses every means to keep him in life: he has had four native doctors to attend him; and has given away a quantity of oil, clothes, &c., to the people, in charity; thinking that in this way his son's existence might be prolonged. I could not help feeling what I had heard and noticed this day with regard to this youth, as an encouragement to go on sowing the seed. He does not appear to have been converted suddenly, but gradually; and all that he knows, he has learnt in the school here, which the Holy Spirit has blessed to his spiritual good. I cannot, however, look upon the circumstance of his address to the people around, just before his supposed death, but as the impulse of the Spirit on his heart, leading him to give vent to such expressions, that sinners might be turned from the error of their ways. It is remarkable that so young a person should have spoken with so much point and appositeness to the people around, as excited the astonishment of all. He is now very languid; his days are all numbered, and he will no doubt soon expire. What thanks do we owe to God for such a vessel of mercy! Oh may He deign, by His Blessed Spirit, to lead many others to the same fountain of salvation which this Youth has found! To Him alone be ascribed all the glory!

OBITUARY OF CATHERINE,

A NEGRESS OF JAMAICA.

THE Rev. H. L. Dixon, Church Missionary in Jamaica, thus reports the Hopeful Death of this Female :—

April 27, 1839—I went to visit a sick woman, named Catherine. Her case is one of a singular nature. She has been in a consumptive habit for upward of half-a-year. Before my coming to reside here, she never expressed herself at all dissatisfied with her irregular manner of living. Finding that disease was deeply rooted within her, she began to think of her sins; and twice came to my residence for the purpose of expressing her sorrow, and wishing myself and Mrs. Dixon to talk to her. She has not been able to walk further than the garden-gate immediately in front of her cottage, for the last two months. She has, from the first time of her calling, signified her desire to be married, should the Almighty raise her up; and has from that time showed much eagerness to obtain instruction. As I cannot tell what she would do if her health were restored, so I cannot administer much comfort to her mind. The discovery of one thing has much pleased me: it is, that one of my people, living near her, often goes to the bed-side of this poor creature to read the Bible to her and give her instruction.

May 18—In visiting Catherine, who has long been the object of my daily and almost hourly anxiety, I found her still weaker in her body, because her cough

becomes more troublesome. I remarked to her the change, which I feared for the worse. She said she did not "regard it so much." She said she thought that she could not live much longer; nor could she "bear the thought of getting better, if she should act again like a fool:"—then, raising herself on her bed, she said, with much emphasis, "Minister, when me well and strong, me fool, me fool too much! Me now think all about my Massa, my Saviour."

June 2—In the evening, a very interesting scene took place at one of the houses of the Negroes: it was the marriage of Catherine, now Catherine Elliott. She gets more and more feeble; and has been waiting to rally a little, and marry the person with whom she has for some time lived; so that if God should raise her up, she might testify to all, by an amendment of life, her sense of her past misconduct. To-day, without rallying, without a prospect of recovery, but only that she might leave behind her a token that she revered the commands of God, she was married.

June 8—Catherine died yesterday; and was buried to-day, six days after she was married. I have every reason to believe that her end was peace.

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 401.)

MEDITERRANEAN.

Mehemet Ali's Favour to the Jews.

ALLUSION has been made to the gratifying circumstance of the foundation of the Missionary Church being laid on Mount Zion. But it appears that still some obstacles may be presented to the assembling on that spot of those whom we are most anxious to turn from the errors of their forefathers. But it is most cheering to observe the Signs of the Times, and to mark

the way in which it pleases the Lord, by secondary means, to accomplish His great purposes. Let us see how He turns the hearts of princes and rulers to those ends; and how He has been inclining the heart of one on whom, at this moment, to a great degree, rests the fortunes of the Children of Israel.

I hold in my hand an account of a visit, which was lately made to Mehemet Ali, by a Deputation from the Scotch Church,

and also by Clergymen of the Church-of-England. Through the kindness of the Consul, they were speedily favoured with an interview with that prince. Before starting, they had agreed as to the points on which they desired information.

The first question which they put was, Whether, on the supposition that the Jews of any country really wished to return to their native land, any impediment or obstruction would be thrown in their way by the ruling powers; and whether they would be allowed to rent and purchase land so as to become cultivators and proprietors of the soil. The answer was emphatically, that no obstruction would be thrown in their way: they were quite at liberty to return in any number: so far as the Government was concerned, every facility would be afforded for so doing: care would be taken, that no authority should interfere to prevent the returning Jews from being allowed to rent and purchase land, so as to become cultivators and proprietors of the soil.

[*Bp. of Ripon—at Jews' Soc. An.*]

INDIA WITHIN THE GANGES.

Tracts serving as Pioneers of the Gospel.

In illustration of a remark just made that this Society, not only at home, but abroad also, is acting as a pioneer for the entrance of the Gospel, I will venture to read a brief extract of a Letter which I received from the Bishop of Calcutta. This Letter was written from the neighbourhood of Tanjore. "Yesterday," says the Bishop, "my whole soul was filled with gratitude. By half-past ten, my people being collected, I sent the Catechist to inspect the church, and inquire whether there were any old or infirm persons who wished the Sacrament to be administered, and being unable to travel to Tanjore, which was 25 miles distant." The Bishop was at this time on his Visitation, travelling, after the patriarchal manner, in tents. "The church was a mud-building, without windows, incapable of holding half the congregation, and a mile from the tent. Many wished for the Communion, and some children needed Baptism. I ordered, therefore, the curtains of one of our large tents to be raised. I had a communion-table prepared, carpets put down, and the people assembled. Above 500 crowded beyond the tent door, and even the expanded curtain walls. I never saw such a sight, men, women, and children. Prayers were read. I then preached from Col. iii. 11: *Christ is all, and in all*. I then administered the

Sacrament to 247. We were three hours and a half in the Service. Above 100 were collected for Baptism. Sixteen infants were admitted into the Church, and I addressed the people from Matt. vii. 20: *By their fruits ye shall know them*. Afterward we walked to the village, and saw the mud church, where the schoolmaster assembles the Christians at five and eight daily, for prayer. These poor people," adds the Bishop, "were idolatrous Papists, with their images and heathen rites of every kind, about seven years since. Mr. Habberman distributed Tracts among them, and soon after visited them, and preached the Gospel. Now the fruits of this abound."

[*Rev. Daniel Wilson—at Rel. Tr. Soc. An.*]

British Support of Idolatry in the Madras Presidency.

The Report alluded to the connection of the British Government with Idolatry in India, and especially in the Madras Presidency—a portion of the country with which I am well acquainted.

Will it be credited, that a professedly Christian Government holds in its hands the management of the Heathen Temples? Will it be believed, that the repairs of those temples are always effected under the direction of an English Functionary?—that the ornaments of the idol are made by his direction?—that the palanquin in which the idol is carried, and the car, with all its obscene emblems and gorgeous adornments, are under the superintendence of an Officer of the British Christian Government? The table of the idol is under the same management; and almost every step taken, with reference to the temples, is under the seal, and by the direction, of English Government Officers. The Brahmins, the officiating Priests, are paid their wages by British Functionaries; and (horrid to relate!) the base women of the temples, the wives of the gods, are neither admitted to, nor excluded from, those edifices, without the directions of English Officers connected with the British Government!

In reference to this subject, I may be allowed to read an extract from a newspaper, which appeared during my residence in India, shewing the effect which this connection of the British Government with Idolatry has upon the minds of the Natives.

On some account, one of the annual heathen ceremonies had been discontinued. A number of the Natives were desirous of its re-establishment. They knew, however, that they could not re-establish it

themselves; and they were compelled to apply to the British Government for its sanction to the measure. That sanction was given; and a Native Gentleman places this record in one of the public Newspapers:—

TO THE EDITOR OF THE MADRAS COURIER.

On Wednesday last, according to annual custom of this town, the goddess Yagattee visited the Fort; on which occasion a very interesting spectacle was presented, of which I think it good to write to you, because I think many of your readers, from not knowing about it, do miss beholding it. This is now the festival-time of the goddess; and it is at this time that it is kept in memory of the great act of protection which SHE FAVOURED THE HONOURABLE COMPANY WITH, and which I wish to inform your readers of, as follows:—

Many years ago, when the British Government had only a beginning of power, this Fort (St. George) was in great distress, and near to being taken: but the soldiers were very brave, and the Governor very wise. According to the advice of some wise native people, he sent them to beg the help from the renowned goddess Yagattee; and promised, in return, that a proper annual offering should be kept up to her for ever! Then the goddess thereupon put fear into the hearts of the French; and they retreated away, and the Fort was saved. From that time the faithful Government have continued annually to present a yearly offering of cloth, &c.; and on Wednesday last, the goddess proceeded to the north gate, where the cutcherry servants, by the Collector's order, presented the cloth from the Honourable Government. Great numbers of spectators were present, and praised both the power and the goodness of the goddess by which this famous Fort stands to this day, and the liberality and good faith of the Government by which the vow made in the time of distress is so punctually fulfilled in the time of prosperity. It is very true, Mr. Editor, that wisdom is stronger than valour; and so we have here, Sir, the proof in this, because that Government listened to the words of the wise men, and beseeched the assistance of Yagattee, therefore he succeeded to keep his power.

Do not doubt this history, because it is certainly true. Very respectable Brahmins have told me of it; and, moreover, it is plain that the Honourable Company would not give the offering without just reason. An English Padre Gentleman says to me, that to join so in our religion, and to give offering to an image, is an exceeding great sin against the will and commandments of Christians' God; and moreover, also, he says, that this history is all nonsense, because Yagattee is only an idol, and has

no power and no sense. But I do not believe this; because, if it be not true, why does the Honourable Government do so? Therefore, as you are a very liberal and enlightened Gentleman, you will be pleased to insert this history in your Paper. I have &c.,

J. BASHKARLOO.

As a contrast to this Letter, I may be permitted to produce other opinions.

In a late Bengal Native Newspaper, the Editor of which is, BY FAMILY, of high caste, the following sentences are found:—

If there be any thing under heaven which we look upon with the utmost abhorrence, it is Hindooism. If there be any thing which we regard as the worst instrument of EVIL, it is Hindooism. If there be any thing which we behold as the greatest promoter of VICE, it is Hindooism. If there be any thing which we consider as most hurtful to the peace, comfort, and happiness of society, it is Hindooism. And neither insinuation nor flattery, neither fear nor persecution, alter our resolution to destroy that monstrous creed!

Such is the language of men who commenced life as members of families which from time immemorial, have derived a luxurious living by the popular superstitions. These men are not indeed, AS YET, Christians; but give every possible evidence of being SINCERE INQUIRERS after truth; and discover to us what noble powers of intellect they can bring to propagate Christianity, when they shall deliberately embrace it.

The testimony of Captain Harkness, before a Committee of the House of Commons, July 1832, was as follows:—

I have frequently visited congregations of Native Christians: during the progress of Bishop Heber, in his last Visitation, I had opportunities of seeing many thousands of them. I have a favourable opinion of the character of the Native Protestants, as a moral, well-behaved people; both those born of Christian Parents, and those who themselves have been converted from idolatry to the Christian Faith. I know but little difference between them and a corresponding number of Christians in England.

It is very true, that Hindooism is, in its extent and dimensions, still a giant; but in its power it is not a giant. It has always leaned upon the arm of the State for its support; and it still continues to lean upon the arm, I regret to say, of the British Government, which has been even officiously thrust forth to sustain it. I trust that the day is not far distant, when the Church of Christ in this favoured land will arise in her mighty strength; and, in one

consentaneous voice of demand for the dissolution of this unhallowed connection of British Power with the Idolatry of the East, will be heard; and that the tables of Parliament will groan beneath the petitions which shall be poured in, until this disgraceful and unholy union shall be severed for ever.

[*Rev. Rob. England—at Lond. Ass. of West. M. S.*

Reflections on the Religious Awakening at Krishnaghur.

The present year is one in which it has pleased God to give encouragement to our labours. Missionary History is not unlike individual life—chequered. We seldom find a life all cloud, and still more seldom one all brightness. So it is with Missionary Societies: many a cloud passes over them: every now and then it pleases Him, who guides the seasons, to allow the sun to shine forth, and gild the prospect which before had seemed gloomy and lowering.

This Society has been favoured with many gleams of sunshine. Such was the case with regard to Sierra Leone, more than twenty years ago: ten years after that, we were first gratified with the progress of our Mission in New Zealand; and now it has happened, at a time when it was needed, that the great events of Krishnaghur have cheered our hearts and raised our hopes.

Not that I ever thought that the progress of the Gospel in India had been slower than—in the course of the providence of God, who connects the use of means with the greatest ends—might have been expected. Considering the difficulties which the Gospel has to encounter in every land and in every heart, but especially in India—considering the difficulties of language and climate which its Ministers have to surmount—I certainly think that the progress of the Gospel in that country, during the last thirty years, has not been less than we could have expected. For during the first part of our dominion there—as has been justly said in a little work upon the proceedings at Krishnaghur—"for fifty years the Natives of India had little reason to believe that they who had got possession of their country had any religion at all." My Reverend Brother who has just sat down spoke with great truth of the effect of Christian lives on the hearts of those whom we desire should embrace Christianity. It is one of the means, by which the Truth

has always been spread among men. Even the Infidel Historian, though he does not account for the pure lives which were led by the first converts to Christianity, enumerated them among the causes by which Christianity was so widely diffused. During the last thirty years, the great Revival of Religion which has taken place in this country has also extended itself across the Line; and there is now reason to hope, that the little difference with regard to Idolatry, or Christianity hitherto recognised in India, will no longer become an obstacle to the progress of Missions.

I rejoice, that, with regard to Bengal, those proceedings which have struck the people of this country with astonishment and regret have been discontinued, and that idolatry and superstition have ceased to receive the countenance which they once enjoyed. It has pleased God to shew the Governors of that province the way in which their countenance of idolatry might have the effect of continuing idolatry; and the Meeting may fondly trust, that that which has been found necessary, safe, and salutary in Bengal will also appear to be equally safe and practicable in the sister Presidency of Madras. I trust it will appear to the Governors of that province, that what civil and military servants of the Company cannot take part in, for conscience sake, it is impossible for Government to require. I trust, that if, for their eternal welfare, many have given up all their earthly prospects rather than countenance idolatry, it will be seen by all, as it was seen by these, that nothing is safe or profitable which is contradictory to the will of the God of Heaven.

Under these circumstances, it was with the greatest gratification that the wonderful instance of the providence of God watching over the Church, as seen at Krishnaghur, came to my knowledge; and most especially did I rejoice that this had taken place under the eye and cognisance and superintendence of one so greatly valued and esteemed as my Reverend Friend and Brother, the Bishop of Calcutta. I could not but sympathize in the feelings, with which my Reverend Friend must have written the Letter addressed to the Noble Chairman; and I rejoice that this Society, and the country at large, have assurance, in the testimony of one so intimately acquainted with the effects produced by the Gospel, that the events at Krishnaghur have arisen from the Spirit

of God, and not from the mere impulse of feeling, or the caprice of the moment. In this respect there is great reason to thank God for the success which He has vouchsafed to these Missions. It is a proof that He sees them with favour. No single soul was ever converted truly, except through the operation of the Spirit of God; and therefore, when it is found not merely that one soul, but that the leading inhabitants of fifty or sixty Indian Villages have asked what they must do to be saved,

and have received the answer, *Believe in the Lord Jesus Christ, and thou shalt be saved*, then let the Meeting be assured that this Society enjoys the favour of God, because His Holy Spirit has so abundantly accompanied the message delivered by its servants. God would not have given us success of this kind, if He disapproved of the means by which these happy results have been effected.

[*Bp. of Chester—at Church Miss. Soc. An.*

BRITISH AND FOREIGN BIBLE SOCIETY.
Misapprehensions relative to the Society's disposable Income.

THE following statement claims serious attention. It is made by the Rev. John Jackson, in reporting a recent visit to part of the Dorsetshire Auxiliaries and Associations:—

The object of my visits secured me, everywhere, a cordial welcome; and I am greatly indebted to many respected Clergymen, Dissenting Ministers, and others, for their hospitality and kind co-operation. I am happy to be able to state, that, in most cases, the Reports of the Societies indicated an increased degree of activity and success; while, in some, these were of a very marked and encouraging character. As the most remarkable instance of the kind, I might mention Blandford; where it was stated, that the distribution of the last year has been FIFTEEN times as great as in any former year: and I was much gratified to find, on inquiry, that this increase was not, as I had expected, in the cheap editions for the Poor and Schools; and that it is to be ascribed principally to the efforts of Lieut. Wilson, who had been employed as a Local Agent in the surrounding villages.

In every place, the Report referred, with unqualified approbation and with strong expressions of gratitude, to the late Resolution of the Parent Committee, with respect to the supply of the Poor and Schools. I was, however, somewhat disappointed, that in no case, except Wimborne, had any extra effort been made, or resolved upon, to meet the extraordinary drain which this measure will occasion to the funds of the Society. I was not a little surprised to be informed, at the close of several of the Meetings, that our friends had not been adequately impressed with the fact, that this measure, generally and justly as it is applauded, will exhaust

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(supposing that the average loss for the first four months continues through the year) nearly the whole income of the Society from the Free Contributions of Auxiliaries throughout the country.

Indeed, it seems that a misapprehension very generally obtains, as to the amount of funds entrusted to the Society for general purposes. Scarcely, in a single instance, did I find the Reports or the Speeches, at the several Meetings, recognising the obvious fact, that nearly ONE-HALF of the total income of the Society, during the past year, arose from the SALE of the Holy Scriptures. The Society was almost uniformly eulogized as at the head of the Benevolent Institutions of the age; not merely in intrinsic importance, and in the extent and success of its labours, but also in the present amount and progressive increase of its funds. Many, therefore, expressed their surprise and regret, when it had been clearly shewn them that the FREE income of the Society is little, if at all, more than one-half that of the leading Missionary Institutions; and that while these have doubled their income during the last fifteen years, the Free Contributions and Subscriptions to the British and Foreign Bible Society have been all but stationary during that period.

I was happy, however, to witness the manner in which an appeal for increased contributions to the funds of the Society, founded on these facts, was everywhere received. If any confidence is to be placed in the customary indications of approval, when most generally and warmly expressed, I am justified in hoping that the wants and claims of the Society have only to be adequately pressed on the attention of the Christian Public, to call forth an amount of support never yet realized; and which shall evince that the Committee may resolve on measures, for the supply of the world, equally as generous and con-

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siding as that for the supply of the Poor and of Schools at home.

An Infidel Infant-School broken up.

The Rev. H. A. Browne, writing in reference to a place in the Isle of Ely, says—

One is reconciled to the reduction of the price of the Scriptures on behalf of a place where, as in Pergamos, *Satan has had his seat and dwelt*, through Socialism; a system, of which, as of the doctrine of the *Nicolaitanes*, the Spirit must pronounce—*which I also hate*. It is curdling to think of the fact, that an Infant School, on Infidel Principles, was established there; and that *MOTHERS* (is it the right word?) could be found to send 150 children to learn blasphemy with the Alphabet, and to spit upon Christ from the very cradle! But your cheapening measure has enabled the Branch to *fight against them with the sword of the Lord's mouth*. The school is now broken up; and the premises secured, by those who will turn it from its purposes of darkness to light, and from the power of Satan unto God. An Infant School is to be commenced forthwith, on the same spot; in which the little lispsers will receive the first rudiments of the *nurture and admonition of the Lord*.

JEW'S SOCIETY.

THIRTY-SECOND REPORT.

Increase of the Funds.

THE amount of contributions received during the year is 22,420*l.* 8*s.* 7*d.*; being an increase of 4915*l.* 9*s.* 5*d.* above the receipts of the preceding year. This large increase has been received from the ordinary channels of contribution, and not from any extraordinary source of income.

The Committee have to renew the expression of their heartfelt satisfaction in tracing this enlarged effort in behalf of the Jewish Cause chiefly to the strenuous exertions of the Clergy, by whom, in their respective parishes, the scriptural doctrine of God's purposes toward the Jews, of the high destiny that still awaits them, and of the duty and privilege of the Christian Church to prepare the way of the people, has been, with increasing energy and fulness, pressed upon their respective congregations.

Publications.

The following works have been distributed during the year:—

Hebrew Bibles, 8vo. 1203 copies—ditto, 12mo. 2783—German Old and New Test. 622—Hebr. New Test. 8vo., 627—Hebr. Pent. and Haphtorah, 2253—Hebr. Liturgy, 140—Heb. Scripture Portions, 455—Syriac New Test. 30—The "Old Paths," English, Hebrew, and German, 1130—"Israel Avenged," Parts 1, 2, and 3, 1000—Tracts, 6896.

A pocket edition of the New Testament in Hebrew is stereotyped as far as the end of the First Epistle to the Corinthians.

With reference to other publications, the Liturgy, in Hebrew, claims the first place: the first edition has been already distributed, and there is a large and increasing opening for their circulation among the Jews: a new and revised edition is now in progress: this work is exciting considerable attention among the Jews. The Committee have also published three portions of a work written by the Rev. Dr. McCaul, in refutation of a small volume entitled "Israel Avenged," by Orobio; translated into English by a Jewish Lady for circulation among the Jews: it has been favourably received among the higher classes. A Grammar of the English Language, in Hebrew, has been prepared by Mr. Hoga; and is now likewise published, as an important means of assisting Foreign Jews in the study of our language, and of introducing them to an acquaintance with our theology. A Tract on "Some Errors of Modern Judaism," by Mr. Calman, has also been published; and translations of the work entitled "The Old Paths," into French, Jewish, and Polish.

Episcopal Chapel.

During the year, 6 adults and 15 children have been baptized. There are now 300 baptisms recorded in the Baptismal Register, of which 102 have been baptized as adults; exclusive of greater numbers baptized elsewhere.

The Hebrew Service on Sunday Afternoon gains increasing attention among the Jews, and fully justifies the expectations under which it was commenced.

Schools.

Eight boys have been admitted during the year, and three have been bound apprentice: one was removed by his parents on account of bad health. There are at present 49 boys in the school. One is about to proceed to Jerusalem, under the superintendence of Mr. Hillier, who has been appointed to take charge of the erection of the Church and Mission Premises.

Two girls have been admitted, and six have gone to service or been removed by their parents, during the year. There are at present 27 girls in the school.

Commencement of a Hebrew College.

The demands of the various Missionary Stations have led the Committee to consider the best means of providing, under God's blessing, a supply of efficient Labourers. The work among the Jews is one which requires all the assistance that can be obtained from learning, when sanctified and made subservient to the great purposes of the Gospel.

Two classes of persons seem to be wanted — learned converts from among the Jews, who possess a thorough knowledge of the Rabbinical Writings, and of the prejudices and arguments of their brethren; and Gentile Students of our Universities, qualified and pious candidates for Ordination, well versed in the Scriptures and sound Christian Theology. But the Jewish Students will almost always require some further instruction in the history and doctrines of Christianity; while the Christian will as generally need additional preparations in the Hebrew and other languages, as well as in the points of Jewish Controversy.

To meet this necessity, the Committee have come to the conclusion, that a "Hebrew College," for the instruction of Missionary Candidates in these various branches of learning, is absolutely necessary, in order to promote the efficiency of their Missions. The Society's premises in Palestine Place offered the requisite accommodation, in immediate connexion with the Episcopal Chapel: suitable apartments have already been fitted up for the reception of students, and very satisfactory arrangements have been made, which, without inconvenience, may be adapted either to a smaller or larger number of candidates. Dr. M'Caul has accepted the appointment of Principal of the College. Four approved Candidates have been received as inmates.

Mission in London.

The Rev. Dr. M'Caul has been engaged during the year in the important literary labours assigned to him.

The Rev. M. S. Alexander has been much engaged in visiting Auxiliary Societies. He states—

In many places I had opportunities of conversing with Jews, and in some I preached to them. During my stay in town, I have daily

had intercourse with Jews, either by visiting some at their own houses, or by their coming to me. I make it an invariable rule never to send an Israelite away without speaking with him about the great truths of Religion, nor without supplying him with suitable Tracts, and occasionally with Portions of the Word of God; although they sometimes come simply to ask for pecuniary assistance. It has pleased God to bless, in an especial manner, my intercourse with the family of the Rabbi Wolff, whom I instruct with a view to baptism.

The Rev. J. C. Reichardt continues to superintend the Operative Jewish Converts' Institution. During the year 1839, the Institution had 32 inmates, for a longer or shorter period. Of this number, 18 were baptized—11 previously, and 7 during the year: 10 left of their own accord, and 13 remained in the Institution. Since the opening of the Institution, 101 Israelites have been admitted; and of these, 66 were baptized—30 previously to their admission, and 36 afterward. Of this number, 27 were baptized at the Episcopal Chapel, and 9 in other places, but all in the Church-of-England. Mr. Reichardt states—

With regard to my Missionary Labours, the Institution's Report furnishes the principal materials; but not all, since I am constantly visited by Jews not connected with the Institution, and have much intercourse with them daily.

Mr. Hoga has been employed in his usual literary labours. He has recently signified his intention of making a journey to visit his Brethren in the distant parts of Russia and in Turkey, in consequence of the extraordinary excitement now prevailing among them on the subject of their Messiah's coming. Your Committee have received accounts of this general expectation from many parts of the world. The present year is one in which they conceive that they have strong grounds for expecting the appearance of the Messiah; and there is, in consequence, a spirit of earnest inquiry prevalent among large bodies of them. This fact, among others, proves the great importance of immediate and well-directed Scriptural exertions for setting before them the true doctrine of the Word of God, for which the minds of many seem to be so wonderfully preparing.

The Committee have appointed Mr. Saul an Assistant-Missionary, as a mark of their sense of his valuable and persevering labours in visiting the Jews of all classes, and distributing the Scriptures

and Publications of the Society among them.

Mission in Liverpool.

At Liverpool, the Rev. H. S. Joseph continues to conduct a Weekly Hebrew Service, to instruct and baptize Jewish Converts, and to watch over the spiritual interests of a small body of Christian Israelites. He occasionally visits Manchester, in order to preach to the Jews of that town, and has been admitted to friendly intercourse with several. He has likewise assisted in visiting Auxiliary Societies in his immediate vicinity. Six converts have been baptized during the year, making a total of 29 during Mr. Joseph's residence at Liverpool.

Mr. Lazarus has charge of the Depository, and also visits the Jews under the superintendence of Mr. Joseph.

Tribute to the Memory of the late Rev. Lewis Way.

In reviewing the occurrences of the year, the Committee cannot refrain from offering a tribute of respect and gratitude to the memory of the best earthly friend whom a gracious God ever vouchsafed to the Society, and who a few months since entered into his rest.

Those who knew the Society in its commencement will readily understand that the late Rev. Lewis Way is the benefactor to whom they allude: and those who can follow his labours and his plans, so as to trace up effects to their causes, will be prepared to believe that the present bright prospects opening on the Society in the East and the West, at home and abroad, are, under God, to be ascribed to the ideas and the labours of their departed friend.

Through his instrumentality, the precious deposit of the Jewish Cause was confided to the hands of the Church-of-England. By his means, the late Bishops of Salisbury, and Lichfield and Coventry, accepted the office of Patrons. At his summons it was, that your revered President, now twenty-five years the faithful guardian of the Society's interests, came forward, in a time of peril and difficulty, to place himself at the helm. The Society's Chapel and Schools remain a monument of Mr. Way's liberality. He was the honoured instrument, in opening the heart of the late Emperor of Russia to regard with favour the efforts of the Society; and in directing to it the attention of that valued friend, who subsequently

moved the King of Prussia to favour the efforts of the Society, and to establish a kindred Society in his dominions. Mr. Way's personal labours prepared the field in Holland, Prussia, Poland, the Crimea, France, Italy, and Syria: and those who followed him can bear testimony to the national impression which his love, his liberality, and his faith, had made upon the Jewish Mind. He was the first, in modern times, to convince the Jews that a Christian can really love them. By him, also, the attention of the assembled Sovereigns at Aix-la-Chapelle was directed to the state of the Jewish People; and, in consequence of his representations, a protocol was then agreed to by their Ministers, promising a further consideration of their condition. His journeys and labours in England and Ireland are well known; and it is not too much to say, that, through them, the first great impulse was given in the Jewish Cause. He it was, who, at his own expense, collected that noble library of Hebrew and Rabbinical Literature now forming a part of the Society's establishment in Palestine Place. In a word, God raised him up for this glorious work, and furnished him with all the talents which it required—learning, brilliancy of genius, wealth, fervent piety, a heart overflowing with benevolence toward all mankind, and burning with love to the Jewish People in particular. He liberally devoted his all to the great object of his affections, and wore himself out in promoting its best interests; but his end was peace, and his works do follow him. Already he has met some of those who are his crown of rejoicing in eternity, and generations of Israel yet unborn shall rise up and call him blessed.

RELIGIOUS-TRACT SOCIETY.

FORTY-FIRST REPORT.

Issue of Publications.

THE Publications issued during the year amount to 19,425,002; being an increase of 1,382,470; and making the total circulation of the Society, in about eighty-six languages, including the issues of Foreign Societies assisted by the Parent Institution, to exceed THREE HUNDRED AND FIFTEEN MILLIONS FOUR HUNDRED THOUSAND.

Grants for Great Britain and Ireland.

The following Grants have been made for Home Circulation :—

British Emigrants	27,223
Soldiers, Sailors, River and Canal Men	116,243
Foreigners in England	3,250
Sabbath-Day Distribution	197,127
Home Missionary Society Agents..	78,764
London City-Mission, Christian-Instruction, and District-Visiting Societies, and Town Missions ..	1,013,216
Prisoners	13,007
Hospitals	5,622
Workhouses	13,647
Fairs	195,700
Races	9,200
Railroad Workmen	63,763
Anti-Infidels	63,370
Miscellaneous	910,469
Wales	42,176
Scotland	80,262
Ireland	400,000

These publications amount to 3,233,039; being 918,081 beyond the number granted for similar objects in the preceding year. The value of these supplies amounts to 2876*l.* 1*9s.* 2*d.*

Notices relative to Domestic Grants.

It will be seen, from this statement, that the Committee have widely distributed the Society's Works in all parts of Great Britain and Ireland during the past year. They have met the transgressor in the way which leads to death, and have pointed out to him the *path of life*. Their warning voices have cried aloud to the sabbath-breaker, *Remember the Sabbath-Day, to keep it holy*; and they have asked the sceptic the solemn question, *How shall we escape, if we neglect so great Salvation?* The rural, and too-frequently-neglected, population of our land has been supplied by the grants made to Clergymen, Ministers, and Home Missionaries; while the teeming crowds in the Metropolis and large towns have been instructed in the way of righteousness, through grants which have been made to City and Town Missions, District-Visiting, and Christian-Instruction Societies. The soldier, the sailor, the bargeman, and the thoughtless and degraded workman on the railroads, have received suitable books for their instruction; and the sons and daughters of pleasure have been met by the Tracts distributed at fairs and races. The emigrant, the prisoner, and the children of affliction in the hospital and the workhouse, have been pointed to a world where there will be no sin, no sorrow, and no separation; and the foreigner has been directed to a *better country, that is, a heavenly*.

Special Efforts—The past year has called for more than ordinary exertions for

the diffusion of the publications of the Society. The prevalence of *Intemperance* in London has been brought before the Committee by the friends of the London City Mission; who furnished a variety of affecting details, shewing the extent of this destructive vice. The Committee determined to publish a New Tract on the subject, which was prepared by one of the Secretaries of the London City Mission, entitled, "The Way to be Healthy and Happy;" containing a variety of statements likely to arrest the attention of the thoughtless drunkard. The Agents of the Mission have supplied every visitable family, amounting to nearly 250,000, or about one million of the population. The Tracts were furnished entirely at the expense of the Religious-Tract Society. Several friends residing in the country have imitated the metropolitan example. Upward of 375,000 copies of the Tract have been put into circulation within a few months.

The Committee have also granted to the London City Mission suitable Tracts, to be distributed at *Fairlop Fair*, a few miles from the Metropolis; at which the scenes witnessed, even on the Sabbath Day, were more like those of a Heathen than a Christian land.

The Committee have not been unmindful of the zeal which has been displayed to spread the poison of infidelity, under the specious name of "*Socialism*." Efforts, various and systematic, have been made to diffuse the most pernicious and destructive principles, through the medium of small publications; to counteract which, several Tracts and Hand Bills have been prepared. Supplies of these publications will be granted to Auxiliary Societies for gratuitous circulation, not exceeding in value Ten Pounds, on payment of half their cost: already about 255,500 copies have been distributed.

Union Workhouses—Nine Libraries, at reduced prices, have been granted to Union Workhouses. The information received leads the Committee to hope that the books have been profitably read by many of the inmates.

Young Ministers—Seventeen applications have been received from Young Ministers of limited resources, for a supply of the Society's books, not exceeding Ten Pounds in value, on payment of half the price, which have been cheerfully met. The applicants were connected with the Church-of-England, and also the Lutheran,

Independent, Baptist, and Welsh-Calvinistic Churches: five of these grants were to Missionary Brethren from Germany.

Libraries—The One Thousand Libraries of Five Pounds each, offered to Sunday and Day Schools, in poor and distressed districts, have all been granted: numerous applications, however, are still received from different schools, strongly pressing for these collections of Christian Books: these have been met, as far as the Society's funds have allowed: the number granted during the year amounts to 164, and in value to 400*l.* 10*s.* The total number granted during the year, exclusive of those sent to foreign lands, amounts to 281, and in value to 845*l.* 10*s.* 3*d.*; which sum, added to the Home Grants, of 2876*l.* 19*s.* 2*d.*, reported, makes a total of 3722*l.* 9*s.* 5*d.*, or nearly two-thirds of the whole of the contributions to the Society during the year.

The Committee have voted 108 Libraries, at reduced prices, to destitute districts in Great Britain and Ireland, besides those sent to the Colonies. These grants amount to 346*l.* 19*s.* in addition to the sums paid by the different applicants. The Reports which have been received shew the value of these Libraries, and their peculiar use in districts where the people are far removed from the Sanctuary of the Lord.

Wales—The grants to the Principality amount to 42,176 Tracts; a large portion of which have been circulated in the disturbed districts.

Scotland—Supplies have been furnished, amounting altogether, including the Orkneys, to 80,262 Publications; and 28 Religious Circulating Libraries, on reduced terms.

Ireland—More than 400,000 Publications have been sent to Ireland during the year; in addition to 34 Libraries, on reduced terms.

Notices relative to Foreign Grants.

Catechists—The Committee have extended their grants of books to Catechists, Teachers, and others, of limited resources, whose time is wholly devoted to religious instruction abroad; such grants not to exceed Five Pounds, on the previous payment of half. The applicants must be recommended by the Societies with which they are connected.

Mission Libraries—The Committee continue to receive Letters from their Missionary Friends, acknowledging the usefulness of the Libraries which have been sent to them. During the year,

the Committee have sent out several additional Libraries.

Against Popery—The Committee have received several applications for grants of suitable Tracts, to counteract the active efforts of the Romish Church in foreign lands. In the South-Sea Islands attempts have been made to introduce Roman-Catholic Missionaries, not indeed among the extensive groupes as yet unvisited by European Instruction, but at Tahiti, the Sandwich Islands, and other fields of labour where Protestant Missions are already established. In New Zealand, a Roman-Catholic Bishop and two Priests have landed, and have located themselves on the Hokianga, in the midst of the Wesleyan Mission. At Madras, several Romish Priests, with their suffragan Bishop, have commenced their labours; and in Ceylon, "a Vicar Apostolic," accompanied by a body of Priests, has arrived to extend the pernicious influence of *the man of sin*.

A correspondent, writing on this subject, shews that the Romanists are still opposed to all efforts for the spread of religious knowledge:—"After a number of Tracts had been distributed, the priests gathered up all that could be found, tore them in pieces, and scattered them in the street of the city, thick as the leaves of autumn. Even the school-books did not escape their fury."

The Committee have made various grants of Anti-Popery Publications to Protestant Missionaries, the circulation of which, they trust, will counteract the principles so zealously diffused by the Romish Church; the agents of which have declared their determination not to go to countries in which Heathenism prevails, but to those lands where Heretics are successfully propagating their doctrines.

Sales by Licensed Hawkers.

To promote as widely as possible the circulation of Religious Publications, the Committee have expressed their willingness to assist Auxiliary Societies in employing pious Hawkers to sell the Society's Works, in their respective neighbourhoods; by bearing half the expense of the first stock of Ten Pounds' worth of books, to be supplied to suitable persons for sale.

Two Auxiliaries have availed themselves of this offer. The great success of the colporteurs in France, in the dissemination of Scriptural Truth, leads the Committee strongly to recommend similar efforts in this country.

New Publications.

The New Publications issued during the year amount to 174. These are not less important in their contents, than in their adaptation to the times in which we live. Twenty-seven New Tracts are among the number, most of which are suitable for loan circulation, and will, therefore, increase the variety required for the efficient prosecution of that system. The great reduction in the price of this series of the Society's publications continues to increase their circulation.

Notices relative to different Works.

"The Christian Spectator" has conveyed full information of the Society's proceedings. It has been found an acceptable medium for conveying to the public clear views of the great truths of the Reformation.

In looking through the list of New Publications, it is difficult to recommend particular works as worthy of special attention. According, however, to the course pursued in former Reports, the Committee will refer to some of the publications which appear well adapted for circulation in these days:—

"The Young Man from Home," by the author of the "Anxious Inquirer for Salvation Directed;" "Fraternal Appeals to Young Men;" "Self Discipline;" and "Sobermindedness recommended to Young People," by Matthew Henry—are seasonable books for the Young, who are engaged in professional, mercantile, and other pursuits, and who are frequently exposed to great temptations.

"The Brief Life of Luther," "Primitive Christianity," "Pagan Rome," "A Dialogue between a Popish Priest and an English Protestant," "Popery Unveiled," "The Council of Trent," and Chillingworth's great work "The Religion of Protestants a Safe Way to Salvation"—are calculated to establish the Protestant in his Scriptural views; and to lead the supporters of the Romish Church to inquire for a more excellent way. The Committee hope they will be introduced into Parochial, Vestry, and Sunday-School Libraries, that Protestants may learn more clearly why "the glorious army of Martyrs" in former ages contended earnestly for the faith once delivered to the saints.

The Works which are adapted to impart useful knowledge, combined with Scriptural information, to young persons in Christian Families and Schools, are,

"British Quadrupeds"—"The History of Insects"—"General History, briefly sketched on Scriptural Principles," by Dr. Barth—the "Geography of the Bible"—and "The Captivity of the Jews, and their Return from Babylon." To these may be added, though not adapted exclusively for the Young, the "Addresses" and "Observations" by "Old Humphrey"—works which enter into the scenes of daily life, and suggest to the readers various practical lessons.

"The Life of Origen," and the little work entitled "Faith, its proper Objects and due Limits," are worthy of an attentive perusal, at a time when the great truths of the Reformation are frequently the subjects of debate. The "Life of Origen," while it does full justice to his estimable qualities and important services to Divine Truth, faithfully exposes the grievous errors into which he fell. On examining these Works, the reader will learn that the faith of a Christian should not rest on the testimony of man, but on the inspired and infallible Truth of God, as revealed in the Scriptures.

The Biographical List of the Society's Works has been increased by the Lives of Mrs. Smith, late of the Mission in Syria, and Mrs. Winalow, late of the Ceylon Mission. "The Life of the Rev. Joseph Hughes," the late beloved Secretary of the Society, has been added to the series.

In the preparation of New Works, the Committee have not overlooked the spiritual necessities and constant conflicts of the Christian; who, through much tribulation, is advancing toward the kingdom of God. Such persons will find profitable companions in the "Christian Lyrics," "Hours of Spiritual Refreshment," "Jesus Christ the Brightness of Glory," "On Christian Joy," "A Glimpse of Glory," "Practical Reflections on the Sufferings and Cross of our Lord Jesus Christ," and "Solitude Improved by Divine Meditation." "Mason's Spiritual Treasury for the Children of God" has also been added to this class of publications.

"The Complete Duty of Man," by the late Rev. Henry Venn, with a Memoir of its Author; and the well-known work by Cruden, "A Complete Concordance of the Old and New Testament;" the Committee trust will be considered useful additions to the Society's Catalogue.

"The Child's Companion," "The Tract Magazine," and "The Visitor,"

have an extensive sale. They are the means of conveying much Scriptural instruction through the Country and its Colonies. The Society's Almanacks, in their various forms, have been widely circulated.

There are now *Sixteen Selections of Tracts* on important subjects, assorted in Packets. The *Hand Bills* are also arranged in packets; each at One Shilling, and containing 175 copies.

The little works in 32mo, gilt edges, have been the means of introducing the truths of the Gospel to circles where the Tract, in its usual form, would have been altogether unacceptable. Several additions have been made to this series.

The Committee have made arrangements for the publication of a Series of Tracts in 32mo, with coloured covers, for the supply of persons preferring Tracts in that form for distribution. These new Tracts will contain eight pages and a cover, to be sold at Two Shillings per hundred, and will be suitable to all classes. This new series will enable the Society, and all the friends connected with the Auxiliaries, to give away a neat and useful book at the cost of less than one farthing.

The constant and untiring zeal of the Romish Church to spread its unscriptural and dangerous tenets has led the Committee considerably to enlarge the list of Anti-Popish Books and Tracts. Among these will be found, "Popery Unveiled," "The Council of Trent," and "The Religion of Protestants a Safe Way to Salvation," by Chillingworth.

Increasing Importance of Tracts.

The Press is found increasingly important as the Cause of Education advances. Mr. Douglas, of Cavers, remarks—

Missionaries are availing themselves, with much intelligence and activity, of that instrument which is changing the world—the Press. The Reformation was occasioned by Tracts; and all other changes since, both religious and political, have been indebted to those swift and efficacious messengers, which, like the winged Hermes of the Ancients, glide without impediment over land and sea. The operations of the Tract Society are one of the wonders of our times. Their little works are showered down upon every shore: if not quite as eloquent as the words of Ulysses, yet, like his, they fall thick as the winter snows; and no barrier has yet been found that can effectually repress the effect of these missiles. There is no tongue or

speech in which their voices are not heard; nor does there seem any limit to their operations, except that which circumscribes all human endeavours—the limitation of funds.

Special Appeal.

Notwithstanding the increase of contributions during the past year, the Committee fear, that, unless its Benevolent Income is augmented, the Society's gratuitous efforts for the future will be considerably curtailed. The whole of the Contributions to the Society for the year is 6114*l.*, while the Grants for the same period amount to 9004*l.*; being 2890*l.* beyond the whole amount of its Benevolent Income. This excess of expenditure has been met out of the funds arising from the sales of the Society's publications, which also bear the whole expenses connected with the foreign operations; but the Committee do not expect to be able to devote so large a portion of the proceeds of the sales in future years to gratuitous issues, in consequence of the great reductions made in the prices of the Tracts and other publications. They therefore look to their friends for enlarged support, to enable them to meet the demands connected with their gratuitous operations, particularly in connection with our Colonial Possessions.

Continent.

JEW'S SOCIETY.

THE Thirty-second Report furnishes the following

Summary of Proceedings among the Continental Jews.

Hamburg—Mr. Moritz has here laboured alone during the year, and has made several missionary journeys. The Jews in Hamburg, having a controul over their own police and possessing considerable influence, are able very greatly to circumscribe the sphere of a Missionary's labours. In addition to this, the Local Authorities have recently manifested a decided opposition to Mr. Moritz's work. The Committee have, therefore, thought it well that he should remove to some other sphere, as the neighbouring States can be visited from Berlin; and Hamburg itself is, perhaps, more accessible to the publications of the Society than to the direct labours of a Missionary. Mr.

Moritz has been requested to remove to Dantzic.

Creuznach—The Rev. J. Stockfeld has removed from Neuwied to Creuznach, on account of his health. He still continues to labour in the same district along the Rhine, from the neighbourhood of Frankfurt to the Netherlands. Through the whole of this country he has friends, with whom he establishes small depôts of Scriptures for sale at a fixed price. He visits Jewish Schools, with the object of introducing the Word of God, in which he has met with much success. He has recently visited Holland; and has urged your Committee to undertake Versions of the Scriptures in the Hebrew and Dutch, interleaved, for the Jews of that country. An evident blessing attends his labours.

Metz—A new field opened to the Rev. P. J. Oster among the French Jews during the year. He had begun to complain of the want of opportunities of personal access to the Jews, when he was unexpectedly called on to pursue another method—that of the press, through which a large class of Jews, not only in France but in Germany, are peculiarly accessible. The death-like stillness in which the French Jews seem to have been living on all matters of Religion has been suddenly disturbed; and the discussions which prevail among them afford a favourable occasion for the Christian Missionary to enter the controversy. Mr. Oster has written a Tract in vindication of the Divine authority of Moses, in reply to a popular writer of the Infidel Party. The newspapers at Metz and at Strasburg enter warmly into these controversies, and shew the hold which they have on the general attention.

Strasburg—Mr. Goldberg and the Rev. J. A. Hausmeister continue to instruct inquirers, and to visit the Jews of the neighbouring States.

Frankfort-on-the-Maine—The Rev. W. Ayerst has found his residence at Frankfort much more advantageous than he at first anticipated. He is enabled to prosecute the plan of translating and publishing in German such Works as the present inquiring state of the Jewish Mind in Germany demands. Mr. Ayerst has become extensively acquainted both with the authors and the readers of modern Jewish Literature in Germany, and is well qualified to meet them as the advocate of Christian truth. He has taken several journeys in the neighbouring country, where

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he has had easy access to the Jews; and he has recently been joined by Mr. Davenport, who will assist in this department of the work. The importance of Frankfort as a Missionary Station appears to be very great, notwithstanding many difficulties in the city itself.

Berlin—The Rev. C. Becker has a Weekly Service for the Jews. He instructs inquirers and converts; in which he is assisted, for the present, by Mr. C. G. Petri.

Halberstadt—Although there are many Jews to be found in Halberstadt and the surrounding country, and Mr. Noesgen's labours have not been by any means unsuccessful, the Committee have come to the conclusion, after the experience of another year, that it is necessary to select a Station, where he may find more continued employment and labour in connection with other Missionaries.

Breslaw—Dr. Newmann occupies an important post in this district, where active Missionary exertion meets with considerable discouragement.

The total number of baptisms in the Province of Silesia during the year 1839 was 22; in the district of Oppeln, 5; Liegnitz, 2; and Breslaw, 15. Among those at Breslaw, there is an old man, eighty years of age, who has ten children, five of whom have already publicly confessed Christ, and, of these, one is a Clergyman and faithful servant of the Word. The testimonies respecting these converts are very encouraging.

Königsberg—The labours of the Rev. J. G. Bergfeldt at Königsberg continue to afford great encouragement. The sale of the Scriptures to the Jews travelling between Germany and Russia affords daily opportunity for conversation on the great truths of Christianity; and there is good reason to hope, that, in distant parts of Russia, a spirit of inquiry is awakened, under the effect of the reading of God's Word, where hitherto direct Missionary Labour has not penetrated. Mr. Bergfeldt circulated, during the year, upward of 1200 copies of the Scriptures, of which more than 800 were entire Hebrew Bibles, and 180 were Hebrew New-Testaments; and he received in payment for them upward of 100*l*. During the same period, 24 Israelites were baptized—12 males and 12 females.

Prussian-Poland—Mr. Bellson resides alone at Posen; Mr. Davenport having removed from the province to join Mr. Ayerst at Frankfort. He is employed in

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visiting and superintending the Schools in the Grand Duchy; and frequently joins Mr. Hartmann or Mr. Graf, who reside at Fraustadt, in Missionary Journeys. Mr. Hartmann has permission from the Ecclesiastical Authorities to preach as a candidate; and has, on several occasions, addressed the Jews from the churches of the province. There is ample employment for zealous Missionaries in this country; and the Committee have good reason to hope that a blessing has rested on past labours.

Of the Eight Schools supported by the Society in this district, it is reported—

About 300 Children have reaped the benefit of our Schools in the past year, exclusive of the Evening Scholars. Many a precious seed has been sown—many an affectionate word spoken to them—and Christ Crucified has often been brought before them.

Poland—The Missionaries in this interesting country continue to occupy the same Stations as last year; but various difficulties have arisen, by which their efficiency has been much impeded. The German Services which have been conducted by them for many years, chiefly with a view to the instruction of Jewish Inquirers, have been suspended by the Local Authorities. There appears, however, to be no objection to the continuance of a Hebrew Service according to the Liturgy of our Church, as this was commenced some months ago, and is still kept up; although additional assistance is required, and suitable means must be used, in order to maintain it in such efficiency as to attract more generally the notice of the Jews. Several Missionary Journeys have been undertaken: more time has been devoted to this work than has been found practicable in the last few years: these journeys have been attended with very beneficial results. Six adults and four children were baptized during the year, and four adults have been baptized subsequently.

Mr. Lawrence says of the Warsaw Institution for providing employment and teaching a trade to destitute converts and inquirers—

From 8 to 10 were employed during the year. The names of 19 who were regularly received are in the books; some of whom continued for a time, but then returned to Judaism.

Cracow—Mr. Hiscock is daily engaged by numerous applicants from the Jews, who come eagerly to converse with him. Mr. Behrens, a Jewish Convert, late Reader in the Jewish Synagogue at Lune-

burg, has been sent, as an Assistant Missionary, to join Mr. Hiscock. His wife is also a Jewish Convert.

RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT.

The following notices are collected from the Forty-first Report of the Society.

France.

The great efforts, which have been made to diffuse the pure truths of the Reformation, have silently produced a favourable impression in some parts of the country. A Correspondent remarks—

There are entire villages in France deserting the Romish Superstitions, and demanding a purer and simpler religion; and it is remarkable, that this has occurred without the presence of Protestant Pastors, and solely by the instrumentality of the Bible, and of Tracts explaining its doctrines.

The colporteurs connected with the Religious Institutions of France continue most efficiently to circulate the Works printed by the Tract Societies, in different parts of the land.

Considerable grants have been made to promote the circulation of Tracts in Paris and other large towns, where they are adapted to meet the spiritual wants of persons who seldom come into contact with any other Means of Grace. One friend writes—

They have found their way into many a dreary hovel: many pastors, schoolmasters, and teachers in Popish Families, come for them; and industrious people, who are engaged in the week, carry them on the Sabbath Day to the poor and afflicted in the hospitals and other public receptacles, where they convey comfort and instruction to many minds.

Libraries have been placed at Ostend, Ghent, Vigou, Besançon, Gascony, and other places.

The Paris Religious-Tract Society has been the means of spreading a large number of Religious Works during the year. Its circulation of Tracts has amounted to nearly 500,000, being about the extent of its issues in former years. The funds for the past year were altogether insufficient to meet the demands.

In the Toulouse Society, 35,000 copies of twenty important Works have left the press.

The Strasburg Society has distributed more than 5000 Tracts, during the year, among the poor and ignorant, who are

living without God—in the Houses of Correction, among the prisoners—and in parishes where the Ministers value the Society's Works.

Switzerland.

The Chur Evangelical Society has distributed in the year about 3222 copies of 31 different Tracts, making the total circulation 40,170. Your Committee have encouraged their friends at Chur to print a few new eight-paged Tracts; and have sent them German and Italian Publications to the value of Ten Pounds. Professor Schircks remarks—

Our Canton is peculiarly important, as being on the borders of Austria and Italy. It is desirable that we should widely distribute the Truth; for many infidel publications have been circulated of a very awful character.

Dr. Malan's Work, "Can I enter the Romish Church, while I believe the whole Bible?" being admirably adapted for the Continent, the Committee have assisted the author in promoting its gratuitous circulation. After reporting the distribution of Tracts in every house in one of the villages, by two private Christians, and the loan of a larger number to the Pastor of the place, Dr. Malan adds—

He has received the Tracts meekly; and perhaps he will receive from them the same blessing which I received myself, when I was still in many dark passages of my own ignorance. Two of your publications were, at that time, blessed messengers to my soul.

Dr. Malan states a striking contrast in the following narrative:—

I was passing through part of Switzerland, and I dropped near the town of Morges, upon the road, some small Tracts, and, among others, "A vous mon Prochain."

As I was getting into the town, a Gentleman passed, and, with a laugh of mockery, pointed to one or two Tracts which he had picked up from the road, and hanged to the top of his vehicle. I pitied him, and hoped that a better fate was reserved to the other portion of my sowing.

About ten years afterward, a faithful and consistent Christian, a lady of a town not very distant from Morges, paid a visit to my family: in her conversation with one of my daughters, she said that her first serious feelings about Religion had taken place many years ago; and that, after the reading of a small Tract which she had found on the road, as she was walking with friends in the neighbourhood of Morges, and that Tract was, "A vous mon Prochain." At that season of her life, she was very gay, and quite thoughtless about heaven and grace: at first, after having read a few words of the

Tract, she amused herself and the company with her jests and railleries against it and its morals; but she read it for herself secretly, and the impression produced by that serious message had issued in the most decided wish to turn from worldliness to faith; and the mercy of the Lord had helped her feeble desires, and perfected, by the reading of the Word, the work begun by the humble means of a despised Tract.

The Grants of the year stated in the Report amount to 85*l*.

Belgium.

The Evangelical Society states, that 11,741 Tracts have been circulated in the year. Your Committee have paid for large editions of approved translations of six of the Religious-Tract Society's Tracts. The Grants to the Belgian Society have amounted to 90*l*. during the year: they have been cheerfully given for the benefit of a country where noble efforts were made at the period of the Reformation for the introduction of the Gospel, and where martyred saints once suffered for their attachment to the Saviour.

Holland.

The Netherlands Society has applied for a grant of Tracts for the English Sailors visiting their ports: 5900 have been sent; and nearly 2000 Tracts and Children's Books for the English Congregation at Rotterdam. The Society is active and flourishing: during the year, 273,043 Dutch Tracts were issued; including 38,750 which were gratuitously circulated.

Spain.

The circulation of Religious Books and Tracts has been carried on in this country to a small extent, by several devoted friends, amidst great opposition from the Roman-Catholic Priests. That these efforts have not been altogether in vain, will be seen from the following extracts from Letters which the Committee have received. One friend writes—

The knowledge of the Scriptures among the people is very superficial, but still it is increasing: they are beginning to gain an insight into the great scheme of Redemption, and their curiosity is very much excited by seeing so much written on the subject. I think the Religious Tracts, which of late years have been circulated in this country, have been of great service in opening their eyes to a knowledge of many of the corruptions and unscriptural doctrines of the Church of Rome. In almost every instance they were very thankfully received by the people to whom I offered them.

Another Correspondent writes—

Your Tracts are read with great avidity; and, in many cases, I know that they have undeceived the people's minds relative to Protestants; and, in a few cases, have, I trust, been productive of much spiritual good.

The opposition experienced by the distributors of Religious Publications will be seen from one or two statements. A friend reports—

In March last, the Government gave orders to burn some 3500 of the Tracts which I had printed, and which were greatly sought after; so that when they were brought out to be burned, more than 1200 of them were purloined, so to speak, by very many persons: and thus the *auto-de-fé* of the remainder created a great desire to procure more. The person who had undertaken the sale had a penalty of sixty dollars to pay; which I immediately returned, out of the proceeds remaining in my hands of the last year's sales.

An active Agent in Spain has enclosed to the Committee a copy of a "Pastoral Warning," which has been read from all the altars, and posted on the doors of the churches in one of the towns where the Society's Tracts have been distributed. Several of the Tracts are particularly named; and the people are warned against receiving, reading, or retaining them. In reference to this document, a correspondent remarks—

It is a good sign when the Tracts excite the enmity and hatred of the priests of Spain.

Upward of 9000 Books and Tracts have been sent to friends in Spain and Gibraltar.

Portugal.

The decided opposition which is shewn to the diffusion of Scriptural Truth prevents the distribution of Tracts and Children's Books to any great extent. A few have been sold, and seem to be much valued. A grant of 15*l.* has been made to assist the friends in their labours; and particularly in forwarding grants to the Brazils, from which country a considerable order has been received.

Italy.

In the last Report it was mentioned that the "Essays by the Rev. Thomas Scott" had been translated into Italian, and were waiting the censor's authority for their publication. That officer has refused the needful permission; and therefore no further steps can be taken at present.

Upward of 5000 Italian Publications have been granted for circulation in dif-

ferent parts of the States. One correspondent remarks—

Though in some parts of the country the possession of a Bible or a Religious Tract would be considered an unpardonable offence against the Government, yet, in others, there is a degree of liberty granted, which almost amounts to toleration.

Germany and Prussia.

Hamburg—The Lower-Saxony Society has circulated, in the year, 367,852 Publications: the total amounts to 3,732,019. The circulation of the Society's Publications has extended to Russia and Poland, through all Prussia and Germany, to Switzerland, France, and Denmark. The Rev. Richard Knight, the Agent of the British and Foreign Sailors' Society, at Hamburg, has received a grant of 42,000 Tracts, for distribution among the English and American Seamen.

Berlin—Mr. Elsner has translated and printed an edition of the "Bohemian Hymn Book." On this subject he writes—

By the goodness of God, 5000 Bohemian Hymn Books for the use of the poor Protestant Churches in Bohemia and Hungary are now finished.

Grants are enumerated in the Report, made to different places, to the amount of 275*l.*

Norway.

The *Christiania* Society has printed 14,000 copies of 14 Tracts—The *Christiansand* Society has published 15 Tracts: 43,000 copies of these Works have been received into the dépôt, and upward of 36,000 have been distributed—The *Bergen* Society has received into its depository 25,541 Tracts during the year, and upward of 19,000 have been put into circulation: the total issues exceed 102,000. The Society has resolved to commence a gratuitous distribution of Tracts over the whole country, from Swinesund to the North Cape—The *Dronheim* Society has published 93,000 copies of 37 Tracts, of which upward of 55,000 have been circulated, partly on sale, and partly by gratuitous distribution.

The Committee have voted 30*l.* to the Societies at Dronheim, Christiansand, and Bergen, for the publication of new Tracts. The friends at Christiania, having a considerable stock in their depository, have not required assistance during the year. The Rev. Dr. Paterson, who formed the Societies in Norway, when reviewing the results which have followed, remarks—

You never spent money to more advantage

than the first Fifty Pounds which you voted to Norway. The effects have been about 100 different Tracts, and about 350,000 copies printed, and nearly all circulated.

A friend of the Society, travelling through Norway on mercantile objects, writes, in reference to Tracts placed at his disposal—

The pleasure which I felt in distributing them was much increased by the eager and sincere desire which, in almost every case, was evinced by the peasantry to possess and to read them. I feel persuaded that most of the recipients have paid great attention to them, and lent them to their neighbours and acquaintances.

Sweden.

No report has been received from the Evangelical Society at Stockholm, the operations of which have been impeded by a variety of local circumstances. The Committee, anxious to increase the circulation of its Scriptural Works and other Religious Publications, have requested several devoted friends to act as a special agency for the attainment of the object; and have made a Grant to them of 50*l*. Already they have commenced their operations. They write—

There is an extensive and increasingly interesting field opening to us for the circulation of our little Works. Tracts are everywhere received with the greatest delight, and carefully read. A little book given to a Swedish peasant is esteemed a favour indeed.

Russia.

The Eighth Report of the Tract Committee at St. Petersburg shews the increase of its operations. In 1839, seventy publications, in Russian, Esthonian, Polish, Finnish, and Swedish, issued from the press. The total number of copies printed was 527,375. The issues during the year were 441,209: of these, about 100,000 Russian Tracts, besides other books, were forwarded to the great Fair of Nishney Novgorod; where they were disposed of to merchants and others, from all parts of the Empire: even persons from Siberia were large purchasers of these publications. The total circulation amounts to 1,892,169.

The receipts of the Tract Committee for the year, including a loan of 3000 roubles, are 39,676 roubles, nearly the whole of which has been expended. The Report acknowledges donations of 1600 dollars, or 320*l*., from the American Tract Society; and 400*l*. from the Religious-Tract Society. The Committee remark—

In the view of such an extended field of

labour as we have now open to us, we feel ourselves emboldened, and authorised, to call on those who are interested in the Tract Cause, for continued, nay, for increased assistance. Let it be borne in mind, that we labour for more than fifty millions of immortal souls—that to these, by means of our publications, we have, at present, almost an unlimited access—and that, though our prospects are now so cheering to us, a night may come when we can no longer work. We have abundant evidence that our labour has not been in vain; and the people seem to appreciate and gratefully respond to our exertions for their good. Many instruments are raised up in different parts, to co-operate with, and assist us; so that we feel that we have strong encouragement to redouble our efforts.

In appealing for increased assistance, they say—

Our Issues have been 170,000 more than last year; and our numerous calls for assistance, to print Tracts in Esthonian, Finnish, and, at last, in Lettish, have made us beggars. In fact, 2500 roubles will not meet all our actual engagements. We have gone on in faith; but we sometimes fear that we shall not be able to make good our engagements. We dare not decline the work while the door is open, and yet our means are quite inadequate.

During the year, Grants have been paid amounting to 200*l*. Feeling deeply interested in the labours of their friends, your Committee have voted them 200*l*. in addition.

South Africa.

FRENCH PROTESTANT MISSIONS.

THE Seventh Report of the French and Foreign Bible Society, in noticing the publication of Fifty Chapters of the Old and New Testaments, translated by Mr. Arbousset in the Sechuana Dialect, to which he has given the title of "Food for the Heart," thus quotes a Letter from him, dated Moriga, Oct. 23, 1839, descriptive of the

Love of the Bassoutos to the Scriptures.

May I be permitted to say a few words on the pleasure and benefit which I have derived from the completion of the humble Work which I have now the honour to lay before your Society? Doubtless nothing is dearer to us than the Bible: every word speaks to the heart—enlightens, warms, and animates. There is not a page in Holy Writ which does not

approve it to the soul of the Christian, as the Best of Books. In a country where almost all other books are wanting, we feed upon it: it becomes every day more and more our daily bread; and it is with savages that we read it. If we are enabled to give them a few portions in their own language, they are ready to devour them: they do not even wait till they are clearly written out, but seize upon the rough and almost illegible copy, as though they were aware by some secret instinct of the beauty and saving grace of the Word of God. Our mode of distributing loose sheets, among those who are able to read written characters, is exceedingly fatiguing for us, and does not half satisfy them. One of them, looking at a quarto copy of Martin's Bible, said to me, in a tone that went to the heart, "You are indeed happy, for you have plenty before you to read! Might not I also learn French?—Pray give me one of these great books. Why will you not translate it into our language? we would pay for it. Do you not see yourself, that the sheets which you write are short?—and then, one or another borrows them, and they get soiled, or are perhaps for ever lost." This Young Man, and numbers besides him, are coming to me almost daily with similar petitions.

I cannot refrain from expressing my astonishment at the delight manifested by our dear Bassoutos for every thing which proceeds from God. The other day I overheard two of them, as they were recounting to each other their mutual experience. "I cannot sleep," said one, "when I have got hold of a New Chapter." To which his companion replied—"I have a right to speak first. Don't you know, that, as regards me, I light my fire—lie down beside it—and read by the light which it yields, till I can hold out no longer for sleep."

This very afternoon, Engasi was addressing Leheti to the following effect:—"Bad conversation leads to evil, whereas good conversation is productive of good; as the Apostle Paul observes—*Evil communications corrupt good manners*. The Bassouto hears nothing but what is bad in the kraal; but when the Gospels of Mark and John, and the "Food for the Heart," shall be put into our hands, those who are well disposed will meditate on what is good; and will avail themselves of these books, as a formidable weapon to resist evil." To this observation, replete with good sense, Leheti, whom I consider

to be a truly converted person, replied—"My Friend, we all stand greatly in need of those writings. LARGE as you know them to be, that is, wide and profound in their meaning. My heart is sometimes full, but at other times empty. Is not this the hunger of the soul? and this hunger arises from my being in want of something good to read. I often say to myself, 'God is in secret—I will seek Him there.' Sometimes I am able to pray; but, at other times, I cannot. I long after joy; and, behold! I feel nothing but sadness. To confess the truth, Engasi, I should prefer having my hut at the other side of the church; for where I am, too many people draw me aside from the Lord!"

It is remarked in the Report—

When we see these poor Savages of Africa offering to the pious Missionary, whom they make the confidant of their thoughts, to pay the price of a whole Bible if he would but translate it into their language, and even going so far as to express a desire to learn French in order to be able more expeditiously to read from beginning to end one of the GREAT books containing so many GREAT words of which they all stand in need—when, further, we hear them describing, with an accuracy and simplicity truly wonderful, the symptoms and salutary attacks of a moral evil, which they term "hunger of soul"—we cannot but gratefully recall to mind, as being fully realized before us, the promise of Him who has said, *Blessed are they that hunger and thirst after righteousness, for they shall be filled.*

India within the Ganges.

Hindoo Testimony to Christian Disinterestedness and Zeal.

THE Baptist Magazine quotes the following passage from the "Sampurnachandroday," one of the Native Journals printed in Calcutta. It occurs in an article in which the Editor severely reproves the selfish indifference of his wealthy countrymen to objects of public utility.

The Natives of this country, generally, know but little of English Benevolence: such, however, as have acquired a taste for the literature, and thereby become acquainted with the history of the English, will be able to verify our statements.

We have, then, no hesitation in asserting, that, so far from equalling these Foreigners in generosity and public zeal, our Native Gentry cannot pretend even to approach them in those admirable qualities. Do not Englishmen compass sea and land to search out and remedy the evils which everywhere afflict mankind; and this, with a vast expenditure of labour and property, and at hazard of life itself! As instances of this general statement, take the following:—

The Christians of Europe, believing (we say not justly or unjustly) that their Religion is the only true one and destined for all mankind, expend amazing sums, from both public and private funds, in sending out men to preach and propagate their faith among all nations. Nay, many of those agents themselves, being in possession of personal resources, and independent of charitable support, have gone forth on the same errand at their own charges, taking not a cowrie from those who commissioned them.

Our Readers are not to imagine that these Christian Missionaries are the paid servants of the Company: no, they are sent out by distinct Societies, purely of a religious character and constitution; whose means are the accumulation of multiplied free contributions from the pious and charitable among their countrymen. We are unable to say to what amount the expenditure of these proselyting enterprises may extend; but, judging from some particulars which have come under our own observation, there cannot be less than some lacs of rupees disbursed yearly upon these objects in India alone. We know even of individuals coming to our shores, who have been made the almoners of private bounty; and have heard of similar cases with reference to other countries. These individuals have been entrusted with large sums, to be discretionally employed in the relief of suffering humanity; in instances which they had themselves been the means of bringing to the knowledge of their friends and others in Europe. We lately heard of a Gentleman who was the bearer, in this way, of 10,000 rupees; which he was charged to expend for the benefit of the Natives of India, in such way as might best approve itself to his judgment.

Nay, more than this, the very Wives and Daughters of Europeans in England, not willing to be outdone in these benevolent exertions by their husbands, fa-

thers, and brothers, have carried their generous zeal to a very great extent. Young Women, or Married Females, while enjoying every comfort of life themselves, and freed from all necessity of labour or toil of any sort, are yet found devoting their time, and strength, and skill to charitable purposes, in a vast variety of employments; as in preparing a thousand neat little trinkets, &c., by the sale of which to furnish the means of giving education to Hindoo Females. The same Gentleman already referred to brought out articles thus prepared, which produced no less a sum than 2000 rupees; which, too, he was commissioned to expend in the support of orphan and other schools in the city.

And although the ultimate object proposed by these benevolent people is to make their scholars Christians—an object which we, of course, by no means approve—still, considering the substantial benefits of a temporal and physical kind, in food, raiment, and education, which our children obtain through their liberal benefactions, we cannot but be grateful to them. The tribute of honest thankfulness trembles on our lips.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Rev. Dr. Wilson, of the Church-of-Scotland's Mission in Bombay, states, in the Twenty-first Report of the Bombay Auxiliary Bible Society, the following

Circumstances connected with Bible Circulation.

The most important circumstances connected with Bible Circulation, which have come under my notice during the past year, are the following:—

1. The great excitement which followed the baptism, by myself, in May last, of two interesting Parsee Youths, educated at the General Assembly's Institution, led to a demand for the Scriptures, particularly in Goozerattee, such as I have not seen since I commenced my Missionary Labours in India. Opposition to the Truth, in this instance, as is frequently the case, appears to have awakened attention to its claims.

2. I have met with a few Natives who have had a very considerable knowledge of Christianity, derived wholly, if not solely, from the perusal of the Scriptures and Tracts; and who have declared them-

selves strongly inclined to receive the Bible as a revelation from God.

3. Those who mourn over the degradation of the female sex in India, and the peculiar difficulties of extending to it Christian Instruction, and even to bring it within the reach of the operations of the Bible Society, will be happy to learn, that, in the vernacular Female Schools of the Mission with which I am connected, and in which the Scriptures are daily read, there are no fewer than 600 Girls.

4. Most of the Jews who have applied to me for copies of the Hebrew Bible, during the past year, have been quite willing to pay a part of the usual price for the acquisition of a copy. The Depository's list shews a sale by myself of 31 copies at reduced prices.

5. The number of readers of books is evidently on the increase among all classes, both in Bombay and the adjoining territories. Many young men are now anxious to possess a copy of the Bible in ENGLISH. In more than one educational institution, it is daily read and explained, in this language.

6. A friend of mine, who some months ago was passing through a retired village in the Northern Konkan, incidentally found a Brahmin busily engaged in reading a portion of the Mahratta New Testament to a small company of Natives, who were eagerly listening to him. I believe that instances of this nature may not be unfrequent.

7. Several Officers of the Army of the Indus have assured me and others, that they have met many persons beyond that river who would gladly have received from them a copy of the Word of God, if it had been in their power to impart it. When a friend of mine was at Badagshan, he found the curiosity of the Mollahs, in reference to the Bible, to be very great. They told him, that they had heard, from the Russians, that it was so large that it required an ass to carry it: when he pulled a copy from his pocket, they were quite delighted, and proceeded to kiss it. The same Gentleman testifies, that the Mussulman's religion, in that and in other adjoining territories, as in most of the countries where it exists, is considered, by its devotees, to be on the decline. The extensive circulation of the Scriptures, there cannot be a doubt, would be a powerful means of hastening its downfall. The most important arrogated warrant for the Korân brought forward by Mahomed, is,

that corruptions have been effected in the "Torat" (Law), "Zabur" (Psalms), and "Ingil" (Gospel). Intelligent and learned Mussulmans very well know, however, that Mahomed himself, in the seventy-first AYAT of The chapter of the Table, has himself said, "Say, O ye that have received the Scriptures; ye are not grounded on any thing, until ye observe the Law and the Gospel." The perusal of these Sacred Books, bearing as they do conspicuous internal marks of their divine origin, and so peculiarly adapted to the moral state of man as a wretched sinner, needing pardon, purity, and happiness, must, by the candid and ingenuous, be advantageously contrasted with that which aspires to occupy their place.

CHURCH MISSIONARY SOCIETY.

TINNEVELLY.

Reviewing State of the Mission.

THIS Mission must still be regarded with the deepest interest by every one who sincerely desires the extension of the Redeemer's Kingdom. In its earlier history, the rapidity with which the work of Evangelization appeared to be going on surprised and delighted the hearts of Christians at home. Then followed another period; during which, division, dissension, and, alas! we must add, every evil work unhappily prevailed. But now, again, these jealousies and schisms are providentially passing away; and we may yet hope to see the converts and inquirers of Tinnevelly endeavouring to *keep the unity of the Spirit in the bond of peace*. This favourable change invests the Mission at this time with a character of peculiar interest. It has been like the Corinthian Church, in its divisions. Satan has assailed it with the very same weapons with which he assaulted the Churches planted by the Apostles. For a season, his efforts seemed triumphant; but the intimations and proofs of returning peace lead us to expect, that as Tinnevelly has been like the Corinthian Church in its danger, so it may be in its firm establishment, in spite of

those dangers. These perils overcome, seem to furnish to us a fresh proof that the work, its difficulties, and its sure support, are still the very same as in St. Paul's days. We give copious extracts from the Reports of four districts of the Tinnevely Mission. Many, as they read them, will be stirred up to pray that the Christians of Tinnevely may be of good comfort, of one mind, and live in peace: and thus the God of love and peace shall be with them.

Extracts of the Report of the Four Districts of the Mission for the First Half of 1839.

Palamcottah District.

Our unfeigned thanks and praises are due to Almighty God for the blessings of peace, which, after so long an interval, we have at length, in this part of the Mission, begun to enjoy. The arrangements contemplated for the partition of the northern half of the Mission, and partly effected last year, have all been successfully completed, and harmony and order everywhere established. The facility, which this has afforded us, of carrying out with effect the wholesome discipline of the Church, has been truly gratifying to ourselves, and most conducive to the healthy state of our congregations.

In this district the number of Catechists and Assistants is 49; of Inspecting Catechists, 6; of Schoolmasters and Ushers, 57; the number of souls under regular Christian Instruction, 3052; and the number of children, mostly heathen, in our schools, 2238.

We have many indications of a steady improvement in knowledge, and, we may add, in Christian character, among the Catechists; and we may regard the formation of a Tamul Book Society among us, as an evidence of a strong desire for fuller information and deeper knowledge.

As a gratifying instance of good feeling on the part of one congregation, and a proof that permanent benefit has been derived from the Gospel, we may mention, that the congregation at Alvarneri have come forward in a noble manner, and offered, though they are palmyra-climbers—who are but poor people—and in number about forty families, to contribute 100 Rupees toward the erection of a substantial building with a tiled roof; to be a witness to their children's children of their sincerity, instead of the mud-walled

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and thatched Church in which they now worship.

In another congregation we have a much less gratifying case to state, or rather one of the most painful instances of apostacy that has ever taken place in the Tinnevely Mission. The small congregation of Narakarendiyirippu, together with their Catechist, who is the son of the Headman, in a time of trouble, brought upon them by an attempt to enlarge their Prayer-house, yielded to the threats and promises of the heathen, and publicly renounced Christianity; besmearing with ashes the forehead which the waters of baptism had once cleansed from the idolatrous sign. Influenced by their evil example, several families in the neighbouring village of Pannivilei also apostatized. The great aggravation of their sin is, that they had all been under instruction twelve or fourteen years; and the young man, the Catechist, had been employed in that office for more than four years. We have evidence to believe that this unhappy young man, and those who backslid at Pannivilei, are deeply ashamed and grieved on account of their sin, and wish to return to the bosom of the Church. But we do not feel at liberty easily to re-admit such offenders to the privileges which they have despised. May the Lord grant them true repentance, for this and all their sins!

We have met with several instances in which we have good reason to believe that the Holy Spirit's influences were operating on the heart and conduct: and one remarkable instance of decided conversion, in a youth named Sattianaden, has been furnished in the Journal of the Rev. H. Harley.

In conclusion, we beg of our friends, and of all who love the Gospel of Christ, to join their fervent prayers with ours, that the blessings of peace and harmony, which in this part of the Mission have been vouchsafed to us, may not only continue uninterrupted and secure, but, like the wisdom that is from above, may be pure, full of mercy, and good fruits; without partiality, and without hypocrisy; having the fruit of righteousness sown in peace of them that make peace. The human heart is so treacherous and weak, that both division and union, confusion and peace, may alike prove temptations and snares; but we have good hope that the mercy of God, in answer to the fervent prayers of His people, will enable us

to improve the blessing, to the glory of His Name, and the prosperity and honour of His Church. For this grace we unfeignedly implore Almighty God, through Jesus Christ our Lord.

[Rev. G. Pettitt, John Devasagayam, Edm. Dent.
Northern District.

We have been enabled, with very little interruption, to go on in our blessed work, experiencing much of the goodness of our God.

The Catechists have, on the whole, behaved to our satisfaction, and have been diligent in their work.

A great number of Congregations and Schools having been given up and received, the districts have nearly been completed according to our original plan. There is a net increase of 164 souls, who have come under Christian Instruction in my Northern District—a very considerable increase for the north, considering that 184 persons were excluded from the Kuruvankotei Congregation on account of their having altogether discontinued to come to Church. Eighty persons have been received into the Church of Christ by Baptism; viz. 19 men, 9 women, and 52 children. The twenty-eight grown-up people are all such as have been for a long time under Christian instruction, who had a competent knowledge of the way of Salvation, and were reported well of by the Catechist and people of their several congregations.

We have had several lamentable instances of apostasy, and of people under Christian Instruction performing their marriages in a heathenish way: such I have been obliged to exclude from the congregation. But there have been several instances, also, of people performing their marriages according to Christian Rules; submitting themselves, on that account, to a great deal of inconvenience and shame from their heathen relations. Those alone who are not acquainted with the power and evil influences of Caste will account this a small thing; but let such consider, that caste is the only principle which a Native possesses. This principle regulates his conduct, in all its relations, and in its greatest minutiae. Every marriage is performed according to the rules of caste; and any Native who does not conform to these rules is reported by his caste people to be a man without principle or without character: and such a Native will have the same feeling as a European of character would have, after

having been convicted of the most dishonourable act. Unless a Native be possessed of that strength of Christian principle which will enable him to consider *the reproach of Christ greater than all the riches of Egypt*, I do not at all wonder that he should keep to the rules of his caste as strongly as he can. No one likes to be accounted a rogue by all his friends and relations. I am quite persuaded that very few Europeans form a proper estimate of the difficulties which surround a Native of this country, in giving up his former customs, and conforming to our Christian Rules:—a difficulty which appears to us like an atom, appears to him like a mountain. It is the duty of all those who have some knowledge of these difficulties, as they present themselves to a native mind, to use forbearance along with strictness.

Notwithstanding my having given up a great number of Schools to Messrs. Pettitt and Thomas, my number is now nearly equal to what it was before I took a separate district. Four Girls' Schools are under the superintendence of Mrs. Schaffter.

The work of instruction has gone on among the Preparandi as usual: several of them have been sent out as Assistant Catechists to different Congregations.

Three to six Readers have been continually travelling about, reading portions of Scriptures and Tracts to the Heathen. Though in some places they have met with contempt, and even ill-treatment, yet they have also met with a great number of well-disposed people, who have shewn a great willingness to hear the glad tidings of Salvation through the blood of Jesus.

[Rev. P. P. Schaffter.

Satanhookam District.

Several new Congregations have been added to the Mission. The people forming these new Congregations, with those who have joined the old during the last half-year, amount to 1021. But as there has been a decrease by deaths, relapses into heathenism, expulsion from the congregations, and other causes, of 281, the real increase during the half-year is 740. The number now under instruction is 4036, living in 52 villages. I have visited the whole of these congregations during the last half-year, and could not but feel delight in always having many to listen to the word of reconciliation, of those who had professedly abandoned idolatry and placed themselves under Christian instruction. In one of the new vil-

lages they took me to a Devil-temple, where they had been accustomed to bow down to wood and stone, and worship the works of their own hands. It was erected for the worship of a Naicker, who some years ago, with a mud fort and small means, most stoutly opposed the English. He was deaf and dumb; but possessed abilities for war, and was much feared in these parts for his daring and enterprising spirit. He was at last taken by the English, and hanged. On inquiring why they worshipped a dead man, they replied, "We feared him when he was alive; and lest he should injure us after his death, we propitiated him by worship and offerings."—Two Maravers, who were desperate thieves, are worshipped rather extensively in these parts, from the same motive. I have not hitherto heard of any altar erected to an object of respect or love: so that it may be concluded, as far as relates to the people in these parts, that the fear of evil which follows departure from the True God is the chief origin of Devil-worship.

During the last six months, fifty-eight have been admitted into the visible Church of Christ, by Baptism.

There has been a small increase in the number of Communicants. The attendance on the Public Services has been much as before. An increase of knowledge is apparent in some of the congregations; but the Holy Spirit, in His converting and sanctifying influences, is not granted in an abundant measure. Throughout the whole body of Professing Christians, there is a deadness of affection toward spiritual things—more desire for earthly than for heavenly things. Hence a low tone of morality, jealousies, and ill-will one toward another, are too prevalent.

The number of Catechists and Assistant Catechists employed in the instruction of the above congregations is forty-nine. I have not had occasion for some time past to dismiss any for bad conduct, nor have any been removed by death. Some of them are active and intelligent men, and are anxious to do their duty.

The increasing number of Congregations, by demanding a larger expenditure for Catechists, has obliged me to reduce the Schools as much as possible, to keep the outlay within the bounds of the receipts. I have no School where there is no Congregation. The place at which I reside contains a population of about 7000 of different castes: about 300

are Christians, the rest Heathens and Mahomedans. I have the education of the children of this place completely in my own hands. Many who have grown up to manhood have received their education in our Christian Schools; and 180 are now attending, and imbibing Christian Knowledge, at a period of life susceptible of impressions for good or evil. The number of Schools for Boys is 22, besides the Boarding School and three Day Schools for Girls.

In the three Day Schools, the number of girls is 118. During the last six months, two of the elder girls have been married to Catechists: two others are betrothed to young men holding similar situations. These schools have been organised by Mrs. Blackman, and are under her superintendence. We shall be very glad to extend this branch of Missionary labour; and shall be thankful to any friends who may feel disposed to render us aid in doing so. We most gratefully acknowledge the kindness of several friends to the cause, who have been helpers of our joy in this particular, and by whom the benefits of a Christian Education are being communicated to 150 young native females in this Mission.

[*Rev. Charles Blackman.*

Melanganapooram District.

The number added from heathenism is not considerable, amounting only to about fifty souls. On the other hand, a few, as might be expected, have renounced Christianity, from motives of worldly advantages, and have gone to live with their heathen relatives. Still, many such are not utterly hopeless characters—not able to banish truth entirely from their minds, nor to find any rest to their souls: we find them after a time retracing their steps to the fold of Christ, prepared to receive the truth with more sincerity. In all the villages, the people have enjoyed the means of grace daily through the Catechists and Assistants who are stationed in every village of any consequence: and the duties of these subordinate labourers have been, as usual, strictly inquired into and superintended, both at the Monthly Meetings, when all the Catechists come together to deliver their Reports and Journals, and also while making our periodical visits of the district. Every village, even the very smallest, has been visited two, three, or four times, and the larger ones never passed over.

The number of Catechists and Assistants is twenty-three. The conduct of the Catechists has, with some excep-

tions, been satisfactory; and many of them have evinced a desire to acquire Scriptural Knowledge, that they may become the better qualified for their work.

The total number of souls under Christian instruction in this district is 1871. The number might certainly have been swelled, if hopes had been held out that worldly assistance would be rendered in complaints and other worldly troubles of the people. One large and respectable village offered to come under instruction, and build a Church, provided that I would in some way or other interfere respecting their taxes. My answer to all such invariably is, that God has sent me here neither to be ruler nor judge, nor yet as solicitor in their worldly affairs, but to preach the Gospel, and shew them the way of Salvation. And it is remarkable, that though this declaration is not very acceptable to many, yet, when I make it honestly and fairly, the very Heathen themselves approve of it, and acknowledge its justness, even though their hopes of assistance should be disappointed.

After making such remarks, or disquisitions, as some might consider them, it may be asked, What, then, is the good that you are doing? Have all your converts become such from motives of worldly advantages, or not? This is a question which I have often put to myself. But I have found a satisfactory answer to it among the quiet labouring people who, according to the old sentence, eat their bread in the sweat of their brow: these, while the land-owners and headmen are, for the most part, worldly-minded, restless, and disturbers of our peace, profit by our labours, and find the Gospel a solace to their souls. And this is nothing novel, but is quite in harmony with what the Scriptures lead us to expect. *God hath chosen the poor of this world, rich in faith, to be heirs of eternal life.*

On taking an extensive and comprehensive view of the field before us, I see every encouragement to labour. The Gospel is every day becoming more and more known in its real character; and its sound is heard again and again in every town and village through the length and breadth of this province. But more especially with reference to the congregations under my charge, to me it appears that improvement is very discernible: in many places I have a far better attendance at Divine Service upon week-days than I could well expect, and

the people are generally becoming more alive to the true nature of our visits, and are more ready to recognise the authority of our office, as Ministers of Christ, and stewards of the mysteries of the Gospel.

The formal excommunication of an unworthy member, before all the congregation, at Divine Service, has an astonishing effect upon the native mind, and subjects our people to a power far more effectual to the maintenance of sound discipline than the infliction of the heaviest pecuniary fines, a practice which had pretty generally obtained in this Mission. There have been several pleasing instances during the half-year, in which excommunicated persons have manifested the greatest anxiety on account of their condition, and the most unwearied perseverance in seeking to be restored. I mention this as a pleasing fact, to evince, that when the people have once become acquainted with the Gospel, it can never be renounced as a mere indifferent theory, and that it exerts an influence upon the hopes and fears of the people as regards futurity. The method pursued is, to desire the excommunicated person, provided it appear that he be sincere, to stand at the Church door while Morning Prayers are being read, on the Lord's Day of course; and before the Sermon he is permitted to come in, and stand in the centre of the Church. Suitable passages of Scripture are then read, and the cause of excommunication declared; after which, the individual confesses his sin and sorrow before all, his desire to be restored, and his determination, by the help of God's grace, never again to give place to the allurements of sin.

It is very pleasing to be able to report, that our labour seems to be appreciated by the people themselves. In one of my visits, I was obliged to pass a village without having Divine Service: the people immediately concluded that it was intended as a punishment for their indifference; and without delay they set about a reformation; and had arranged to come to me in a body last month, to beg that I would visit them, had I not unexpectedly gone to their village to have Service the evening before. In another village, several respectable persons came to me, voluntarily professing their determination to observe the Lord's Day more carefully: they had covenanted, they said, to do so, and to enforce the strict observance of it in the village generally.

While going from village to village, and preaching to good congregations two and three times a day for a week together, the thought arises involuntarily: Well, truly we are enabled to scatter abroad the divine seed with a liberal hand: we are using the very means which God hath appointed for saving sinners. We have the infallible promise, that *His word shall not return void*; and that *it hath pleased Him by the foolishness of preaching to save them that believe*. Great is the encouragement and the consolation which we derive from the declarations of Holy Writ. Though the words spoken by us are spoken often in much weakness, they are nevertheless *mighty to the pulling down of strong-holds*, even of sin and Satan, and erecting instead the beautiful fabric of Christianity. We indeed have every imaginable circumstance which can be conceived necessary to constitute a genuine Church—Temples for Worship, Bishops, Priests, Sacraments, Creeds, Articles, Preaching of the Word, Discipline, &c. May the Spirit be poured out upon us from on high! May He, by His divine influence, direct this exquisite machinery to the accomplishment of that blessed end originally designed; namely, the evangelization of the world!

The number of Schools is sixteen, where regular Schoolmasters or Assistants are employed; and those kept by Catechists are four: and altogether the average number of children in daily attendance is 320.

During my visits, I always devote a considerable portion of time and attention to the Schools; and make it a point of duty to examine every school and every class separately, and to instruct and interest the children, as far as possible, by short familiar addresses and little anecdotes; endeavouring by every means to impress divine truth upon their tender minds, and to lay the foundation for an intelligent and hearty reception of the Gospel hereafter. It is a very gratifying fact, that all the children in our Schools appear to reverence and love the Scriptures: no reward books are sought after with so much avidity, at our Public Examinations, as the different portions of the Bible.

[Rev. John Thomas.

COTTAYAM.

The Rev. J. Chapman, assisted by Mr. J. Johnson, has now undertaken the charge of the College. The Rev.

B. Bailey resides in the Cottayam-Village District; the Rev. H. Baker superintends the Cottayam District; and the Rev. Joseph Peet is stationed at Mavelicare.

Notice of the Syrian College.

The long-pending question concerning the College Property has at last been happily settled, by the decision of three Commissioners who were appointed for that purpose; and there is now a prospect that the labours of the students, under the care of the Rev. J. Chapman, may henceforth be carried on undisturbed by the vexations which formerly arose out of the circumstances connected with the unsettled state of this question.

Natives to contribute to provide Churches and Labourers.

The need of additional churches in the Cottayam District is being constantly brought before the Corresponding Committee at Madras. In the present humble state of the South-India Congregations, it is quite evident that churches cannot be erected by the Natives themselves, without assistance from Europeans. But at the same time, it is important that the contributions bestowed for this purpose should be so administered, that the Native Christians may not be led to suppose that the duty of providing suitable edifices for Divine Worship does not belong to them. It is therefore desirable, that whatever sums may be raised for this purpose, either in India or at home, should be applied to those places where the Native Christians have shewn themselves willing to come forward and contribute to the full extent of their means. In all exertions for the evangelization of India, the people must be made to feel, as far as possible, that they must use every available exertion to help themselves. In proportion as the Gospel spreads, it will be impossible for the Church at home

to supply either the buildings or the Ministers: both the one and the other must be furnished from among the Natives. And though the progress toward this state of things is confessedly slow, yet, when we look at the splendid pagodas, and the almost countless Brahminical teachers of Indian idolatry, it is but reasonable to expect, that when once the Gospel shall take root among them, they will be led to do for the one true God even more than they have done for their vain and debasing idols. In the mean while, it is the part of the Church at home to foster, by a generous and timely assistance, the first seeds of Christian liberality in the hearts of the Natives.

We noticed, at p. 457, the liberal contributions of the palm-climbers of Alvarneri; and now record another

Instance of such Contribution on the part of Natives.

The church at Pallam, in the Cottayam District—a temporary place built by the people themselves, with mud walls and covered with bamboos and oillas—having fallen into decay, a meeting was held there a few days ago, to consult about the building of a new one. One man had already given the ground for the church and burial-ground, and also ground for the erection of the Catechist's house, and for a small garden: another, on this occasion, gave a part of his own yard, to enable us to make a straight road from the water's-edge up to the church; another poor man gave a part of his also, for a small sum; and a fourth, whose house stood directly in the way, has consented to our removing it to one side, so that the road may go right through his ground. It is now requisite that the road should be made; that the Catechist's house, nearly finished, at but small expense to the Society, should be completed; and, what is of most importance, that a church should be erected. The necessary funds for these purposes are the first consideration; and to raise them was the chief business of the Meeting. I am happy to report, that, in addition to the gift of the ground above stated, our subscriptions from the Natives alone amount to the sum of 500 Chuck-

rum—about 175 Rupees. We have a prospect of something more than that from other friends; but the sum required to complete the work is 2500 Rupees.

Notice of Mrs. Baker's Girls' School.

We have little to communicate as to the state of the Cottayam and Cottayam-Village District generally. The Congregations and Schools are slowly increasing. The following notice of Mrs. Baker's School proves the usefulness of Female Education:—

Mrs. Baker's Girls' School continues to be a very useful auxiliary to the Mission: the young women who have left it and settled in life are among the most regular attendants at church, and are the best behaved. There is such a marked difference between their behaviour and the behaviour of those who have been brought up under their own parents, as to call for our gratitude to the Author and Giver of all good.

Account of Mavelicare, a New Station.

In the course of last year a new Mission Station has been occupied by the Rev. Joseph Peet, at Mavelicare. The suitableness of this important place as a Missionary Station is evident, from the statements made by Mr. Peet, in a Letter to the Secretary of the Corresponding Committee at Madras:—

Mavelicare is a large town in the kingdom of Travancore, situated about thirty miles N.E. of Quilon, in 8° 36' North Lat. and 75° 30' East Long.

This town was formerly the seat of government, and a place of great note: it is, even now, called by the Natives the "Eye of Travancore." Of its ancient greatness there are still many vestiges: besides large buildings and tanks, there are the remains of a very extensive fort, in which the arsenal was kept, and the Rajah had his palace; and, what is very uncommon in a country of India with which foreigners, till lately, have had but little internal intercourse, and at a place at which, before the recent Mission Establishment, it is probable no European ever resided, there still remain the relics of large, and—considering the nature of the soil—well-constructed roads, leading to the several gates of the fort; on either side of which have been planted,

in regular rows, a species of the lofty and majestic pine-tree, which, though fast going to decay, still, by their regularity and beauty, present quite a home-like appearance, and afford a most agreeable shelter from the scorching rays of the sun.

Mavelicare, together with the surrounding country, is very low and flat; and the soil, for the most part, is a fine whitish sand, which renders this place neither so agreeable nor healthy for the residence of Europeans as many other parts of Travancore; the heat, from its low situation and loose soil, being excessive in the dry season; and these, together with the rising of the rivers and heavy rain, make it damp, and unpleasantly close and sultry, in the monsoon: the range of the thermometer is now, in the midst of the cold weather, from 80 to 88. With these exceptions, Mavelicare is perhaps one of the best places in Travancore for a Mission Station, as it is situated within a few miles of twenty-one Syrian Churches, most of which are easy of access from it; and, according to a census taken in 1837, there is in Mavelicare and the adjacent districts a population of no less than 267,352 individuals, composed of all the principal classes and castes in the country. In Mavelicare alone the population amounts to 63,652. Among this number are some of the most rich and influential people of the land. Most of the reigning Rajah's family dwell near the Mission Premises; and in consequence of this place having been the seat of royalty, a vast number of Brahmins are fed and lodged at the public expense. The Nairs here are also numerous and respectable; and the Syrians, of whom there are about 900 or 1000 families, have a richly-endowed church in that part of the town where their own people reside. In addition to these advantages, the main road from the different parts of the country to the capital, and one of the high roads from the old "Pandyan," or Company's territories, pass through Mavelicare, close by the Mission Premises: in consequence of which, there is almost a continual influx of people; among many of whom I have been enabled, from time to time, to scatter a few seeds of the Word of Life, in the hope and belief that He, who has declared that *His Word shall not return void*, will make it accomplish the purposes for which it has been sent.

The desirableness of occupying such a

place as a Mission Station has been seen and felt by the Church Missionary Society for the last twenty years; but want of agents and funds have, up to the last summer, deterred them from doing more than occasionally visiting it, and establishing one or two small Schools. It is, however, with heartfelt gratitude and thankfulness to the wise and beneficent Disposer of all good that I am enabled to add, that the Society has at length been so far enabled to fulfil its wishes, as that a dwelling-house for a Missionary, and a temporary Place of Worship, are now erected, and a Missionary appointed to labour in this place, in the midst of its teeming population.

The following extract of a Letter from Mr. Peet, dated May 27, 1839, gives an account of the

Opening of a Church at Mavelicare.

At the opening of my church, which took place on Wednesday, May 22, the Brethren from Cottayam, and two from Allepie, were present. Some of our congregations from Cottayam and Mallapalli came, by previous invitation; and in the course of the day, between one and two thousand persons of all classes crowded in to see this *new thing*. A little before 11 A.M., the bell was rung, in all probability for the first time in the midst of this dense population—this chief seat of darkness and *reign* of spiritual death, to invite the people to the worship of the only Living and True God in a manner agreeable to His holy will, and best calculated to advance the growth of piety in the hearts of men. We had a full Service, as usually conducted in churches at home; viz. Singing, Morning Prayer, with the Litany, Commandments, &c. read at the altar by two officiating Ministers, Sermon, and the Eucharist. At the latter Service, three respectable Syrians, under previous instruction, openly expressed their determination to join us, by partaking of the Lord's Supper with about twenty of our old congregation. This is the first-fruit of that great harvest which I do hope the Lord Jesus intends to gather in here.

My church is calculated to hold about 400 persons; and if the porch were filled, 500 could be comfortably accommodated. With the aid of my dear partner, we have contrived to make it wear quite a respectable appearance. The inside, with the exception of pews, is altogether English. For a ceiling we have nice white mats;

and the floor is covered with the grass mats of the country, such as find their way into gentlemen's bungalows. The pulpit and desks are stained with a lasting dark colour, and are well varnished. A vestry and bell make our church quite complete, and command the attention and respect of those who come only to sneer and scoff.

Yesterday was the first time of my preaching in the church; and seven Syrian Families, professedly from a conviction of the Truth which I teach, joined it. It is well to add, by way of explanation, that the fathers and children only came; but they all assured me that the women were quite willing to come, but were prevented at present by shame: that two of them have children to be baptized in a Lord's Day or two, when all will come in a body, in order to encourage each other to bear obloquy and triumph over reproach.

Mr. Peet has also furnished the following interesting narrative of the

Conversion and Baptism of a Nair and his Wife.

From what has been said about Mavelicare, and the number of Brahmins living in it; it will create no surprise to hear that this is one of the strongest holds of idolatry in Travancore. Yet even here, a copy of our Common Prayer-Book, translated into the vernacular tongue, found its way—about three years since, according to the individual's own statement—into the hands of a Nair of the first class, residing in the fort near to the Rajah's palace, and among all the Brahmins. By reading this book, the man's attention was aroused to consider the Christian Religion: in his own system he was well versed. After perusing the Prayer-Book, his interest in the subject was fully awakened: he next procured and read with avidity the New Testament and some other similar works, which were the means of shaking his confidence in his own faith, and half awakening his mind to a conviction of the truth of the Christian Religion. Such was his state, when, about twelve months since, upon my first coming to Mavelicare, I met with him. By the blessing of God upon our mutual conversation upon the great subject of Religion, and by his attendance upon the Means of Grace, he made a rapid progress in Divine Knowledge, and gave good evidence, so long as six months since, that he was really converted to the faith of Christ, and pub-

licly declared that he would become a Christian. For a long time his words were disregarded by his relations and heathen neighbours; but upon persisting in the constant study of our books, he was obliged, although a man of thirty-two years of age, and the head of his house, to leave his home, in consequence of the fears and upbraidings of his friends, who dreaded the effects of the Brahmins' wrath, and the shame and loss of property that would follow the giving up of caste. Upon leaving home, he hired a small house close by his former dwelling; where, with the woman with whom he lived—for marriage is unknown among the Nairs—who was as anxious about the Christian Religion as himself, he spent the whole of his spare time in reading and acquiring a knowledge of our holy Religion. About five or six weeks since, news spread abroad that he was soon to be baptized; upon which the Rajah—i.e. the petty Rajah living here—and the Tahsildar sent for him, and argued and expostulated with him upon the prospect of loss, &c.; but he stood firm, and resisted all their entreaties. Finding, however, that they sought for him a second time at his house, and dreading some personal injury, he left his second home, and returned thither only in the night, or, if by day, by stealth. It ought to be added here, that he never received any pecuniary assistance from me, nor has he, to the present moment, had the slightest prospect offered to him that he may hereafter receive any.

Respecting his baptism, I had no doubt as to what was my duty; but judged it best to give him as long a probation as possible. Finding, however, that the persecution grew stronger, and dreading, on his account, some evil consequence, I thought it not advisable to delay his baptism any longer; and, in accordance with that determination, on Lord's Day, June 9th, in presence of my own little congregation, and a considerable number of strangers, I baptized him and his wife—when, at their own request, they took the names of Cornelius and Mary—as the first happy fruits of the Mission. We had a most solemn and affecting season; and I trust the power of the Holy Ghost was with us, to comfort us and crown our labours with success. Up to this time Cornelius and Mary have gone on steadily, happy in their escape from misery, and waxing bolder in their Christian profession. Cornelius has a surprising know-

ledge of the Truths of our Religion, and is well able to give a reason for the hope that is in him. On renouncing caste, he was obliged also to renounce his property. According to the law of the Nairs, it goes to his sister's children. He is very much reduced in circumstances; but still retains some paddy fields, which could not be taken from him. Mary has a good understanding; but, as she cannot read, she comes every day, after settling her household affairs, to my dear partner, to learn to sew, read, and be further instructed and established in the Truths of Christianity. This simple statement will tend to shew that the hand of God is directing, and His blessing resting upon Missionary labours made in His Name, and in dependence upon His grace; and as this good Cause extends, we hope—and may it be soon!—to see Christian People, and Christian Churches, springing up about us.

COCHIN.

From the Report of the Mission at Midsummer of last year by the Rev. Henry Harley we extract the following details.

State of the People.

On the 12th of March, the Rev. S. Ridsdale delivered over to me the charge of this Mission; and we desire to record our unfeigned thanks to God for that measure of health and strength bestowed upon us, by which we have been enabled to prosecute our labours among the people.—The field of labour here is extensive. Not only are the minds of the people debased by heathenish superstitions and customs, but the soul-deluding errors of the Romish and Syrian Churches, which abound in these parts, keep the generality still enslaved in the chains of spiritual darkness. Some, we are thankful to record, have been reclaimed to a knowledge of the Truth; but still, the number of those who have been admitted bears no proportion to those not as yet received within the pale of the Church. When the blessed doctrines of the Reformation become more and more known and prized, and when the Word of God, which comprises those doctrines, is read and understood, then we trust that many will embrace *the Truth as it is in Jesus*. Toward the promotion of this end we are using means. Preaching, reading, the distribution of Tracts, and establishment of Schools, are the mediums through which we convey spiritual

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instruction to their minds; and which, under Divine Blessing, we hope will be conducive to their spiritual welfare. The Syrians, a body of Christians who have excited so much interest in the Christian world, are in a very degraded and miserable condition with regard to spiritual light and knowledge. They have, it is true, the Word of God among them; but written in Syriac, a language which few among them understand: and the Catanars are neither able, nor indeed, generally, authorised to explain it to them.

Within the last month—June—sixteen Syrian families, residing at Purinyi, a village two miles north of Kunnamkoolam, have offered to join us, together with the Headman of this village, who is coming to Cochin to protest against the errors of his Church. Many others residing in this village will, we hope, when the means of instruction shall be afforded, follow the example. Nor are we without hope that the Syrians will hereafter shake off their heterodox notions: and this opinion we are encouraged to entertain, from the parents sending their children to our Schools—which are generally full of Syrians—where they are grounded in a knowledge of true Christianity.

The same desire for instruction has not yet been manifested among the Roman Catholics. Trained up, as they are, in ignorance and vice, it can excite but little surprise that they should deem that undesirable for their offspring which they themselves have never been taught to value and esteem. We are thankful however to record, to the glory of God, that there are some Roman Catholics, who, within the last month, have, in the face of persecution, professed Christianity, and are ready to protest against the errors of their Church. At Trichoor, fifty-six families of Roman Catholics have delivered over their names, in order to be admitted into the Protestant Religion: as soon as a small church can be erected here, they will publicly profess their creed.

Congregations and Catechists.

Congregations—At Cochin itself there are two congregations, English and Native, comprising, altogether, 136 families. In the English Congregation there are 76 families, comprising 235 souls; and in the Native Congregation there are 60 families, comprising 284 souls; so that the whole is 519. Out of these, there are 196 who have partaken of the Lord's

Supper; and the average number of Communicants is little less than half of this. Divine Worship is every Lord's Day performed, both in the Malayalim and English languages; and we have just established a Malayalim Service every Wednesday night. The people have also access to daily Means of Grace. Every morning and evening throughout the week an Exposition of Scripture is given, and prayers offered, at the School-room. In the morning, the average attendance, including the boys of the School, is nearly a hundred, and in the evenings a little less than a third of this number. At the other Stations belonging to this Mission we have still congregations to form.

Catechists—The number of persons at present employed in disseminating the truths of Christianity among the people amounts to eight, including two Catanars; and their Stations are the following.

Cochin—Two Catechists, who visit the principal places round about Cochin, distribute Tracts, converse with the people, give advice to and pray with the sick.

Tripponitura—Two Catechists have been recently appointed: none of the people have as yet joined our Church. Owing to a dissension which took place some time ago between some of the Romish Congregations and their priests, some have become disaffected toward their Church, and eventually it may tend to a renunciation of it.

Kunnamkoollam—The two Catanars have laboured here; but as it has been thought advisable for them to reside some time at Cochin, it will be necessary to supply their place with Catechists.

Trichoor—A Catechist has for some time laboured here.

Puthakadu—A Catechist is stationed here among the Roman Catholics, who are violent in their opposition to the Truth. In the absence of a Schoolmaster, he takes charge of a School which we have just opened.

State of Education.

Schools—*Cochin*—The number of boys attending this school averages from 40 to 67. They are instructed in Scripture, English Grammar, Geography, Reading, Writing, Arithmetic, and Malayalim. It is conducted on the circulating system, and placed under Mr. Winckler. Four of the boys have been placed under especial instruction, with a view to future usefulness. The School is going on in a satis-

factory manner, and the boys are learning well.

Jew Town—This school is supported by the Circar, and is conducted on the same system as the above. The charge of it is consigned to the Missionary resident here. They are taught the Scriptures, English Grammar, Reading, Arithmetic, Hebrew, and Malayalim. Andrew Ignatio, and Samuel Rabby, a Jew, undertake the instruction of the boys, the greater portion of whom are the sons of White Jews. The daily average attendance is 20. The New Testament is read by them, and the meaning explained, much against the wishes of their parents; whose only object in sending them to School is, that they may, through a gratuitous education, acquire sufficient knowledge of the Hebrew to enable them to read the Old Testament. Time alone must discover the benefit to which the present system of education will lead. At present, the minds of both children and parents are blinded with regard to the true Messiah; so that—as in the apostolic times so also now—*when Moses is read, the veil is upon their hearts.*

Besides the above, there are six Village Schools, situated respectively at Tripponitura, Kandenadu or Candenad, Punna-chali, Tiruvaukoollam, Kunnamkoollam, and Katapadi; and at these, Roman Catholics, Heathens, and Syrians attend, but principally Syrians. That at Kunnamkoollam is in a promising way, and the average attendance is 46. This, however, bears no proportion to the population of the place; and we hope, ere long, to collect many more. The instruction given in these Schools is principally scriptural. Many applications have been made by Heathens and Syrians for the establishment of Schools; but we fear that want of funds will prevent us from responding to all the applications thus made. At Purinyi we hope to erect a small School-room and Church; toward which those who are coming under instruction have offered to contribute.

Seminary—There are 11 Native Children, fed and clothed from Mission Funds, whom we are endeavouring to train up for future service in the Mission. Placed as they are under our especial observance, they are subject to correction and restraint; which will be salutary to them for the situations which some may hereafter occupy. As soon as

they arrive at a competent age, and give evidences of piety, they will receive instruction directly referring to their future work. They are now instructed in the Bible, Arithmetic, Spelling, Reading, Geography, all in the Malayalim language, and some of the elder boys in English also. A boy of Dutch parents has also been just received into the Seminary: one has been expelled for improper conduct.

Female School—Forty-two Females, including eleven Boarders, attend this school, which is under the superintendence of Mrs. Harley, and is at present supported by voluntary contributions. We are thankful for the assistance already tendered toward this object; but an adequacy of funds has not yet been obtained. There are 15 Roman Catholics at present attending the School; being a little more than one-third of the total attendance. The School provides mainly for the religious instruction of the females; and here, through the blessing of God resting upon the means, we trust that many may be made *wise unto salvation, through faith which is in Christ Jesus*.

In conclusion, we desire to commend the Mission and all its affairs to the prayers of the people of God; that an abundant blessing may accompany the means employed in making *known the ways of the Lord upon earth, and His saving health unto all nations*. His sacred purposes on earth must, indeed, be accomplished; nor can they be frustrated by any evil devices of men. And although the unworthy and polluted services which we are enabled to afford are not indispensable for the accomplishment of His purposes, still He is pleased to employ weak and frail creatures to proclaim *the riches of His grace: the treasure is in earthen vessels, that the excellency of the power may be of God, and not of us*. The Holy Spirit can alone subdue man's depraved and corrupt heart; and miserable indeed would be our prospects, and vain our efforts, were we not encouraged to expect this aid from on High. May His sacred influences be more and more shed abroad here, and throughout the world!

ALLEPIE.

The accounts which have reached us from this Mission are not of a recent date. We give our Readers

some extracts from the last Report of the Rev. Thomas Norton, which has been received in this country. We regret to state that Mr. Norton is represented as being in a very declining state of health.*

State of the Mission.

Congregations—The number of families now attached to us is 106, which contain 560 individuals, exclusive of several who have left for Cochin and other places, for employ. Of these, 45 Heathens were received by Baptism last year, and 12 Romans, who publicly renounced the Church to which they belonged: 12 Infants of the congregation were also baptized. During the year, we have had 14 burials; at one of which, on October 16, we committed to the grave the remains of one, named Mary, who had endeared herself to us by her amiableness of disposition and conduct. She, with her eldest brother, some time after having been admitted into the Mission Seminaries, became dissatisfied with the Church of Rome, to which they then belonged, and, with the consent of their mother, publicly renounced that Church, and united themselves with us: in this their younger brother also joined them. The eldest brother is now a member of the Preparandi Class; and she, I doubt not, is with Him whose truth she chose as the better part that could not be taken from her, and which now yields her all her perfected, heaven-born soul can desire, in the world of glory. Her mother thought, and still thinks, that her complaint was brought on by excessive and continued grief, occasioned by the loss she sustained in the removal of my late beloved partner to her eternal rest: her affection for her I know was strong.

We have eight Candidates for Baptism, who manifest deep interest in the truths of the Gospel, and are very diligent in attending to the instruction given them. Six of them were, at the time of giving in their names, in the employ of an oil-merchant of this place; but on this act becoming known, they were dismissed from his service. Notwithstanding this, on Lord's Day last, the 14th instant, he applied to one of them to measure out

* The painful intelligence has just arrived, that the Rev. Thomas Norton died on the 11th of August. He was the first Clergyman of the Church of England who, in these modern times, went forth to preach among the Heathen the unsearchable riches of Christ.

some oil for him. The poor man replied, that, as he had joined the Christians, he could not do any work on that day, but must attend Public Worship. The merchant had recourse to force, and compelled him to do it*; and afterward beat him, charging him with having taken some of the oil for his own use. This, there is good ground to conclude, was false; and that the whole was intended as a punishment for the step which he and the other five had taken in reference to Christianity; instigated, it is supposed, by a rich Mussulman, on whose land they live, because they did not join his caste. This is not the first instance, by several, of the kind; for the Mussulmans are extremely tenacious on this score, and, when they have it in their power, manifest great opposition to those who become Christians. I mention this circumstance, to shew that those who embrace the Truth have to make their way through many and serious difficulties ere they can attain their object. It is not uncommon for an individual or family to be turned out of their dwelling-place, immediately on its becoming known that they have decided on embracing the Christian Religion; and, in some instances, the house is pulled down about them.

State of Education.

The Seminaries—1st of the Boys. The number now in the Seminary is 34. The first class consists of four boys, who attend to Geography, drawing maps, Bishop Corrie's Ancient History, Grammar with parsing, Valpy's Poetical Chronology, translating Scripture into Malayalim, and again into English, Arithmetic, and Writing copies and letters. It must be remembered, that of those who formed this class two years ago and less, some are now in the Preparandi Class, and others are employed as Schoolmasters; so that this class cannot be expected to be so forward as formerly. The second class also contains four, who learn Grammar, Arithmetic, and Writing, and translate Scripture into Malayalim, and *vice versa*. The third class contains six, who attend to the same branches, but are not so advanced in them. The remaining boys are in Spelling-Cards, &c. We are in great want of English Grammars, and also of Goldsmith's Geography. All these boys, ac-

cording to their standard in their classes, learn Malayalim and Sanscrit: in the former, they read and learn the sacred Scriptures, Catechism, Hymns, Native Arithmetic, and writing on the Olla. In Sanscrit, they learn the Amerawirshum and Sidharoopum. They learn also to read and write Tamul.

2. Of the Girls.—In the course of the year we have lost four, of whom Mary, above noticed, was one. One was married a fortnight ago, so that our number now in the establishment is 36; all of whom are made acquainted with the Word of God, Catechisms, Hymns, Native Arithmetic, and writing on the Olla, in Malayalim. I am happy to state, that they are again occupied in the use of the needle, and other useful branches of learning, under the superintendence of Mrs. Norton. It is earnestly requested that all who feel interested in the prosperity of the Redeemer's Kingdom will bear this Institution in mind at the Throne of Grace; that the Head of the Church may pour down His Holy Spirit for rendering it instrumental in preparing Labourers to assist in the work of evangelizing the vast mass of Natives around.

Village Schools—There are eight, all situated within three miles of the church. In the month of November the number of children in them was 289; but owing first to the cholera, and next to the small-pox raging in the neighbourhood, it was reduced to 216. In consequence of the cholera having ceased, and the small-pox having abated, they have begun to increase, so that now they amount to 263. In these Schools, the Scriptures, Dr. Watts's Catechism, and the Malayalim Spelling-Book, are taught, to the exclusion of all Heathen Puranas, Popish Legends, &c. The native book called the Amerawirshum is used, and native arithmetic is taught. Agreeably to the principle on which these schools were formed, they are pledged to attend Divine Worship on the morning of every Lord's Day; and the Masters have to pay a fine for every child, capable of walking the distance, that is absent. The Masters are paid according to the progress of the pupils during the preceding month—a plan which we find to answer the end. The children are examined at the close of the month.

The Preparandi—These at present amount to only three individuals; but these we trust are sincere in the faith. Their names are, David Kerell, William

* Here, the administration of justice is at so low an ebb, and bribery at such a height, that every one who has money does that which is right in his own eyes, and the poor man suffers accordingly.

Peek, and Matthias, brother to the Mary already noticed. Their present course of study is the Book of Genesis and the Gospel of St. Matthew on alternate days, the Companion to the Bible, Themes weekly, and translating English into Malayalim, and the reverse; besides which, they are every morning catechized on several verses of Scripture, which they have to learn and repeat beforehand. In this way they have gone through the Epistle to the Galatians, and are now in that to the Ephesians: they also daily learn a portion of the Assembly's Catechism. On Wednesdays and Saturdays, in the afternoon, they go out to read and converse with the Natives, and give in reports of their proceedings. We have two others, whose hearts are, we hope, under Divine influence, whom we wish to add to them; but at present we are obliged to employ them as Schoolmasters, for want of others.

One of our greatest trials is the paucity of suitable assistance in the work. By *suitable*, I mean *men of real piety*, who are interested in Redeeming Love, and desirous that those whom they address should, with the Divine blessing, receive it. How much reason there is for us to *pray the Lord of the Harvest to send forth Labourers into His harvest!*

State of the Poor Fund.

Poor Fund—I believe I have on a former occasion told you, that, for training our people in the grace of Christian charity, we have a Poor Fund established; for which, though it is on a small scale, we have to be thankful: we, a few days ago, ordered forty rupees' worth of cloth, to give to the destitute. Those that can give, do it according to their ability; in which duty we, of course, aid them: and the trifle collected on Sacrament Sundays goes to it. From what I have formerly observed, that the congregation find the lights for the church, defray the expenses of cleaning it, &c., you are aware that a subscription is raised for such purposes: in this also we render assistance. Since the month of May last, inclusive, we have eased the Society's funds of the expense of one of the church servants, by paying four rupees out of the subscriptions, that sum being now appropriated to Missionary efforts. You have long understood that we have a Tract Association, by which many thousands of Tracts are distributed annually among the Natives: in this also they take their part.

I should have observed in the proper place, that Saturday Evenings are set apart for training Candidates for the Lord's Supper, and Communicants in the understanding of our Catechism: and for preparing the congregation at large for these exercises, two of the Readers are appointed.

BISHOPRIC OF CALCUTTA.

FROM communications of the Bishop of Calcutta to the Christian-Knowledge Society, read at its last Monthly Meeting, we extract some statements relative to the

Design and Progress of the Calcutta Cathedral.

The following is the chief part of a Letter, addressed by the Bishop to the Society, on the 7th of July, from Simla, on the Himalayas:—

A grant of a lakh and a-half of rupees, and two additional Chaplains, have been made by the Hon. the Court of Directors.

The Society may see, that, by the concurrent aid flowing in from so many quarters, there is now every reason to hope that the arduous undertaking of erecting a Protestant Cathedral, to be the Metropolitan Church of British India, will proceed to its completion.

It is remarkable, I think, that, in the Letter of the Hon. Court, the very point which I had been anxious to secure—magnitude—but which I had been induced, by the apprehensions of my friends, somewhat to contract, is now insisted on as a condition of the Hon. Court's benefaction.

Accommodation for 1000 or 1200 persons in moveable chairs, and for 2000, if benches should at any time be substituted, will eminently conduce to the advancement of true Religion in the rapidly-increasing capital of India. All will constitute one magnificent room, 144 feet by 63, and at the transepts by 128 feet, spanned by an iron roof 47 feet high. The coolness at every season of our burning year, and the convenience of its situation for the great body of our multiplying gentry (two miles and more nearer to their chief residences), will contribute, I humbly trust, to the instruction and salvation of the thousands, who now rarely attend the Public Worship of Almighty God among us.

The grand design, again, with which all these benefits are associated—the beginnings of a NATIVE MINISTRY; the seed-plot of benefices for spiritual persons; a centre

of Missionary Exertion; a Protestant Foundation of learned, devout, and laborious Lecturers and Preachers to the Heathen; a School of the Prophets; a link between Bishop's College and its Students on the one hand, and the Head Seminary of the Church Missionary Society, and the Mission Schools of that and of the Venerable Incorporated Society on the other—these and similar benefits open in the distant prospect.

Nor do I doubt that the impulse of this project will aid in procuring for India that large accession of Chaplains, which is indispensably needed in each of the three Indian Dioceses.

It will be for my successors to complete what I have begun: my own life and capacity for exertion are rapidly flowing out; but God our Father, Redeemer, and Sanctifier, will aid those of the succeeding generations, as He has the past and the present.

I am writing to the Society on the Anniversary of the lamented deaths of Bishop Middleton in 1822, and Bishop Turner in 1831. They have entered into rest. We must soon follow. But Christ our Lord ever liveth; and I humbly believe, that, both at Home and in India, the glory of our pure and apostolical Anglican Church will break out more and more in consequence of their and others' faithful labours.

In the Despatch to the Governor-General from the Court of Directors, referred to by the Bishop, they say—

The present Church accommodation at Calcutta is clearly insufficient; and it has been admitted by us to be the duty of Government, adequately to provide for its Civil and Military Functionaries the Means and Services of our Religion.

Consistently with this principle, and understanding that the intention of making alterations in the present Cathedral at the charge of Government is abandoned, we authorise the expenditure, subject to such conditions as you may deem expedient, of a sum not exceeding one lakh and a-half of Company's rupees, in providing another Church for the accommodation of from 800 to 1000 persons, as contemplated when you granted the site.

We observe with regret from the Bishop's Address, on occasion of laying the first stone, that alterations in the original design would limit the number to be accommodated to 600 persons. We

cannot approve of the reduction; and must require, as the positive condition of any public grant, that accommodation be provided for at least 800, and if possible 1000. If by the aid of the Lord Bishop's munificence, and other private subscriptions, the Church, which is wanted, can be so constructed and fitted as to become a suitable Cathedral, we offer no objection to that arrangement; but you must distinctly understand that the grant which we now authorise you to appropriate to this object is to be final.

In becoming parties to the arrangement, you must take care that sufficient funds are reserved, from the amount subscribed, to meet the charge of any servants or establishment required beyond two Chaplains, which, as being necessary for a New Church, it is our intention to appoint.

In a communication from the Bishop to the Governor-General, dated Simla, June 18, 1840, his Lordship, after remarking that he computes the whole gift of the Company as being worth to his objects four lakhs of rupees (40,000*l.*) at the least, proceeds—

The impression of gratitude on my mind is deeper, because, with the extraordinary expenses likely to press on the Hon. Company, from the military operations on the Indus and in other quarters, I was fully prepared to expect that my suit could not be complied with. And now I am unexpectedly called on—and that on the very Anniversary of my first issuing my proposals, June 18, 1839—to tender my thanks, in the name of the Christianity of India, for the fulfilment of my most sanguine wishes.

Allow me to assure your Lordship and the Hon. Court, that every condition of the grant mentioned in the Letter which I am acknowledging, shall be exactly and cheerfully obeyed. The ground-plan of the Cathedral will be enlarged, by extending the length about 16 feet toward the east, and each of the transepts 16 feet toward the north and south; so as to seat conveniently 300 or 350 more persons than I contemplated in my Address on laying the first stone last October. The whole number of sittings will now be from 900 to 1200; and if ever occasion should arise for removing for a time the chairs and the divisions of pews, and substituting benches, a congregation of at

least 2000 persons might be conveniently accommodated for such particular occasions.

In the same communication, the Bishop thus states the

Great Want of Chaplains in India.

We have never, since I have been in the Diocese, been in so deplorable a state. We have now 41 names on the list of the Bengal Establishment for 1840. Of these, only 24 are in the field of duty—eight being on furlough, or resigned; five more on sick leave; two deceased; one suspended; and one with me as Domestic Chaplain. Several retirements home, after the period of service completed, or on sick leave, impend, (beside these seventeen inefficient Chaplains already mentioned,) five, I believe, at the least, which will still further reduce our number.

There are now 12 Stations, of those allowed by the Governor-General, vacant; and 15 or 16 New Stations, of those contemplated by the Hon. Court's Despatch of August 1836, unsupplied—making 27 or 28 all together. I venture to submit this deplorable state of things, that the Hon. Court may have the goodness (1) to appoint at once the two Chaplains destined for the New Cathedral; (2) to fill up as rapidly as may be the vacancies which occur in the Establishment; and (3) to increase the Bengal Establishment to such a number of Chaplains as may suffice for the 32 Old Stations and the 16 New; that is, 53 in the fields of service—five of the Old Stations requiring two Chaplains each.

The unspeakable importance of devout, learned, amiable, orthodox, and influential Chaplains (and none but such would I ask for) in the Stations of this Heathen and Mahomedan Country, can only be estimated by those, who, like your Lordship and most of the Members of the Hon. Court, have witnessed what India is; and know the connection between moral and religious principle, and the high and honourable discharge of the functions entrusted to their Civil and Military Servants in this vast and important Empire.

BISHOPRIC OF MADRAS.

In a Letter from the Bishop of Madras to the Christian-Knowledge Society, dated Kotagherry, July 6, 1840, his Lordship communicates various interesting particulars.

Sanitary Stations in South India.

Convinced that a Church might be rendered a great blessing to many at this place, Kotagherry, from whence I now write to you—the Second Sanitary Station in Southern India, where there is always a little congregation of Invalids, and where I have established my family, and propose to reside when not at Madras or travelling on visitation—I have determined to build here a little Chapel (which in this part of the country may be built for 100*l.*) at my own expense; to be attached to my house as my Private Chapel, but, of course, to be open to all the residents and visitors of the place.

In this land of sickness, Kotagherry is rarely without a Clergyman; and, in my opinion, as well as in that of far more competent judges, it might eventually be selected as a Station for an Invalided but still efficient Missionary; to be appointed and removed at the discretion of the Bishop, with every prospect of Missionary Success among these simple mountaineers. At present our Missionary Clergy have no resource in sickness, but that most unwelcome one to an active devoted Minister—retirement from all professional duty, either here or at Ootacamund, our chief Sanitorium, where we have a resident Chaplain; and I am convinced, that, to make this place a Missionary Station, would be a comfort and encouragement to the Missionaries, than whom I know not a more meritorious set of Clergy, to which they are well entitled, and might prove, with God's assisting grace, the means of calling many to the Gospel who cannot otherwise be brought within the reach of its influence. Beautiful indeed, upon these magnificent and highly-favoured mountains, would be the feet of him that bringeth good tidings, that publisheth peace and salvation, that saith unto these poor and utterly neglected people "Christ reigneth over all—hear Him!"

Progress of Religion among European Residents.

Although a great laxity of opinion on religious subjects undoubtedly exists in this part of India, which indeed is easily to be accounted for by the fact, that the Military, who form by far the largest portion of Indian Society, and who are sent out at the early age of sixteen or seventeen, arrive among us too frequently with no steady religious principles whatever, and, consequently, fall ready victims to an indifference amounting almost

to infidelity, or to a most unscriptural fanaticism; I am, nevertheless, most thankful to say, that Christian Knowledge, the knowledge of the Truth as it is in Christ Jesus, is making decided progress: a more clear notion of what the Church really is has begun to prevail; and if we, who, as her Ministers, are especially in trust for her, have the good sense to let our moderation be known unto all men—keeping the straight course between extremes—affectionately and gradually, not harshly and intemperately, reviving real Christian Principles where they have fallen into partial abeyance—and, with the same love and patience, instructing those who are ignorant of them what Church Principles are, I humbly hope that the Divine Blessing will not be refused to our labours, however unprofitable (considering what we ought to do and ought to be) are the labourers.

Influence of European Piety upon the Natives.

The example of a consistent Christian Life does wonders (I do not use the term unadvisedly) among the Natives of this country. I do not say that it makes them Christians—that must be the work of grace alone; but it persuades them that we are under the controul of principle, a thing almost unknown among themselves, and that we dare not be false to it; and they cannot avoid the inference, that we possess something for our guidance and our comfort which they want. Our strict observance of the Sabbath Day and of Daily Family Prayers, now very general, I am truly happy to say, among the British Residents, both civil and military, has a great effect on their minds; as has also the total absence of swearing and profane language, as well as of debauchery, gambling, and excess of any kind, with all ranks and classes of Christians whose lives adorn their professions. They see the British Soldier, in many instances a religious, because he is become a thinking man; and, in the British Officer, as well as in the Civilian who is set as a ruler and judge over them, they cannot but recognise many blessed exemplifications of that most beautiful character, which always and everywhere wins respect—a Christian Gentleman.

Steady Progress of Missions.

With regard to our Missionary Prospects, I think now, as I have thought since I have been able to form a judgment on this subject, that much will be re-

quired of us, because, undoubtedly, much may be done by us; and I am therefore still, as I declared myself on my arrival in the country, full of hope for thousands, though full of diffidence of myself.

In speaking of the two principal divisions of my Diocese, I shall say that Christianity is making more steady progress in Ceylon than in this part of the Indian Continent: not because our Missionary Clergy are here less able and devoted, but because the heart of the Cingalese seems more approachable for the introduction of the good tidings than that of the Hindoo, who is far more fettered by the miserable prejudices of caste. At the same time, I do not believe that a country exists, where the Church may do more permanent good than in India; or where, consequently, we are called upon for greater faithfulness and larger charity—Faithfulness in maintaining what we are satisfied is the truth, and Charity in recommending it by our lips and in our lives. I am confident, and it is a great comfort to me, that I shall not want the prayers of our Venerable Society, as most especially and eminently needing them, that I may be enabled to manifest both.

Ceylon.

CHURCH MISSIONARY SOCIETY.

VISIT OF THE BISHOP OF MADRAS.

SOME notices of the Visit of the Bishop of Madras to Ceylon appear at p. 309 of our Number for June. We proceed to give more detailed particulars than had then reached us.

Address of the Missionaries to the Bishop.

On occasion of his Lordship's visit to Cotta, the Rev. Joseph Bailey presented to him, in the name of the Missionaries, an Address, dated on the 3d of December, from which we shall give extracts at large, as it illustrates various important points.

Satisfaction of the Missionaries at the Bishop's Visit.

MY LORD—It is with feelings of peculiar pleasure, that, in the name of my Colleague and Fellow-labourers at this Missionary Station, as well as in my own, I bid your Lordship a most hearty welcome to Cotta. Your visit, my Lord, is an encouragement to us, which but few are able to understand and appreciate. Our hearts are rejoiced, amidst many things which we have deeply to

deplore and lament over, to see a Prelate of our venerable Church in this remote and secluded part of the widely-extended scene of her pious and benevolent exertions. May it be the will of our most gracious and omniscient God to preserve your Lordship's valuable life, and to make you a devout follower of the beloved Corrie, your immediate predecessor, and of those holy and devoted Prelates who have hitherto been called to fill the office of Bishop of the Anglican Church in these Eastern regions!

It has afforded us peculiar pleasure to learn that your Lordship, while in England, and before departing to the present scene of your important labours, "expressed your desire to promote, in every practicable way, the objects of the Church Missionary Society;" the Missionaries of which, resident in your diocese, are placed under your Lordship's Episcopal jurisdiction.

Brief Summary of the Four Stations.

NELLORE—Nellore has been established twenty-one years, and is now occupied by the Rev. Messrs. Adley and Taylor; the Rev. J. Knight, the senior Missionary, and Chairman of the Mission, being absent in England.* One of the Nellore Church Missionaries has regularly performed English Service in the fort of Jaffna—there being no English Chaplain there—for the last eighteen years, and, till within not more than two years, entirely gratuitously: since, however, a small allowance has been made by Government for the performance of this Service, it has become the wish of the Society that our Missionary should be relieved from this duty, by the appointment, on the part of Government, of a regular English Chaplain to the fort and town of Jaffna. There is at Nellore a Seminary, containing thirty promising Youths, who are boarded and educated at the expense of the Society; and also fifteen other Schools containing 761 children. The number of the congregations† is 16.

KANDY—The Kandy Station has been established twenty years, and is at present occupied by the Rev. W. Oakley alone; the Rev. T. Browning, a most indefatigable and zealous Missionary, who had laboured there for nearly eighteen years, having not long ago died on his passage to England for

the benefit of his health. The number of Schools at this Station is 12; children, 365. The number of congregations is 11.

BADDAGAME—The Baddagame Station has also been established about twenty years: it is now under the entire charge of the Rev. H. Powell; the Missionaries Mayor, Ward, Faught, and Trimmell, having been successively obliged to return to England on account of ill health. There is here a Seminary containing 12 Youths, who are boarded and educated at the Society's expense; and 18 Schools, containing 702 children. The number of congregations is 11.

COTTA—The Cotta Station has been occupied seventeen years. The Missionaries now at this Station are the Rev. Messrs. Bailey and Haslam, with two Assistant Missionaries who were ordained on Saturday last by your Lordship, and Mr. Bulmer, who attends chiefly to the secular business of the Mission. Mr. Lambrick has retired from the service of the Society, and Mr. Selkirk is now absent in England. The preparation and training of young men to become useful Schoolmasters, Catechists, and Assistant Missionaries, has been in active operation here for the last eleven years; and the Seminary now contains twenty-one Youths. The course of study pursued by these Youths consists of Singhalese, English—including Grammar, Composition, History and Geography—Latin, Greek, Arithmetic, Geometry and Theology.

Of the Youths who have been educated in this Institution since its establishment, eighteen are in the employment of the Society, as Schoolmasters, School Visitors, Probationary Catechists, or Catechists; and they have been found to render most valuable assistance to the Mission, in the promotion of its great objects. Besides the Christian Institution, there are forty other Schools at this Station—twenty-four for boys, and sixteen for girls—containing 1007 children. There are twenty-nine congregations at the Station; and Divine Service is held at twenty or twenty-one different Stations every Lord's Day, by the Missionaries and their Assistants.

In the Schools of all the Stations the children read the Holy Scriptures in their own language, and commit to memory portions of them, with Catechisms and Summaries of Christian Faith; and some of them are taught English.

Difficulties of the Missionaries.

In the discharge of our Ministerial

3 P

* Mr. Adley has since come back to England. Mr. Knight has returned to Ceylon, but in impaired health.

† Different Stations where Divine Service is performed.

Oct. 1840.

duties, we meet with difficulties common to all faithful Ministers, arising from the depravity of the heart of man, which renders him averse to every thing that is good: but in addition to these, we have difficulties peculiar to the people among whom we labour—though many of them are nominal Christians—arising from their ignorance of Christianity, and their observance of Heathenish and Buddhistical ceremonies and Devil-worship. Though, by God's help, we endeavour to be *instant in season and out of season, and to reprove, rebuke, exhort, correct with all long-suffering and doctrine*, we see but little general effect produced upon the mass of the native population. Our hope, however, is in the Lord our God, in whose hands are the hearts of all men; and we pray that He may dispose and turn them as seemeth best to His godly wisdom. Our difficulties, on some of the points now referred to, have already become known to your Lordship, by means of a Memorial prepared by our whole body, and transmitted to the Metropolitan just before your Lordship's arrival in India, a copy of which I have supplied to your Lordship. We now, therefore, look to your Lordship for direction and counsel and friendly aid, sanctioned as these must be by your high and holy office of Bishop of the Diocese, for putting a stop, if possible, to practices among nominal Christians which place them on a level with their heathen neighbours.

Encouragements of the Missionaries.

Among the encouragements which we experience in our high vocation as Missionaries to the Heathen, we place foremost the great and never-failing promises of our gracious God, whose we are, and whom we serve; being assured that His Word shall not return to Him void, but that it shall prosper in the thing whereunto He hath sent it; that it shall *run and be glorified*, and bring forth much fruit, to the praise and glory of His Name.

We rejoice that the Holy Scriptures, and the excellent Liturgy of our Church, have been translated into such a style of language as is generally understood by the people. A new edition of the Scriptures is now being carried through the press, at the expense of the British and Foreign Bible Society; and we trust, by your Lordship's recommendation, soon to have a new edition of the Book of Common Prayer, which at present is very much needed, as we have no copies of the last

edition remaining to meet the large and increasing wants of our congregations and schools.

Among our encouragements, we cannot but mention the friendly disposition manifested toward us by the people among whom we dwell; the confidence they repose in us; and the willingness they manifest to have their children instructed in the principles of our holy Religion; the interest taken by many of the young people in the truths of Christianity; the favour shewn to our Mission by the local Government, particularly by his Excellency the Right Honourable the Governor, and the Honourable Mrs. Stewart Mackenzie, and by some of our countrymen in Colombo; and though last, not least, the friendly interest taken by your Lordship, our lawful spiritual superior, in the success of our labours, and the prosperity of our Mission.

May He, who *giveth more grace*, make us faithful in all things, *able ministers of the New Testament, rightly dividing the Word of Truth*; and may He long spare your Lordship to watch with growing interest over the spiritual increase of the Church in this Heathen land!

The Bishop's Reply to the Missionaries' Address.

To this Address, the Rev. J. Bailey received the following kind reply, after the Bishop's return to Madras:—

Madras, Feb. 11, 1840.

REV. AND DEAR SIR—I return you my best thanks for the Address which, in the name of the Church Missionary Society's Mission established at Cotta, you did me the honour to present to me on the occasion of my visit to that most interesting Institution; and I much regret that ill health, and other circumstances which I need not enumerate, should have delayed this acknowledgment on my part.

Devoted as I am to the Apostolical Church of England, of which, however most unworthy, it has pleased Providence to permit me to be appointed Bishop and Overseer, the Institution at Cotta, which you assure me is conducted strictly in accordance with the principles, doctrine, and discipline of that Church, will always be very dear to me. Most thankful shall I be, to be afforded an opportunity of promoting its interests, or contributing to its efficiency: and I heartily pray that the Divine Blessing may rest upon your labours, thus to bring up the pupils com-

mitted to your charge *in the nurture and admission of the Lord.*

The examination to which your pupils were submitted in my presence, and which, indeed, was principally conducted by myself, evinced a proficiency in divine and human knowledge equally creditable to them and their instructors, and gratifying to me. Ardently desirous to see around me a Native Ministry—without whose instrumentality we dare not hope, humanly speaking, to evangelize India and Ceylon—I felt especially thankful that I was enabled, with a safe conscience, to ordain the two Singhalese Scholars presented to me by the Church Missionary Society, through you, the accredited Agent in the Archdeaconry of Colombo. May they be found faithful, and *rightly divide the Word of Truth* to the people committed to their care; anxiously avoiding all erroneous and strange doctrines, and preaching in simplicity *Christ crucified, the resurrection and the life.* Having most fully and especially written my opinion to the Parent Society upon the state of their Mission in Ceylon—so far, at least, as it has come to my knowledge,—including a particular Report of my visit to Cotta, I will conclude with a hearty prayer to the great Head of the Church, for you and for your Pupils, for the Church Missionary Clergy and for myself; that all of us, in our respective stations, may do our best to promote God's glory, Christ's Kingdom, man's salvation, and universal charity among all within the reach of our influence.

I beg my affectionate regards to your Brother Labourers, Catechists, and Pupils, and remain, &c. G. T. MADRAS.

Confirmation of Native Candidates, and Ordination of Natives.

On the 8th of November 1839 the Cotta Candidates for Confirmation were confirmed in St. Peter's Church, Colombo: one hundred and forty had received tickets from me; but two of the number did not attend; and one lost his ticket, and was sent home by his master: so that one hundred and thirty-seven were confirmed. I need not say how much time and attention were given to these candidates, to prepare them for receiving Confirmation in a right spirit, and with a proper sense of its importance.

Our two Cotta Candidates, Cornelius Jayeanhe and Abraham Goonesekera, were admitted to Deacon's Orders on Saturday, November 30—St. Stephen. Their examination took place at the

house of the Rev. the senior Colonial Chaplain, Colombo, and was continued for three days; the Candidates for Deacon's and Priest's Orders being required to write on the same questions and the same themes. Besides our two Candidates for Deacon's Orders, there were two Assistant Colonial Chaplains for Priest's Orders. The papers and themes were all sent to the Bishop; who had a private conversation with each of them on Friday, the day after his arrival from Kandy. When our Candidates left the Bishop on Friday, he gave them a Letter to me; in which his Lordship says, "I am, on the whole, much satisfied with both your Candidates, and I shall have much pleasure in admitting them to Holy Orders." The Bishop, in his Sermon on the day after the Ordination, noticed them in a very favourable manner.*

[Rev. J. Batley.]

Nov. 4, 1839—This being the day appointed for the Confirmation, I and my Candidates left Baddagame before day-break, to be ready for the Service at Galle. The Service was a very interesting one. The English and Burgher Candidates were confirmed first; and my Candidates, eighteen in number, after them; the Confirmation Service being repeated for them in Singhalese. All behaved with great propriety. When his Lordship had confirmed the Candidates, he gave them a serious and affectionate Address. In the course of this Address, he referred to the satisfaction which my Candidates had given him; to the delight he felt in admitting them, as reclaimed heathens, to Confirmation; and to the good which he was sure our "truly excellent Society," as he termed it, was doing; and he added, "for whose prosperity I shall often and fervently pray." As the congregation in general did not understand the Singhalese language, his Lordship did not wish his address to be interpreted, but begged me to restate the substance of it to my Candidates at Baddagame, which I hope to do next Lord's Day.

My Candidates were only eighteen, though that was a larger number than I had expected to raise: several of them were Schoolmasters. It was deeply gratifying to see these eighteen, some of them advanced in years, who were once in darkness, *now light in the Lord*—who were once worshippers of idols and demons, now the worshippers of the one True God, and the professed disciples of the Lord Jesus Christ—admitted publicly and

* Vide 40th Report, p. 77.

solemnly, on their own profession of repentance and faith, by a Christian Bishop into the Christian Church. It seemed as if we were carried back to the primitive ages of Christianity. May God enable them, and those who were confirmed with them, to *be steadfast, unmoveable, always abounding in the work of the Lord!* May He increase His grace abundantly in their hearts! I believe they all feel their own inefficiency, and their need of Divine help. Oh may they pray for and obtain it; and may this little gathering be but the first-fruits of a speedy and abundant harvest!

I had several opportunities of seeing the Bishop afterward while I was in Galle, and was delighted with him throughout. Almost the last thing he did, before leaving Galle, was to send me 5l. for the Baddagame Station, in a very polite and affectionate note. [Rev. H. Powell.

The Bishop visited the three Stations at Cotta, Kandy, and Baddagame. Severe illness, combined with the unfavourable season of the year, prevented him from reaching Nellore. The account of these visits, kindly given to the Committee by the Bishop himself, has already been published in the 40th Report of the Society. We therefore here present to our Readers some extracts from a Letter of the Rev. J. Bailey.

Visit of the Bishop to Cotta.

CHRISTIAN INSTITUTION.—On Tuesday, the 3d Dec., the Bishop visited Cotta; and it was indeed a high day with us. He arrived about half-past eight, accompanied by the Archdeacon of Colombo—other friends had arrived before: and after a little conversation with us about the arrangements of the day, I read an Address in presence of his Lordship and the Ladies and Gentlemen present. His Lordship expressed himself as being much pleased with the Address; and stated that he would reply to it more particularly by a Letter addressed to me.*

After this, we went to the church, for Family Prayers. By the Bishop's direction, I read the second and third chapters of St. Paul's First Epistle to Timothy, on particular parts of which his Lordship made a short comment. The 100th Psalm was next sung; and the Bishop concluded the

Service by reading, in a most solemn and devout manner, an appropriate selection from the Prayers of our venerable Church. After breakfast, the Bishop, and the party present, went to Mrs. Bailey's Girls' School, which was quite full with Day and Sunday Scholars, and a few of their mothers. The children first sung a hymn in Singhalese. The first class then read, by the Bishop's direction, the fifteenth chapter of St. John, in English; on which his Lordship asked them several plain and interesting questions in an affectionate manner, which, for the most part, they readily answered. A goodly number of them then read a chapter in St. Matthew, in Singhalese, after which their writing and needlework were exhibited. One of the girls, eight years of age, had prepared a sampler, which she presented to his Lordship, on which was neatly marked in silk the following verse: *And may the God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ.* On leaving the School, his Lordship expressed himself as having been highly delighted with it.

The next part of the day's proceedings was the examination of the Institution Youths; at the commencement of which the senior student delivered an Address. The Bishop made a short reply, expressing the satisfaction which the Address had given him, his deep interest in the prosperity of the Institution, and the pleasure he should feel, if permitted to admit any of the lads then present into Holy Orders, as he had done two young men connected with this Station on the preceding Saturday. The examination was conducted chiefly by the Bishop, assisted by Mr. Haslam. The twenty-fifth chapter of St. Matthew was selected by the Bishop, and read by the Youths; after which questions arising from the chapter were readily answered, as well as many questions on other subjects.

After the examination of the Institution Youths, which continued three hours, the Bishop took a little refreshment, and then went to the church; where the children of the Out-Schools were assembled, with their Teachers, and many of their parents and people of the villages around, making a congregation of between 1800 and 2000. His Lordship gave a suitable Address to the children, and especially to those persons present who had been confirmed by him in Colombo, as he had not been able to address them on the day of Confirmation.

* The Extracts printed in pp. 472–474 are taken from this Address; and the Letter in pp. 474, 475 contains the promised answer of the Bishop.

His Address was interpreted by one of the newly-ordained Deacons. It was shorter than his Lordship intended it to be; by an attack of fainting coming upon him, to which he seems very much subject. He was raised and supported by two of his Clergy, while pronouncing the blessing; and at the conclusion sunk into his chair, and was carried out into the air. It was a considerable time before he recovered, and he was not able to join our party at tiffin. His Excellency the Governor was prevented from being at Cotta on this day, by an attack of fever; and afterward wrote to express his regret at not having been able to meet the Bishop here, "to shew how ready he should have been to give his countenance and support to that—the Christian—Institution." The Hon. Mrs. Stewart Mackenzie attended, the Archdeacon, the Bishop's Chaplain, the two English Chaplains of Colombo, and the Singalese Chaplain, with subscribers to the Society resident in Colombo, and other friends; making a party of about thirty, who all seemed greatly delighted with what they had heard and seen. The Chief Justice was prevented from attending, by the Criminal Sessions. The Schoolmasters, at their own request and expense, had made three arches, most tastefully decorated with fruits, flowers, &c.; and had ornamented the road for some distance from the Mission Premises. The road from our house to the church was canopied with cloth, extending to the steps of the church, a distance of about seventy-five paces, and terminated by an arch, most beautifully decorated at the sides in the native style.

The Bishop gave me a donation of 10*l.* for the general purposes of the Mission; and 2*l.* to be expended in books, for rewards to the best scholars in each class of the Institution Youths.

Visit of the Bishop to Baddagame.

The particulars of the Bishop's visit to this Station are given by the Rev. H. Powell.

BADDAGAME: Nov. 2, 1839—To-day we had the pleasure of receiving a visit from our good Bishop, who came to Galle on Thursday last, for the purpose of holding a Confirmation. He was accompanied by his Chaplain, the Rev. C. Street, the Government Agent, and the Chaplain of Galle. His Lordship was very well pleased with the house and situation, and especially with the church and school-children, whom we had assembled on the

occasion. About 400 or 450 were present. These belonged to the Out-Schools within a moderate distance, and attend church on Lord's Days. The children of the more remote Schools would also have been present, and have raised the number to upward of 600, but that we did not receive intelligence of his Lordship's visit till late on the previous evening, which, of course, did not leave us time to assemble them. As it was, however, his Lordship's reception was a very interesting sight. The children were all very clean and neat, and stood in two rows, on either side of the path leading to the church. They were so numerous as to reach from the entrance-gate of the premises nearly to the church-door. Behind them, on either side, were arches, extending from tree to tree, adorned with white cocoa-nut leaves and flowers, with a larger arch at the entrance to the premises, and a smaller one near the house, for his Lordship to walk under. The Schoolmasters and children decorated these, and spared no pains to make them look as beautiful as they could. Many of them were here by day-light in the morning, bringing branches, and flowers, and other decorations. As his Lordship passed, they all bowed or curtsied, and shewed, by their little smiling countenances, the interest which they took in the proceedings. After his Lordship had viewed the church, which he was very anxious to see, and had remarked how the bell and the organ, and its general appearance, reminded him of scenes in England, he returned to the house, while the children and Candidates for Confirmation were arranged for an examination in the church. When all was prepared, his Lordship returned to the church, and bade me commence an examination of the Candidates, that he might see what had been the scope of my instructions. In this his Lordship soon joined me, and afterward took the examination entirely into his own hands; questioning in the Old and New Testaments in the most promiscuous manner; returning through the histories of Abraham, Moses, Peter, Paul; the birth, life, and death of Jesus Christ; the fulfilment of Prophecy; the doctrines of Scripture; the difference between Christianity and other Religions.—Nearly all these questions were correctly and readily answered.—When he had concluded, after questioning for upward of half-an-hour, his Lordship said he could not express to me how much he

was delighted, what entire satisfaction the Candidates had given him, and how very far they exceeded his expectations. Indeed, I must admit, that although I had met them three times in each week for instruction, for some time past, they even went beyond the expectations which I had formed of them. His Lordship concluded, by giving them a faithful and short Address, principally on the temper of mind with which they should receive the holy rite of Confirmation, and on the necessity of their unflinching adherence to Christianity.

After this, as his Lordship was fatigued—owing, I am sorry to say, to a serious indisposition—it was doubted whether he could examine the Schools; but he said he did not like to go away without doing so. He therefore directed me to select a few promiscuously from the Out-Schools, that he might take them as a specimen of the whole. When thirty or forty of them had been thus selected, they were arranged before the Bishop. Questions were then proposed on the facts and doctrines of the New Testament, and the nature and importance of Christianity; which were so promptly answered, that, when the examination was concluded, his Lordship said, that if with the Candidates he was delighted, with the children he was astonished; in fact, he had never heard children in England answer better, or indeed so well. And what he liked most, his Lordship added, was, that every thing was plain and straightforward; there was evidently no trickery about it; and he was convinced that our labours must be doing good. This was, of course, a very gratifying and encouraging testimony, from one so competent to judge as himself: and what gave me the more satisfaction was, the assurance that the Bishop's words were true, that there was no trickery in it, but that every thing was plain and straightforward; for not a single School had been prepared for an examination, or even led to suppose that there would be one; so that what was seen and heard by him was not any thing got up for the occasion, but what might be heard and seen by any one else, if the Schools were assembled. His lordship spent a few hours with us afterward, and conversed with me a good deal about the Mission and Station. He gave me privately the re-assurance of his delight and satisfaction in all that he had witnessed to-day, and said he thought he had never spent a happier day in his life; and finally

begged me to write to him occasionally, to let him know "how the good work at Bad-dagame is going on." His Lordship holds his Confirmation at Galle on Monday, whether I and my Candidates will have to go.

After such a statement, you will agree with me that I have abundant cause for joy and gratitude; and here, therefore, would I raise a new Ebenezer to Jehovah, and call upon my soul and *all that is within me to bless His Holy Name.*

Often did I wish, on this day, that some of my dear Brethren who have preceded me, and some of our zealous Missionary friends in England, had been present, to witness what I witnessed. But it must have been witnessed here, to have seen the contrast between our children and others. The Bishop was so struck with this, that he said we must have selected all the clean and healthy and good-looking people for the occasion, for he had never seen any Singhalæse children like them before: so that Christianity, as it has often been remarked, improves the temporal condition of a people even where it fails of impressing their hearts. But would that we could see more spiritual fruit resulting! The preparation is of long continuance: the fallow-ground is long being broken up. But when desponding thoughts enter my mind, I remember the Scripture—*Though the vision tarry, wait for it; because it will surely come.* The promises of God I find to be an ever-present refuge from discouraging thoughts—a never-failing source of consolation when the enemy would disturb my soul.

Visit of the Bishop to Kandy.

The following particulars are given by the Bishop:—

KANDY.—My next visit was to a place very interesting to me—the Church Missionary Premises belonging to their Mission at Kandy; which, under the devoted care and unremitting labour of Mr. Oakley, grows and flourishes; and his school-room, which is also his chapel, is becoming much too small for either purpose. He understands his work, and loves it, and is evidently doing good. His Native Congregation has presented to him, for Divine Service, a remarkably pretty set of communion plate. This is the first instance of the kind that I have heard of, and I was quite delighted with it. His school-children were remarkably neat and clean, although mine was an unexpected visit. Thirty-four of the boys learn English. Mrs. Oakley has a Girls' School on the

premises, in which, I understand, she takes a great interest. What a heart-touching contrast was the great simplicity of this little Missionary Station from the noisy tawdry temple of falsehood! (This alludes to the great Buddh Temple at Kandy, which I had visited that morning.)

I had a very interesting conversation with Mr. Oakley. His heart is where it ought to be—in his work. Interference with

European Congregations is a most seducing snare to Missionaries; and many, at different times and places, have been caught by it. Mr. Oakley has completely avoided it, though it lay in his path. Would that all would follow his example! It brings with it interference with European politics, European intrigues, European strifes, and bickerings, and heart-burnings, and party estrangements.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Baptist Miss. Soc.—The Rev. Wm. Knibb has been pleading in different places the Cause of the Jamaica Mission, with the view of raising 2000*l.* for the outfit and passage of Ten additional Missionaries; the support of whom will be undertaken in Jamaica itself: about half the amount has been already engaged. Mr. J. E. Henderson and his Wife (p. 430) sailed in July; and Mr. Benj. Millard and his Wife have followed them, accompanied by the two Christian Negroes who came to this country (see p. 310) with Mr. Knibb.

Church Miss. Soc.—The Rev. G. A. Kissling, with Mrs. Kissling, left Sierra Leone, on account of ill health, July 9, 1840, on board the "Lord Wellington," Capt. Tate; and landed at Dover, after a perilous voyage, on the 25th of September.—The Rev. John Warburton (p. 310) was admitted to Priest's Orders, by the Bishop of London, on the 18th of October.—On the 23d., the Instructions of the Committee were delivered to the Rev. John Warburton and Mrs. Warburton, the Rev. N. C. Haastrop, the Rev. D. H. Schmid, Mr. H. Townsend and Mrs. Townsend, and Mr. J. Hott and Mrs. Hott, on occasion of their departure to Sierra Leone.—A very effective Summary of the Society's Proceedings and Prospects has been printed, under the title of a "Brief View," by one of the Association Secretaries, the Rev. Charles Hodgson, of Barton-le-Street, Whitwell, Yorkshire. Many thousand copies have been put in circulation. They may be had at a very low rate by a line addressed to that Gentleman.

Church-of-Scotland Missions—With the view of prosecuting the Mission to the Jews which the Church-of-Scotland has undertaken, the Rev. Mr. Dunbar, Minister of Milton Church, in the Presbytery of Glasgow, who is destined ultimately to labour personally among the Jews, is appointed for the present to assist in the preparation of other Labourers. He is so deeply versed in Talmudical Learning, that the Committee considered this to be the most advantageous application of his acquirements for some time to come.

United Brethren—Br. and Sr. Scholefield, Br. Vines, and the Widow Sr. Collis, arrived in London, from Jamaica, on the 11th of July, with a company of four children, and have since proceeded to the north and west of England. On the 19th, Br. and Sr. Stein, of the South-Africa Mission, arrived also, with a company of seven children, who have since proceeded with them to Germany, for education

at Kleinwelke. Brn. Scholefield and Vines return for the recovery of their health.

Wesleyan Miss. Soc.—Rev. Elijah Toynce and Rev. Thomas Kilner, with their families, have returned from Ceylon, for the recovery of their health. Rev. Andrew Kessen has embarked for that Mission, and will supply the vacancy occasioned by the return of Mr. Clough.—The Committee state the following Applications for Missionaries, which cannot at present be complied with, chiefly for want of Funds:—

The Gambia: Two Missionaries to Woolli, in the Interior—*Sierra Leone*: Two Missionaries, and a Superintendent of Schools—*South Africa*: Two Missionaries to Port Natal; and Missionaries for the Corannas and Inkatti, in the Interior—*India*: a Missionary to Mysore, in the place of Mr. Cryer, recently returned—*Ceylon*: Two Missionaries in the place of Messrs. Toynce and Kilner, and one in the place of Mr. George—*Friendly Islands*: Missionaries to take charge of the Missions at Four Stations.

Church Pastoral-Aid Soc.—The last notice issued by the Committee is as follows:—

The Society now aids 279 Incumbents, having under their charge an aggregate population of 2,039,155; or each, on an average, the charge of 7344 souls; while the average amount of their incomes is only 162*l.*: 139 of these Incumbents are without parsonage-houses. Previous to the aid of the Society, only 314 clergymen were engaged in the pastoral care of the above-stated population. The existing grants are to provide stipends for 294 Clergymen and 44 Lay Assistants, at a charge to the Society, when all the appointments shall be made by the Incumbents, of 26,808*l.* per annum: 225 Clergymen and 42 Lay Assistants are now supported in their labours by the Society, at a charge of 20,688*l.* per annum.

Home & Col. Inf. Sch. Soc.—Besides supplying Old Schools, Teachers have been sent to Schools recently established, at Woodstock and at Bladen under the Duchess of Marlborough, at Herne Bay, at Godstone, at Chelmsford, and at other places: the advantages of Early Education are daily more seen; and New Schools, in consequence, spring up with rapidity. A Man of Colour, Frederick Peters, a native of Berbice, sent for training that he might teach his emancipated brethren in that Colony, was making good progress, when the hopes which had been formed in relation to him were painfully disappointed by his sudden death.

Ten Lessons on Ten Scripture Prints have just been published. New editions of Model Lessons, and Hymns, and Poetry are in the press. A new series of Prints of Animals is in preparation.

African Civilization Soc.—On the 24th of September, a great Public Meeting, in support

of the Society, was held at Glasgow; the Marquis of Breadalbane in the Chair. The Meeting was attended by Lord Montague, Lord Teignmouth, Lord Sandon, Sir Thomas Brisbane, Captains Trotter and Wm. Allen, officers of the Expedition about to proceed to the Niger, and many other Gentlemen. The principle on which the Society is founded—the substitution of Legitimate Commerce for the vile traffic in Man—was strongly enforced by the Speakers. Captain Washington referred, with great effect, to an interview which he had had with Prince Metternich:—

Witnessing as I do the interest felt by Scotland in this Cause, I cannot deny myself the gratification of acquainting you with the sympathy felt on this subject throughout most European States, but especially in Germany. It has recently fallen to my lot to visit Frankfort, Vienna, Prague, Dresden, and Berlin, and in all of these cities have I found a friendly feeling evinced, but especially at Königsberg, where Prince Metternich, although occupied with the intricate question of Eastern politics, spent a couple of hours in examining the subject in all its bearings. Having stated the great object to be aimed at, before mentioning the "Remedy" proposed, the Prince interrupted me, and said, "Sir, there is nothing but the Gospel and the plough which can civilise Africa." I confess, my Lord, I was not less surprised than gratified at hearing these remarkable words fall from the lips of that eminent statesman; and opening the work of Sir T. Fowell Buxton, which lay on the table before us, I pointed out that these words might be termed the motto of this Society, so entirely do they accord with its views for the civilisation of Africa.

During the latter part of the interview, the Princess, one of the most accomplished and lovely women in Europe, was present; and on my leaving the room, she lifted up her head, and inquired, "And is there nothing which I can do for the poor Africans?" Daughters of Scotland! let me hope that you will not be behind in this great and glorious cause. The fame of your piety, your virtue, your philanthropy, is spread abroad over the face of Europe and of America: and we trust to your assistance, and above all, your example, for our success in the Cause of the Civilisation of Africa.

"*The Parker Society*"—This Society (see p. 430) has met with a degree of success, which manifests an extensive desire to become acquainted with the Writings of those by whom our Church was reformed from its errors. Up to the 24th of October, about 830 names of Subscribers had been received.

Sunday Mails on Railways—The Postmaster General is invested, by a recent Act, with unlimited powers to command the use of all Railways, at any hour, or any day, for conveying the Royal Mail. This has awakened very justly the fears of those who are labouring to suppress the present profanation of the Lord's Day, and are vigilantly alive to new occasions of desecration. A Meeting was, in consequence, lately held at Stranraer, Sir Andrew Agnew, Bart. in the Chair, embracing the following objects—

To congratulate the Christian Public, and to express approbation of the Glasgow and Greenock, and Glasgow and Ayr Railway Companies, for determining not to open their lines of railway for travelling or traffic on the Lord's Day—to memorialize the Postmaster-General, praying that these Companies, and all other Railway Companies in Scotland, may be exempted from the exercise of the power committed to him by Act of Parliament; by which

they might be compelled to violate their conscience, and to profane the Sabbath, by running a Royal Mail train on the Lord's Day—and to address the Secretary of State for the Home Department on the same subject.

These objects were cordially adopted by the Meeting, and it may be hoped that the example will be extensively followed; in order that the force of public opinion may be brought to discountenance all preference, by Companies or by the Government, of their supposed interests, to the keeping of the plain commandments of Almighty God.

WESTERN AFRICA.

Wesleyan Miss. Soc.—Rev. Wm. James died at Macarthy Island, in the Gambia, on the 1st of July, after an illness of seven days; and Rev. David Jehu, at Sierra Leone, on the 2d of the same month—"both of them," the Committee say, "with the clearest assurance of eternal happiness through the merits of their gracious Redeemer. They were Young Men of great promise, and each of them in the first year of his Missionary Labour." The widow of Mr. James has embarked on her return to this country. Mr. Jehu was not married.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. John Chapman and his companions (p. 188) arrived at Madras on the 15th of June. Mr. Hawksworth reached Allepie on the 15th of August. The Rev. Thomas Norton had departed this life, of dysentery, on the 11th of that month—Mrs. Innes, Wife of Rev. James Innes, of the Calcutta Mission, died on the 15th of July, after several months' illness: they arrived only on the 25th of September preceding.

Late Intelligence respecting Krishnaghur.

The Bishop of Calcutta, in a Letter dated Simla, June 5, 1840, gives the following particulars respecting the progress of this deeply-interesting Mission:—

The advance of the Cause of Christ is steady; and this is the grand consolation. There are now 110 villages—an addition of 38 since the 1st of November: and if they be of about the same average as the former 72, the whole number of Inquirers is now above 6000. The division of the district has been made: each of the Missionaries has now a separate field of labour. The Missionary School and House are nearly finished: the doors and windows, and plaster-work, only remain to be done. Mr. Deerr says to me: "You will be happy to learn, that, under God's blessing, the Christians are doing well in every respect: their fields prosper: they enjoy peace: they increase in all directions. Since the time you visited the Mission, the villages have increased to 110, in which converts reside. Within the last four months, above 120 couples of Young People have been married: this will give you an idea of the population of the Christians." "On one occasion, in Hanabund and Seecoree, nineteen marriages took place at one time. During Prayers, all the bridegrooms sat in front, in one row, and all the brides in another, opposite to them. Afterward, the person or persons who gave the woman away placed the bride at the left side of the bridegroom; and thus the long building was filled from one end to the other; and every one, Heathens and Christians, rejoiced together. I never saw such a scene of rejoicing."

CEYLON.

Church Miss. Soc.—Rev. Joseph Knight and Mrs. Knight (p. 213) reached Colombo on the 23d of July. His state of health continued very precarious.

Missionary Register.

NOVEMBER, 1840.

Biography.

OBITUARIES OF MR. W. I. MURPHY, AND OF MRS. SCHÖN AND MRS. SCHLENKER;

ALL OF THE SIERRA-LEONE MISSION.

MR. WILLIAM ISAAC MURPHY,

Catechist.

Mr. Isaac Smith has furnished the subjoined simple narrative of the last hours of Mr. Murphy.

May 10, 1840: Lord's Day—This evening, after performing the Services at Bathurst and Charlotte, I returned to Freetown with the Rev. J. W. Weeks; as we expected that Mr. Murphy was fast approaching the grave. We arrived at the Missionary House about nine o'clock: soon after which, Dr. Aitken used the last means in his power for our dear Brother Murphy, but to no purpose. I remained with him during the night, thinking that his eyes would be closed in death before another day could appear. He was perfectly sensible, and spoke of extreme weakness; but did not appear to be aware of his approaching dissolution. I several times interrogated him as to the state of his mind; and asked him whether Jesus was precious to him in that time of need. He said, "Yes, Jesus is my support." I also spoke to him of the love and faithfulness of our God in Christ: on which he said, "His love is great indeed, and His faithfulness too! Oh, how sweet and consoling are His promises unto me!" He once said, after a few minutes' sleep, "I am astonished that I should have been permitted to continue my unprofitable life so long; but, oh! what a blessed thing it is to have such a friend as Jesus!" I left him about half-past-six in the morning; when he pressed my hand, saying, "You have been very kind: farewell! farewell!" He fell asleep in Jesus about three o'clock P.M. of the same day.

MRS. SCHÖN,

Wife of the Rev. J. F. Schön.

The following extracts from the journals of Mr. Isaac Smith and Mr. Nov. 1840.

N. Denton contain many interesting particulars relating to Mrs. Schön.

May 19, 1840—Our very dear Sister, Mrs. Schön, feeling that she must soon exchange time for eternity, called me to her dying pillow. As I approached, she extended her arm toward me, and, with a smile on her countenance, held me by the hand, and said, "I shall be here but a little time longer: my work is done: I am going to my Saviour; and I hope we shall soon meet again." I have seen many very near death, but certainly never saw one in such a happy state of mind—so cheerful and resigned, without a fear, nay, without even a cloud to darken her mental faculties, even when she had the prospect of immediate death before her. However, death was more distant than we imagined. In the evening she seemed a little revived, but even then too far gone to be restored by any human means: she exhorted us not to raise our hopes of her recovery, and then confidently affirmed that she should soon depart.

May 20—During this day we expected every hour would be the last that our dear Sister would be with us; but she continued nearly in the same state till about noon, when a sudden change took place, and a more death-like appearance became visible; yet the tone of her voice was unaltered, and her memory did not fail. She spoke of past days with much pleasure; and remembered all whom she loved in the flesh, and spoke of them. She several times blessed God that ever she entered the school at Casterton, under the Rev. W. Carus Wilson; and mentioned the time she spent there in such a striking manner, as clearly testified that it was the place in which she first imbibed the seeds of eternal life, and became acquainted with that Saviour who died for her and rose again for her justification—who was her guardian and friend through life, her support in the hour of death, and her passport

to eternal glory. She added, "I know that the seed sown there will not be lost." She then desired her beloved husband, as her last request, that he would lose no time in sending his little daughter, who is now in England, to Casterton. It may be truly said, that labour was not bestowed on her in vain: for our eyes were permitted to see in her the ripened fruits of holiness, and our ears to hear the testimony which she bore with her dying lips to the love and mercy of God in translating poor sinners from the dominion of Satan unto Himself, and admitting them into His favour.

About five o'clock in the afternoon her quivering lips ceased to speak. She was then commended in prayer to the hands of a faithful Creator, by the Rev. G. A. Kissling; before which we sung the hymn commencing "O'erwhelm'd with sharp afflictions." At eight o'clock P.M. her happy spirit took its flight to the mansions above, without either a sigh or a groan. Thus death was a welcome messenger to her; for she died strong in faith, joyful through hope, and full of the consolations of the Gospel. [Mr. J. Smith.]

May 21, 1840—Again the visitation of our God gives me occasion to add another mournful page to my Journal. O how frequent and loud are the warnings of God! How emphatically can we say, *In the midst of life we are in death!* Never, I am sure, did I feel death so near. Time and eternity seem distant; yet they are but a hair's breadth from us. The mortal remains of our dear Sister, Mrs. Schön, have been this day consigned to the tomb; while her happy spirit has joined those who have so recently gone before to reign in the kingdom of their Father. Her years were few in number, her manners soft and pleasing, and her disposition kind and affable. In her religious character she was unassuming; but an example to all believers. In matters of doctrine she was *fully persuaded in her own mind*; ascribing the Alpha and Omega of her salvation to the sovereign grace of God. Her Christian experience had given her no small degree of confidence in God; and, as might well be expected, the end of such a life was *peace*—a peace accompanied by such an assurance of faith, as to fill her soul with holy joy and triumph; involuntarily extorting from the heart of every beholder the prayer, *Let me die the death of the righteous, and let my last end be like his.*

Her Missionary career was indeed short; but how much her heart was engaged in it, her dying words will prove. Calling for her dear partner, she entreated him not to be cast down with overmuch sorrow for her; assuring him that her work was done, but that there remained a little more for him to accomplish. Then, with great fervency and affection, exhorting all around her to mind *the one thing needful*, and to make sure work for eternity, she summoned her remaining strength, and, with a tongue faltering in the weakness of death, and her spirit just hovering over its tenement of clay, once for all exclaimed, "Go on preaching! go on!" Oh may the expiring voice of our dear Sister, who *being dead yet speaketh*, continually sound in our ears! May it prove something wherewith to bind up the broken spirit; and urge us all on in our glorious but self-denying course, though sickness and death attend on every step. [Mr. N. Denton.]

The Rev. J. F. Schön had been previously appointed to accompany the Niger Expedition; and though he had cheerfully accepted the appointment, he had yet felt that it would be a great trial to leave a young and beloved wife behind him at Sierra Leone. In a letter lately received, he thus affectingly speaks of her death:—

You will have learned, ere this, that the only feeling of concern which I had—I never had an objection—has been removed. The Lord has taken care of my dearest partner; so that I shall now be quite at liberty to follow the Lord Jesus, whithersoever He may lead me. The stroke was a heavy one: I have not yet got over it. I miss my dearest wife everywhere: her affectionate disposition, her genuine piety, and her zeal for the glory of God, were ever a great support to my soul. She has entered her Father's house. She gave me the last admonition in these words: "Go on preaching." I will go on, Christ strengthening me, to the end of my days; be it in the interior of Africa, up the Niger, or in whatever part it shall please God to employ me.

MRS. SCHLENKER,

Wife of the Rev. C. F. Schlenker.

The Rev. C. F. Schlenker has sup-

plied the following brief account of Mrs. Schlenker:—

On the evening of the 14th of May, Mrs. Schlenker was taken ill with the country fever. It was at first of a mild nature; and I rejoiced in hope that she would soon recover, and that her life would be spared; when on a sudden she got worse, till she fell asleep on May the 23d. To die was no doubt a vast gain for her: she has entered into the joy of her Lord, whom she loved with all her heart, and in whose cause and vineyard she longed to be useful; for which she left her native country, mother, sister and brothers, by whom she was tenderly loved. Her death has deprived me of a most tender and affectionate partner, whom my heart wished longer to have retained, while walking through this valley of tears; and whose endearing society, after the fatigues of the day, refreshed my weary spirit, and

cheered my evening hours.

May this most trying and painful event be productive of that benefit to me, which the Lord, in His wisdom, undoubtedly intended! and may He enable me to submit with resignation to His holy will!

I give the following short extract from Mrs. Schlenker's Journal:—

Feb. 5, 1840—This evening we returned from Regent, at which place we had the Monthly Missionary Prayer Meeting. Mr. Weeks first read Mat. vii. 7—11; which quite refreshed me, as I deeply feel how much I need the Spirit from above, and trust that I may soon be enabled, by His grace, to attain unto the Evangelist's language; so as not to stand as a tree that occupies the ground without bringing forth fruit, but that I may be enabled to do something for this poor people. O Lord, may I myself always have peace with Thee, and be assured that I am Thy child and heir! Grant me Thy Spirit, that by it I may call thee *Abba, Father!*

OBITUARY OF MRS. INNES, WIFE OF THE REV. JAMES INNES,

PRINCIPAL OF THE HEAD SEMINARY AT CALCUTTA.

Mr. Innes gives the following affecting details of the death of his lamented Wife.

We arrived at Calcutta Sept. 27th of last year. My dearest wife soon began to feel the effects of the climate: and about six weeks after her confinement, a cough came on, which we recognised as the return of a slight cough she had had in England, but which left her on the voyage to India. This cough speedily increased; and great weariness attended it. She continued sinking till June; when a change of air was deemed advisable, and she was removed to Agurparah, a village about seven miles from Calcutta. We arrived on June the 15th. Here she seemed, at first, to be a little refreshed by the change; but soon sank again under the cough, and continued to get weaker and weaker. About the end of June we thought that she could not long remain in this world. No hopes were held out by her medical attendant of ultimate recovery; and he moreover thought that a speedy change for the worse might be anticipated:—she sank gradually at last. The cough and expectoration continued troublesome till the 10th of July, when the cough appeared to be much better; but she then began to suffer from difficulty in breathing, unattended, however, with local pain. She had all along suffered from diarrhœa, which now became distressing. She com-

plained much of exhaustion, especially when the least change was made in her position. On the morning of this day, the 10th, she was removed from her bed to a couch in an adjoining room—as she had been every day—for the last time. Thinking that the change might be exhausting, and that the waving of the punkah* over her during the night, might be beneficial, I made arrangements for her continuing on the couch; and procured bearers, that the punkah might be waved over her night and day without intermission. This was an agreeable change for her. She had, as she expressed herself in the morning, two "delightful nights" under these circumstances. It was, however, but temporary relief: it brought no permanent change. The cough was more troublesome, the exhaustion greater, the difficulty in breathing and expectoration more oppressive, and the diarrhœa more violent. I now daily expected her dissolution.—On Tuesday, July 14th, at 12 o'clock, I administered the Lord's Supper to her. On Wednesday, July 15th, at about twenty minutes before 11 o'clock,

* The large fan that is suspended from the ceiling of the rooms in European houses in Calcutta, and swung to and fro by a servant in an adjoining apartment.

she was seized with a choking sensation, and a slight discharge of mucus from the throat, accompanied by gaspings, most distressing to witness; though, thanks be to God! easy to her. These symptoms terminated in death at 12 minutes to 12 o'clock; when she fell asleep, apparently without pain.

I shall endeavour, the Lord assisting me, to put on paper some account of the state of mind of my dear wife during the close of her sickness, as it respects the subject of Religion.

I need say nothing concerning the period before we came to Agurparah. She believed in Jesus: her faith was a living faith: Christ was her only hope: she had built upon the only sure foundation.

Her religion was, however, at all times, of a quiet acting kind. She could not talk with fluency on Christian experience. Whatever she felt, was concealed in her own mind. Her natural disposition was modest, quiet, retiring, unobtrusive, gentle; and, as might be expected from such a cast of mind, she was shy on the subject of religion. I knew but little, therefore, of what passed within her own breast—her conflicts, or her joys. Still, from subsequent information, I can record, that her family—her husband and child—were a stumbling-block to her in her course, and presented an attractive power to her soul that she was too weak wholly to resist.

While she lay on a sick bed, I discovered more of her spiritual condition. My sympathies have been excited, and my prayers poured forth on account of what I have learnt; and now at last—praise to the loving-kindness of a long-suffering and all-gracious God!—I am enabled to rejoice in the termination of the conflict. Every cloud of doubt was cleared from her mind by the beams of the Sun of Righteousness. Every malicious attempt of Satan was defeated, every fear removed, and joyful assurance mercifully vouchsafed.

When she came to this place, she and I were both apprehensive that the termination of her sickness would be fatal; and shortly after her arrival at this quiet retreat, she opened her mind to me, so far as to express the trouble she felt from doubts that forced themselves upon her concerning her interest in Jesus. Arguments were used to remove her fears; and she was bid to come again, a forlorn and wretched sinner, to the cross of Christ, and cast her helpless soul on Him who

never rejects the returning sinner. But arguments were of little avail. She was in the dark: a cloud rested upon her spirit. About the same time she opened her mind to Mrs. Wilson; and that beloved Christian prayed with her, and offered to her many topics for confidence and consolation. During the same time, while Mrs. Wilson day by day—and I, when occasion offered—pressed on her downcast spirit the eternal love of God—the abounding mercy of our Father—the power of Gospel Grace—the desire of Christ to save—the security and the plainness of Gospel Promises—while we thus endeavoured, under the blessing of God, to minister seasonable food, the Holy Word was regularly read to her, together with several hymns. A token for good was at length vouchsafed. She felt the power of the Word: she was enabled to appropriate the language of some of the Scriptural Hymns that were read to her, and was somewhat melted while prayer was made. But these were transient gleams of sunshine: again she seemed to lose her footing on the Rock of Ages, and to wander in darkness.

Not that I had fears for her final safety; but I sorrowed that in this time of need her God was afar off. She continued to write *bitter things* against herself; though I, who knew her well, firmly believed that the Lord had intentions of mercy concerning her, and had sent this cloud for a wise purpose.

However, she did in time seem to feel more composed; better assured of Christ's love for *her*—of *her* share in His intercession—and of the existence of a future glory, for *her* sinful and unworthy soul. She was enabled to bear more patiently the severe trial and affliction which God was pleased to lay upon her. She felt comfort at the time of prayer. She dwelt with delight on certain portions of God's Holy Word; and her spirit was raised by the hymns which she heard, and which I believe were a special means of grace to her soul. From time to time I was rejoiced to hear from her lips expressions of resignation and of hope; though still a feeling of actual security was not vouchsafed to her. I had, about a week before, asked her if she had thought of receiving the Lord's Supper; but she had not thought about it. Nothing more was said on the subject till July 13, when she expressed a wish to partake with me of this blessed feast. We agreed, that on the

following morning I should administer it to her. On the morrow, at twelve o'clock, we partook of it together. She was so much exhausted, that she could enter but little into the Service. To me it was a refreshing season. On the 15th, her weakness increased. I asked her in the morning whether she thought of death: "Yes," she said, "it is the subject of my thoughts." I asked if she could look to it as a release from her trials: "Yes, I can now." I prayed with her, and read to her the last chapter of the Book of Revelation.

At about ten o'clock, and at about half-past ten, she begged me to change her position, and raise her up, her cough being very troublesome as she lay. I was in the act of raising her head, when she was seized with alarming symptoms of approaching death. She appeared to be choking. I at once called her mind to Christ, and bid her cast herself in her extremity entirely on Him! What was my delight, to hear her exclaim, in the midst of her suffering, "He is with me!" The first paroxysm was soon over. Her feet were now cold, and a cold sweat bedewed her face and limbs. The symptoms returned, and continued without intermission for an hour; during which time her head reclined on a pillow, which was supported by my arm.

This short hour was a season of joy and triumph to her—of joy mixed with grief, and sinking of heart to me. Now she found the gracious Redeemer whom she had been seeking: now she experienced the joy and consolation that had been before withheld. The most distressing paroxysms continued, as I have said, during a whole hour. The struggle with the last enemy was a severe one; but, thanks be to God! it was a time of joy to

her soul. She was perfectly sensible: she heard all I said, and, during the intervals of gasping, spoke herself: and, oh! what expressions of comfort to my heart proceeded from her dying lips!—"Precious Saviour!"—"I am His."—"He is with me."—"I could remain thus all night."—"Dear Redeemer!"—"Wonderful love!"—and such expressions were uttered. And to my inquiries, she replied, that light was in her soul—that Religion was substantial—and she bade me keep close to Christ. God grant that I may!—She commended me and her dear babe affectionately to God's providence, knowing that He would care for us. At the commencement of the last conflict, I opened the Bible, and, during all this time, read passages from it, one here and another there, such as I supposed to be suitable to her state. She joined in, and gave her testimony to Christ's faithfulness, in a delightful manner.

After this long struggle—this season of light and consolation on the borders of the Heavenly Canaan—as I was reading the 14th of John, she became more oppressed: her countenance changed—she raised her arm and rested her cheek upon her hand—she ceased to hear—she ceased to breathe: her spirit was taken from its earthly tabernacle by her dear Redeemer.

My heart was filled with joy. I saw the answer to my prayers and the prayers of others. I had hoped to see her die in peace; but it was an unexpected happiness to hear her rejoicing throughout an hour of bodily anguish. Praised be God, and magnified be His holy name, for His great grace and tender love shown to her! She is now with Christ Jesus in rest.—May I also be found in Christ, when the hour of my departure comes!

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 441.)

NEW ZEALAND.

Vindication of the Course pursued by the Church Missionary Society, in respect to the Purchase of Land.

MANY reasons would indispose me to address so large an Assembly. But my objection is weakened by two considerations: first, that I

am requested by the Committee to do so; and that I conceive the request of those, to whose toils and counsels from year to year the Society and the Cause of Missions owe so much, is imperative on the professed friends of Missionary Enterprise: and secondly, that there is a single topic to which my attention has been particu-

larly directed; and as to which, an honest testimony from an old and, I hope, unbiassed friend of the Society may be of some value.

It must be known to a large proportion of those who are present to-day, that this Society has been subjected to a variety of assaults in relation to the purchase of land by its Missionaries and Catechists in New Zealand.

I have no intention to enter on the subject controversially; but rather to supply such a historical statement as may, I trust, satisfy the doubtful consciences of any persons in this great Assembly as to the single point before us.

The Mission to New Zealand was entered on in the year 1809; and—that we may see the spirit in which the Society entered on it—I will beg you to listen to the Charge given to its first Missionaries when they left this country. It is this:—"Ever bear in mind, that the object of the Society, in sending you to New Zealand, is, to introduce the knowledge of Christ among the Natives; and, in order to this, the arts of civilization." It is then added—"In your religious conduct, you must observe the Sabbath, and keep it holy; attend regularly to Family Worship; talk to the Natives about Religion, when you walk by the way, when you labour in the field, and on all occasions when you can gain their attention; and lay yourselves out for the education of the young." The Committee go on to say, on another similar occasion—"Do not mistake civilization for conversion: do not imagine, that when the Heathen are raised in intellect, in the knowledge of the arts, in dress, and outward decency above their fellow-countrymen, that therefore they are Christians. Our great aim is far higher: it is to make them children of God, and heirs of His glory. Let this be your desire, prayer, and labour among them. And while you rejoice in communicating every other good, think little or nothing done till you see those who were *dead in trespasses and sins quickened together with Christ.*"

After this entrance on the work, the Mission went on with varied success. On the whole, however—though with many reverses, many clouds to shade the sunshine of their progress—the labours of the Missionaries must be considered as largely blessed—so largely, that (to say nothing of that spiritual progress which is in some respects less the subject of outward observation)—although, when Mr. Marsden of Sydney first projected the Missionary Enterprise in New Zealand, he waited for three years before he could find a single captain who would venture his vessel upon so barbarous a coast—at the present moment, settlers of every class, companies and individuals, men, women and children, are pressing toward the island in crowds, for which no ordinary means of conveyance are sufficient. What gives them this

security, but the despised labours of the Missionaries? But to proceed.

As the Mission advanced, and the children of the Missionaries grew up, it was not wonderful that the parents should be anxious to know how their unusually numerous families were to live.

I can see nothing, either as a Parent or as a Christian, to surprise me in the fact, that the Missionaries should have been moved to inquire, with some anxiety, how 122 children, some of them growing up into men and women, were to find bread to eat and raiment to put on: nor can I wonder at the manner in which the Committee at home dealt with this parental solicitude. They decided, after much deliberation, that, "under the peculiar circumstances of the New-Zealand Mission, purchases of land from the Natives, to a moderate extent, should be authorised, for the children of Missionaries who had reached the age of fifteen years—the nature and extent of each purchase to be referred to the Committee for their sanction, after being considered and approved in a Meeting of Missionaries." And they add, in a Communication of July 1830—"We earnestly pray that you may all be enabled to pursue this [plan], as well as every other undertaking, in the spirit of faith, prayer, dependence, and superiority to selfish considerations, which will surely receive the blessing of God."

It was, in the first instance, regarded as desirable to fix the quantity of land to be purchased: but the probable variation in the value of land, and other causes, afterward led to an opposite decision. A doubt has been started, whether the Committee ought to have permitted the purchase of land in any quantity, however small: but what else could they do? They were in the habit, in lieu of other provision, of bestowing 50*l.* on every child of a Missionary at the age of fifteen, as an apprenticeship fee. But to what trades were their children to be apprenticed in New Zealand, except it were to those of blood and cannibalism? and how could the children of Missionaries be more innocently, and—if not themselves called by the grace of God into Missionary Occupation—more usefully employed, than in the work of their first parents, that of agriculture? The Missionaries themselves plead this point with the Committee. They say, that if their children should not become Ministers or Catechists, they might become Settlers; and if so, what body of settlers would be likely to be more valuable than those educated in the bosom of Christian Families?

Much error appears to me to prevail as to this point. If Christianity is to be effectually taught to large bodies of men, it must not, I am persuaded, be taught only by precept. I would not undervalue—God forbid!—the all-

important influence of the Sacred Scriptures, the Ministry, and the Ordinances of Religion. But, as St. Augustine has said, "Good works preach more than miracles;" and I can conceive nothing more likely, not merely to illustrate, but to commend the lessons of Religion to the hearts and consciences of savages, than a body of such settlers planted in the midst of their Nation, and carrying into common life the lessons taught them by their Missionary Fathers. The power of man on man, and of practice on practice, is almost immeasurable; and therefore it is that an unmarried and unsocial Ministry—as in the Church of Rome—rarely works great changes in the moral and spiritual condition of a community.

But those, who have not objected to the purchase of land in the abstract, have objected to the purchase of tracts of land; amounting in some instances to 4000 and 5000 acres, and in that of Mr. Fairburn to 40,000 acres. To the last case I will presently allude.

As to other cases, I will fairly state, that the Committee never contemplated purchases to this amount. And I may add, (for it is easy to be wise after the event,) that, *PERHAPS*—for I do not speak with certainty—if they could have foreseen to what an extent the purchases would go, they would have tied down the Missionaries by stricter limitations. But, for myself, I am free to confess, that, had they done so, they would have been, in my opinion, as likely to do mischief as good. It appears, from the testimony of the Missionaries, that not less than 50,000 acres of land have been purchased "IN TRUST for the Natives"—that "1000 acres of the land which prevails in the Colony would not, in many instances, subserve twenty head of cattle"—that the Natives, in general, have parted only with the poorer and more-exhausted portions of the land—that there are many parts of the island, in the neighbourhood of the Missionary Stations, on which "there is not one acre of good land in proportion to a thousand acres of barren"—that much of the purchased land consists of "mangrove swamps"—that the Missionaries often purchased at a sacrifice to themselves, to keep the land out of undesirable hands—that the Government at Sydney had fixed on 1200 acres as the portion to be allotted to each child of a settler. Now, passing over other considerations, suppose the quantity thus fixed by the Officers of Her Majesty's Government to be reasonable, you have only to multiply the eleven children of Mr. Williams, or the ten, nine, eight children of other Missionaries, by 1200, and you will have at least a Government acquittal of these large purchases.

The case of Mr. Fairburn, to which I promised to refer, is different from the rest. He had been requested by his Brother Missionaries—one of whom had refused all ownership of

land—to receive possession of a large tract of country which was in dispute between two tribes; neither of whom would consent to yield possession of it to the other, though both would to a Missionary. So far Mr. Fairburn does not appear to be in fault. But when the Church Missionary Committee came, at some distance of time, to ask for a certain portion of the land for the general purposes of the Mission, he appears to have refused to yield it. This, and other circumstances of the case, have led the Committee to a decision, that the whole matter should be immediately submitted to the adjudication of a Committee of Missionaries; and that Mr. Fairburn should surrender all which they deem superfluous for him as a Missionary and Father, or that his connexion with the Society shall be at once dissolved. Here, again, I ask, What could the Committee do more? You will not complain that they were slow to decide against one of their agents, who had hitherto borne an irreproachable character, when the evidence was imperfect, and when they had to judge at the distance of a hemisphere. But they have been swift to act, when proper evidence has arrived. Is not their conduct on this occasion the best pledge, that if, on the one hand, they—as I am sure you would wish—hesitate to condemn the friends whom they have loved and trusted, they will, on the other hand, spare neither friend nor foe, if the occasion legitimately calls on them for rebuke and punishment. On the whole, I, for one, desire to offer to the Committee my own respectful and most cordial thanks and approbation. I bless God that we have such counsellors provided for us. I approve both their tenderness in the one case, and their severity in the other; and I am persuaded, that the more closely you look into the details of the transaction, the stronger reason you will discover for concurring with me in the decision, that they have acted in the fear of God, and with such wisdom and charity as to entitle them to the deepest gratitude from every member of this Institution.

As to the Missionaries and Catechists in New Zealand, a good deal of what has been already said tends, as you will see, to their justification. At the same time, I cannot altogether excuse their want of more full and explicit communication with the Parent Society; though I can perfectly understand, that they never suspected an intention in the Committee, by the communication of July 1830, to call on them to suspend every bargain till they could hear from England. In such a case, how could any covenant have been entered into? and what sort of judges could a Committee in Salisbury Square have been? I am bound also to say, that they have far higher justification than yours or mine—I mean, that of bye-standers of the most unexceptionable character. I especially refer

to the Rev. F. Wilkinson*, a Chaplain in New South-Wales, and Captain Fitzroy, of the Royal Navy†.

And I may add, that the Bishop of Australia, in addition to the very high testimony which he has borne to the Missionaries, has said, with regard to the land purchased, that he knew not how the Missionaries could have acted, as to this point, otherwise than they have done. If you ask, Why—if the Bishop has so spoken—the Society has not introduced this testimony into any official statement? I answer—Simply and exclusively because the Committee judged it improper to make public a communication not made by the Bishop to themselves, and so to go forth clothed in credentials which they have not been authorised to exhibit. You will not, I am sure, condemn their delicacy on this point.

It is possible, that the Missionaries and Catechists may have erred in some of these purchases of extensive tracts of land. Few of them, however, have brought even a small part of the land so purchased into cultivation: none can be proved to have in the smallest degree neglected the duties of the Mission, to discharge the duties of the Farm: and it is plain to me, that even now the Committee at home are bound to wait, before they give final sentence on the cases submitted to them. On the whole—for I must not trespass unduly on your time—I venture to believe, that such a case has even now, and in this hasty statement,

been made out, as will induce this great Assembly to pronounce a sentence of complete acquittal on the Committee at home, and, at least, of suspended judgment on the Missionaries abroad.

Your Lordship and this Assembly will perhaps allow me, before I sit down—as an old friend of the Society, and as a friend who loves it the more the better he knows it—to offer a word of counsel to some of its younger adherents, by whom I am surrounded.

In the first place, let me implore you to continue to exercise, as you have done, a spirit of liberal and affectionate confidence in your Committee. It is easy for us, on these gala days, with the vessel lying at anchor in calm water and the broad flag of victory floating over our heads, to take our stand here, and to share in the general triumph. But you must not forget, that there are not victories without warfare; and that, through many long and weary watchings, there are those who have been working the vessel below deck, and who have, under God, assisted to steer it through a thousand rocks and breakers. These men deserve your confidence; and I call on you to give it them, in the spirit of Christian love and generosity! They have no recompence but the favour of God, and your sympathy and affection: and as the favour of God will not be withheld, so must your sympathy be given, with all warmth and fulness and entireness of heart.

* Do you think that the Missionaries have been of great service in New Zealand?

Of very great service—immense service. I look on the northern part of the island as a Christian People. There are individuals who are not Christians; but they are, generally, Christians. They observe the Sunday very strictly.

Do you think the Missionaries have much influence with the Natives?

Very great.

They are willing to exercise it at all times, to make peace between the Natives?

I think so, entirely.

Your answer applies both to the Church Missionary Society and the Wesleyans?

Both of them.

Had you an opportunity of visiting any Schools which had been formed by the Missionaries?

Yes: I lived with Mr. Williams at Waimate, one of the Missionaries: his Lady had a school which I witnessed almost every day.

Your opinion is, that the labour of the Missionaries has effected a great deal of good in Christianising the country?

A very great deal. I was quite astonished: though I had been so near them, I did not believe the extent to which it had gone.

Had you an opportunity of observing whether, among the Natives who had not had the opportunity of being visited at all by the Missionaries, there was any notion of Religion?

The second night that I slept in the bush, in New Zealand, I came to a native's house, and was exceedingly tired. He begged of me to stop there, and made me very comfortable indeed. They gave me a clean blanket, and plenty of fern to sleep on; which I did. After their supper (which was potatoes)

they got their Book down (their Testament)—the most of them had a Testament—and read a chapter out of the Testament, and the family collected round; and afterward they knelt and prayed, and then we retired to rest. In the same way they began the day the next morning. That man was not a baptised Christian, but he was a Christian. I have seen him at the Service afterward; but he had not yet been baptised, nor any of his family. He belonged to the Church Missionary Station at Waimate. [Rev. F. Wilkinson, before Lords Com. of 1832.]

† In opposition to such an idea as that of their eagerly grasping at territory, and using undue means to procure it, I know, with certainty, that the Rev. Henry Williams, and his brother William, exerted all their real influence—that of advice—in pointing out the consequences which would result to some tribes who were inclined to part hastily with extensive tracts of valuable pine forests. The real value of those trees was explained to the Natives; and they were shewn distinctly how a careful management of such stores of spare wood could ensure a future property, and sufficient maintenance for the native children, who would otherwise be deprived of their birthright. Did this shew a desire to monopolise?

Surrounded by those who are engaged in a commerce annually increasing—unavoidably involved in local dissensions—referred to on all occasions, as interpreters or peace-makers, and, I may say, as the consular agents of White Men of all nations; it argues very favourably for the Missionaries, that they have as yet upheld the character of their sacred office, though sneered at by nominal friends, censured by enemies, and always struggling against opposition.—[Capt. Fitzroy: "Voyage of Adventure and Beagle," Vol. II. 614—618.]

In the next place, I ask for the same spirit of generosity and confidence toward the Missionaries. In the case of New Zealand, you have a body of men who have voluntarily, for the sake of Christ and His creatures, consigned themselves to perpetual banishment from all the joys of home, at a distance of 15,000 miles. It is true, that they have, and will have, the blessing of the Great Master whom they serve, with them and upon them, wherever they go, and wherever they stay. But are they to have nothing from you? Are they to be paid only in the coin of suspicion and unkindness—in starvation for the body, and censures for the mind? Are they to be perpetually harassed by expressions of doubt and distrust? Is this the spirit in which a servant of God at home is to discharge his debt to his banished brother? Shall not THEIR children be OUR children—their interests, ours? and shall not our hearts' prayers and sympathy go with them through every step in the Missionary Conflict, and our gratitude and love be among their best earthly weapons in this arduous warfare?

Once more:—I would earnestly call on every member of this Assembly to entertain and cherish in his soul the deepest doubt of all principles in Religion which engender a question in the mind as to the duty of strenuously, and affectionately, and unreservedly pursuing the Missionary Enterprise. I hear and read of such statements and opinions: and even if they did not—as I think they do—involve in them a negation or stultification of all the great principles both of the Reformation and of our branch of it, it would be enough to condemn them in my eyes, that the duty of Missions is cast into the shade by them; or that, if they determine to be Missionaries, it is rather with a view of building up an external Church among the Heathen, than of converting souls to Christ by teaching them the great doctrines of the Reformation.

And, lastly, I would implore every friend of Missions to look carefully to the state of his own heart, in passing judgment upon the conduct of the various Agents who may be employed in this great work. The head is, in a thousand instances, the dupe of the heart: and I have often witnessed cases in which the attachment to Missions, or to the Society, or to the friends who labour in its service, has given way—the reason, in such a case, follows the heart—and the old friend to Missions finds a strong argument against them in the slightest objection which can be raised. He finds the objections weighty, because he wishes them to be so. No state of mind can be more dangerous to the caviller himself, or more mischievous to the public. Again, then, I venture to urge the lesson—on this as on every point—Look well to the state of the heart. Suffer no foolish rivalry, as to two good Societies, to mislead you. Instead of assailing either, love and help each and all. Take care, I repeat it, of the state of your own mind. The love of Christ is, after all, the only true security for the love of Missions. The sound heart is the best casuist. Objections will suggest themselves—difficulties will multiply—human infirmities will break out. You must encounter them all in the true Missionary Spirit—the love of God, and of the creatures for whom Christ shed His most precious blood.

We have great pleasure in making these large extracts from an Address of the Rev. J. W. Cunningham, delivered at the last Anniversary of the Church Missionary Society, because it places transactions, which have been much misunderstood and misrepresented, in a just point of view.

CHURCH-OF-SCOTLAND MISSIONS. REPORT OF THE DEPUTATION TO THE HOLY LAND.

SOME notices of the proceedings of the Deputation appear at pp. 129, 130 of the Survey. From their Report we shall extract such passages as will bring before our Readers the chief results of their inquiries.

By the good hand of our God upon us, this interesting Mission has been accomplished. And now that we have been brought in safety back to our beloved land, and are permitted to stand once more in the Venerable Assembly of our Church, it is our hearts' desire and prayer

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that the anticipations with which we were sent out may be fully realized. We do feel that a vast weight of responsibility lies on those of us who have been privileged to visit the many thousands of Israel—to see them wandering as strangers on the mountains of Judah—and spreading forth their hands in the synagogues of Poland. Our hearts do truly burn within us, not only to lay before the Church the result of our inquiries, but to convey to all the vivid impressions of compassion to Israel which we have ourselves received.

Could we but carry our Fathers and Brethren, and the Christian People of Scotland, through the scenes which we

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have witnessed—could we communicate the feelings with which we beheld the Jew praying beside the ruined wall of the temple of Jerusalem, or the feelings with which we witnessed the extravagant devotion in the synagogues of Galilee, or the feelings with which we walked through the streets of Brody, where scarcely any but the bearded sons of Abraham are to be seen—above all, could we make known, as vividly as we have seen, the thousand ways in which they go about to establish their own righteousness—praying to the dead, making pilgrimage to Jerusalem, wearing the phylacteries, killing the chipora, or dancing with the Law—we are quite sure that there would be but one thrill of sympathetic interest felt throughout the whole Church; and one fervent effectual prayer would arise from all the praying families in Scotland—*Oh that the salvation of Israel were come out of Zion!*

Most suitable Stations for the Church's Jewish Missions.

Northern Part of the Holy Land.

In every point of view, the Holy Land presents the most important and interesting field of labour among the Jews. Ever since the year 1832, when the Pacha of Egypt took possession of Acre, the Jews in Palestine have enjoyed toleration, and some measure of protection. . . This is an advantage opened up to us, by Him who has the hearts of kings in his hand.

Again, the Jews are in affliction in the land of their fathers; and this makes them more open and friendly there than in any other land. It is plainly intimated in the Bible, that affliction is one of the means which God will employ in the conversion of the Jews: Ezek. xx. 37. Hos. ii. 14. In other countries, where they are deeply engaged in worldly business, rich and comfortable, we found that they care little to attend to the Missionary: but, in Judea, the plague, poverty, the oppression of their Rabbies, and the insults of the Heathen, have so humbled them, that they cling to any one who will shew them kindness; and will listen without bitterness to the words of grace and love from the lips of the Gospel Messenger.

They are strictly Rabbinical Jews—untainted by the Infidelity of France or the Neology of Germany: they hold the Old Testament to be indeed the Word of God: they have a real expectation of the coming Messiah; and this expectation is

certainly greater than it was before. The Missionary has thus firm ground to stand upon; and, with the Hebrew Bible in his hand, may expound to them, with intelligence and power, all that is written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Jesus.

Moreover, Judea must be regarded as the centre of the Jewish World. True, the once-favoured Nation are wanderers in every country under heaven; yet the heart of every real Israelite beats high at the very name of Jerusalem, and, morning and evening he turns his face toward it during prayer: it is the heart of the Nation; and every influence felt there is transmitted to all the scattered members. At Ibraila, a small town on the Danube, a poor Jew told us of conversions at Jerusalem. In this way, whatever is done for the Jews in Palestine, will make a hundredfold more impression than if it were done in any other land.

Another important consideration is, that the Jews there look on the English as friends. The very name of an Englishman carries with it the idea of kindness, protection, and sympathy, to the ear of the too-often insulted Jew. Three months before our arrival in Jerusalem, an English Consul had been stationed there—a gentleman in every way qualified to be the true friend of Israel and of the Jewish Missionary: the boundaries of his jurisdiction are the same as those of Israel of old; and his instructions from the British Government, that he should, to the utmost of his power, extend his protection to the Jews. Is not the hand of an overruling Providence visible here? And is it not our duty to improve the interest which we have in the affections of the Jews, by being the friends of their never-dying souls?

In addition to all this, there is no country under heaven to which Christians turn with such a lively interest as *Immanuel's Land*; and those who love Israel bear it especially on their hearts, because its name is inwoven with the coming conversion of Israel. It is *upon the house of David, and upon the inhabitants of Jerusalem*, that God has said, He will pour His Spirit: Zech. xii. *On the high mountains of Israel shall their fold be:* Ezek. xxxiv. *And he will feed them in Bashan and in Gilead, as in the days of old:* Micah vii. For all these reasons, we feel no hesitation in stating, that, to us, the Holy Land presents the most attractive and the

most important field for Missionary Operations among the Jews.

In the south of the Holy Land, the London Society for the Conversion of the Jews has established, for some years, a strong and effective Mission: Jerusalem is its head-quarters, so that the southern parts may be fairly regarded as pre-occupied. But the north of the land, the region of ancient Galilee, containing nearly half of the Jewish Population, still presents an open and uncultivated field.

In that beautiful country, the town of *Saphet*, perched on the summit of one of the mountains which tower over the Sea of Galilee, at once commends itself as the most favourable point for the centre of the Jewish Mission. It is a place of peculiar interest to the traveller, as it is believed to be the very town to which Jesus pointed during his Sermon on the Mount, when he said, *A city that is set on a hill cannot be hid*: Matt. v. But it is no less interesting to the Jewish Missionary, for *Saphet* is one of the four cities regarded as holy by the Jews. As you stand upon its lofty brow, the eye of the Christian turns toward the Land of Gennezareth, and the placid waters where the feet of the Saviour walked; but the eye of the Jewish Devotee turns toward the white sepulchre of Marona, on the opposite side of the valley, where rest the bones of several Jewish Saints. They have a tradition, that when the Temple was destroyed, Jeremiah hid the ark in some cave of the hill of *Saphet*, and also that Messiah will be first revealed there.

Before the earthquake, on the 1st of January 1837, there were 7000 Jews residing in *Saphet*. It is again gradually rising out of its ruins, and there are at present about 2000 Jewish inhabitants. In six hours you can reach *Tiberias*, on the edge of the lake—another of the holy cities—containing 1500 Jews. There are also two villages on Mount *Naphtali*, where Jews reside. It is within a few days' journey of *Tyre*, *Sidon*, *Acre*, *Khaifa*, *Beyrout*, and *Damascus*, in each of which there are synagogues and Jews; so that it forms the centre of a most interesting field.

The climate of *Saphet* is peculiarly delightful, owing to its lofty situation. In one of the hottest days of July, we found the thermometer, in the shade, standing at 58° before dawn, at 64° by eight o'clock in the morning, and at 76° by noon.

We could not help feeling, that if the Church of Scotland were privileged to establish a Mission in *Saphet*, what an honour it would be to tread, as it were, in the very footsteps of the Saviour—to make the very same hills where he said, *Blessed are the peacemakers*, resound with the Gospel of Peace. And if God should bless our efforts, would not the words of the prophet receive a second fulfilment—*The land of Zabulon, and the land of Naphtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles, the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up?* *Saphet* would then be in reality a city set on a hill, that cannot be hid.

Smyrna.

This Station, from the mercantile character of the people, is of easy access, and has regular intercourse with Europe. An English Consul and many English Families have their residence in the town, or in the neighbouring villages. The white stones of the Jewish Burying-ground, on the face of the hill, as you sail up the gulf and approach the town, indicate that this has been a residence of Israel in many a past generation. From the earliest ages till the present day, there has been a race of Jews in the city. The importance of the place, as a Missionary Station, consists in existing circumstances—quite independent of the interest which every Christian naturally attaches to the site of one of the Seven Churches, and to the grave of *Polycarp*. A Missionary would here have freedom to labour among a population of at least 9000 Jews; and this an increasing population. The state of their minds, too, is interesting; for a considerable number are already aware of the peculiar doctrines of Christianity, and have shewn a desire to inquire into them. There is but one Labourer on the spot—and he is not a regularly-ordained Minister, but only a Missionary—to converse with, and shew kindness to, his brethren of the House of Israel. There is a constant influx of Jews from all parts of Asia Minor and the coasts, chiefly in the course of business, sometimes in the course of a pilgrimage to the Holy Land. In this manner, there might be access to the 1000 Jews of *Rhodes*; and even something done for the vast population of *Salonica*, the ancient *Thessalonica*. The qualifications, also, of a Missionary to this Station would not require

to be very great; and the expense of living is much smaller than at Constantinople. House-rent here is 40*l.* at an average; whereas in Constantinople, 100*l.* annually is very commonly demanded for the most moderate-sized dwelling.

The only formidable obstacles are, the difficulty of supporting converts; and the power which the Jewish Body have from the Government, to excite persecution against any of their brethren who receive the Truth.

Constantinople.

The vast importance of this Station is, its immense population of Jews. They are so spread throughout this amazing city, and so little visited hitherto, that their exact number has not been ascertained; but the general belief is, that they amount to about 80,000 souls—all sitting in *the region and shadow of death*, and never visited by the great light which has arisen on us. The field may be said to be quite unoccupied; for though there are two Labourers on the spot, one from England and another from America, yet their efforts have scarcely been aggressive. This mass has not been penetrated by a single Missionary: no Jonah has gone through this city of dense multitudes, to tell them of the *Son born to us*.

The general state of mind can scarcely be ascertained; but the spontaneous visits which not a few have paid to the Missionaries, (many of them, it is true, moved only by worldly motives,) prove that an opening among them would be a very probable event; and thus, too, access would be obtained to a large and scattered population on the Dardanelles and the adjoining region; such as Broosa, where are said to be 6000 Jews; and Ismid (Nicomedia), where 1000 reside. The mass of this population is Spanish Jews; but it is interesting to know, that, as it were on the skirts of this field, there are about 1000 German Jews, and some hundreds from Italy, who really seem to welcome the visits of a Missionary, because quite separated from the influence and society of their Spanish Brethren: we were repeatedly assured that schools might be established among these with every probability of success.

Not least interesting are the Caraites: there are of these about 100 heads of houses. They are disliked, and often persecuted, by their Talmudical Brethren; and on this, as well as other grounds, have rather a kindly feeling to Christians. In-

tercourse with them would, in all likelihood, become free. They are far less artificial in their character than other Jews. Their worship is simple: they sit on the ground during most of the Service; having cast off their shoes on entering the synagogue; and only standing up at particular parts of the Service: before they dismiss, their Rabbi gives them an exposition, or discourse on a passage of Scripture—pointing out its bearing on their duties in life. Though not learned in general, yet they have less superstition than their other brethren; and as they reject the traditions of the Fathers, and appeal to the simple Word of God, there seems, in their case, every thing which might invite the approach of the messenger of peace.

The obstacles here would be, the interference of the Government, if the bigoted Jews chose to complain of converts; which they did some years ago, with too great success. The difficulty of supporting converts would also be felt here. But, with these exceptions, there is every thing to invite. Of course, there might arise bitter opposition on the part of friends, if any converts were made; but this is an event which takes place wherever there are souls converted, and is not peculiar to this place. *Henceforth there shall five in one house be divided, three against two, and two against three: the father shall be divided against the son, and the son against the father.*

Wallachia and Moldavia.

Wallachia and Moldavia are deeply interesting provinces to the Jewish Missionary. The number of Jews is very great. In *Bucharest* there are about 3000, and in *Jassy* 20,000. In the single city of *Jassy* there are more than in the whole of Palestine: on entering it, we almost thought ourselves in a city of Israel. In six other towns of the provinces, which we visited, we found great numbers. It is believed that the Government would not be unfavourable to a Jewish Mission. Any direct attempt at the conversion of the Greek Population would prove fatal to the Mission: but if the Missionary sought only the outcast Jews, there is reason to think he would be unmolested. There is a British Consul in each of the capitals. The Bible is freely circulated in Wallachia. The Prince of Moldavia was favourable to its circulation in his dominions also; but the Greek Priests would not permit it. The only thing to be feared is, that the light, spreading to the native popula-

tion, would excite the jealousy of the priesthood, who might bring in the arm of Russia to put down the Mission. But it is our part to move forward in the path of duty, leaving future events in the hand of God.

The Jews are in a most interesting state of mind, particularly in Jassy. The far greater number are Polish Jews. They are steeped in the greatest ignorance. We are told, that, among the thousands of Jassy, there were only a few individuals who could understand Hebrew grammatically. In the schools, we found that even the teachers could not translate the prayers in the Hebrew Prayer-book. In this state of things, a secret Society has arisen of educated Jews, who hate the Talmud: they live like Jews, but use every effort to undermine Judaism: they deplore the ignorance and superstition of their brethren; and, though their own principles are far from being settled, they are earnestly panting after a change. During our stay in Jassy, we were visited by many whose confidence in the Talmud had been completely shaken; and who were eagerly asking for the New Testament and Christian Tracts.

This wonderful field has hitherto been entirely unoccupied. No Missionary has ever been sent thither with the words of eternal life. We found the Jews would not believe that we were Christians: for, said they, "No Christians in this country love the Jews." Add to this, that these provinces border on Austrian Poland—that land of bigotry and the shadow of death; where no traveller dares to carry even an English Bible, and where no Missionary would be allowed to remain. If the Moldavian Jews received the light of the Gospel, they would easily spread it by means of their constant intercourse, even where the foot of the Gospel Messenger could not go.

One fact more may be stated—that every Jew who arrives in these provinces must bring a certificate that he is able to earn a livelihood by some trade: if found unable, the Authorities send him out of the province. The cheapness of the necessaries of life is very remarkable, and the resources of commerce great and unoccupied; so that an inquiring Jew, or a convert, could easily maintain himself, even when cast off by his brethren. In this way, one of the greatest difficulties of the Jewish Missionary would be removed.

The only reason why Jassy seems preferable to Bucharest, is, that the Jewish Population is nearly seven times greater, and that the Jews are fully more awakened in the northern parts. But perhaps it might be found advisable that the Mission should extend its care to both capitals.

Hungary.

The number of Jews in Pest, including Ofen and Altofen, is at least 11,500, stated by some as high as 30,000; in Presburgh and Papa, 6000; in Vag-Ujhely, 2400. There are, besides, eleven towns, containing from 1000 to 2000 Jews in each; twenty-three towns, from 500 to 1000; thirty, from 200 to 500. The rest of the Jewish Population are spread in the different small towns and villages all over Hungary. The lowest estimate of the total Jewish Population in Hungary is 250,000; but there are said to be at least 300,000.

About one-third part of the Jewish Population of Pest consists of Reformed Jews, who have wholly discarded the Talmud, and the ceremonies and services of the synagogue; and hold to the Old-Testament Scriptures alone, as of Divine Authority. Their Rabbi preaches regularly from the Old Testament—adopts a far simpler form of worship than that of the synagogue—and is attended by a large congregation. He entered readily into discussion on the Messiahship of Jesus. The immoral lives and idolatrous practices of Professing Christians form his great stumbling-block. Perfectly free discussions may be held with Jews in Pest. There is not a Jewish Missionary in all Hungary; but it is believed that no place could be better adapted for a Jewish Mission. Before settling in Pest or Buda, it is merely requisite to shew that the intending resident has the means of supporting himself. A credit, therefore, to the amount of a year's salary, is indispensable, as a pre-requisite to a settlement.

Prussian Poland.

During our late Mission, we visited many countries of more romantic beauty, and linked in with higher and holier associations, than the dreary plains of Prussian Poland; but we do not think that we visited one spot which called forth from us a deeper interest in the lost sheep of the House of Israel. There are upward of 73,000 Jews scattered over the Grand

Duchy of Posen, formerly part of unhappy Poland—now more happily situated under the sway of the Protestant King of Prussia. In the town of *Posen* itself there are about 8000 Jews; and in all the towns and villages of the country there is always a considerable portion of Jews. We never stopped at a village, even to change horses, without inquiring after Israel, and always heard that there were some finding a shelter there.

The King of Prussia is most favourable to the cause of the conversion of Israel. He and the Royal Family are annual subscribers to the funds of the Missionary Schools there; and there is no doubt, that if permission were granted to Ministers of the Church of Scotland to labour among the Jews, they would be authorised to preach in the parish churches on the Jewish Sabbath.

The state of the Jewish Mind is peculiarly interesting here. Twelve years ago we were assured that the Jews turned away from the Gospel with hatred and contempt: but now they seem convinced that the Talmud is false, and that Christianity is probably true. They have no spiritual conviction of sin, and of their need of a Saviour; but they are willing that their children should be brought up in Christian Schools, and are themselves willing to hear the preaching of the Gospel. Let them alone for twelve years longer, and they will rush forward into the deep pit of German Infidelity.

The London Society has put forth most successful efforts in the province. There are Seven Missionary Schools under its care, maintained in different towns, where Jewish Children receive a common Christian Education. It is, indeed, a remarkable providence that the Jews should be willing to send their children. The number of schools could easily be doubled, if funds were provided.

A still more remarkable door is open to us in the way of preaching the Gospel. There are three excellent Missionaries of the London Society; and one of them, who is a Licentiate of the Prussian Church, has the privilege of preaching to hundreds of the Jews and Jewesses in the parish churches. If the Prussian Ministers were faithful men, and their flocks really Christian, the end might be attained without Missionaries. The plan proposed by Capadose, of throwing open the churches to the Jews on certain intimated days, might then be adopted. But as long as

the pure truth of the Reformation is despised and unknown, the light must come from another quarter; and who can tell but, in bringing light to Israel, we may bring light and life to the dead Churches of Prussia also. We feel deeply persuaded that a man of faith and of apostolic spirit would find a noble field for exertion among the Jews of Prussian Poland; and, in his hours of depression and anxiety, he would find a sweet solace in the bosom of the few believing families who love the Lord, and love His servants. We found ourselves more than once in the genial atmosphere of those affectionate believing families of which Krummacher speaks; and we found them homes indeed!

Another important fact is, that the qualifications for the Jewish Missionary here are far from being of a formidable character. To be an accomplished Missionary in Palestine, a knowledge of Hebrew, Arabic, German, and also Spanish and Italian, are almost indispensable; but in Prussia, a respectable knowledge of pointed Hebrew, and the ability to speak and preach in German, are all the absolute requisites. A knowledge of Rabbinical Lore is not so needful as in other places. What is chiefly wanted, is, a lively affectionate preacher of the searching Law of God, and the blessed Gospel of our Lord Jesus Christ: such a man, casting aside the controversial style altogether, and speaking plainly and directly to the consciences of the Jews, might, we are persuaded, be the instrument, in the hand of the Spirit, of awakening and converting the great mass of the Jews in that interesting province.

In addition to these Six promising Spheres of Labour in behalf of the Jews, the Deputation state some particulars of other Stations visited or heard of as affording some opening for exertion: these are, Salonica, Leghorn, Corfu, Gibraltar, North Africa, Egypt, Bagdad, Russia, Austria, Cracow, Berlin, and Hamburg.

Modes of Operation.

On this subject the Deputation recommend the appointment of Ordained Missionaries, two and two—Medical Assistants in each Mission—Education—Books and Tracts—the support of Inquirers and Con-

verts—and care of the Spiritual Nourishment of Converts. On all these topics they enlarge. The last two we here quote:—

Support of Inquirers and Converts.

In Moldavia, Wallachia, and Hungary, it is believed the difficulty of supporting converts would not exist; for two reasons, namely, the cheapness of provisions, which in these countries is quite remarkable; and the fact, that there a Jew does not, as in other countries, depend on his brethren for support. Nine-tenths of the carpenters in Bucharest are Jews; and all of them are employed, irrespective of creed. There are many Jews, also, converts to the Greek Church; and their change has made no difference as to their support. This remarkable fact goes far to invite us to those countries, as a most promising field of Missionary Labour among the Jews.

In other countries, however, the formidable difficulty of the support of converts is pressed upon our attention. When a Jew begins to inquire into the truth of Christianity, he generally comes, like Nicodemus, by night. As long as possible he conceals what is going on in his heart from his friends and relations. The moment it is discovered that he is seriously inquiring, his Jewish Brethren cast him off. A cherem is often pronounced on all who have intercourse with him; and no Jew will buy from him, or sell to him, or assist him in any way. The young inquirer is thus cast on the Missionaries, and on the Gentiles, for his bread. This has been the case more than once in Jerusalem. In the ancient capital of Poland we found the same thing: the devoted Missionary had often been reduced to sell his clothes, and those of his wife, to provide bread for inquiring souls. Papists and Protestants in that country alike abhor the Jews, and give no countenance or protection to an inquirer: they say to him, "You had better remain what you were."

In these circumstances, the Jewish Labourer is placed in a most painful dilemma. If he gives support gratuitously, he is holding out a bait to impostors of all kinds; who feign themselves inquiring into Christianity, that they may gain a bit of bread. He thus augments prodigiously the labour and anxiety of his work, and opens the way for heart-rending disappointments, and discoveries of the false-

hood of the human heart. On the other hand, if he refuses support, he lays a damping hand on the rising convictions of the inquiring soul. The awakened Jew, overwhelmed by the painful struggles, and the certain poverty which he sees before him, sinks back into the dead sleep of nature in which he was before: nay more—he feels that the Missionary can hardly be in earnest: "If this man felt my soul to be infinitely precious," he argues with himself, "would he not give me a morsel of meat, till I came to know the truth, which he says is worth all the world? I will think no more of it." There cannot be a doubt that thousands of Jews are at this moment kept back from inquiring into the Truth, just by the difficulties which they see in the way of every converted Jew.

Many remedies for this difficulty have been proposed:—

1. In *London*, there is at present an Institution in which all inquirers and converts are received; where they are taught a trade, and at the same time receive instruction in divine things.

2. In *Berlin* there is a Society for the support of poor Jewish Proselytes. One step of this Society was, to advertise for Christian Masters, who would be willing to take Jewish Inquirers and Proselytes as apprentices. Thirty-three agreed to do this: but all of them had not sufficient patience and long-suffering with the Jews, which they greatly need. The Society never give support without labour. Still, most of their experiences are sad, though some also are joyful.

3. In *Jerusalem*, they propose to establish a printing-press, by which they may afford manual labour to inquirers and converts, and literary labour to those who may be of higher attainments.

On maturely considering this very difficult question, many suggestions have occurred to us, which may be laid before the Church when the need requires. One method only may be mentioned in this place, peculiarly suited to the East, and hitherto untried.

Along with the Missionaries, one or two pious mechanics might be sent out from England to live among the Jews, and to teach young inquirers a trade by which they might earn their bread. The English Mechanic would require some small salary, to induce him to live there: perhaps a converted Jew might be chosen. In Saphet it is feared he could not

maintain himself at present: but in Damascus or Beyrout he could do so easily. The trades used in the East are few. Still, a tailor, shoemaker, smith, watchmaker, silversmith, or goldsmith, might easily find maintenance and encouragement from the Gentile Population. In this manner, a simple and natural way of support would at once offer itself to the inquiring Jew. The painful trials of poverty and voluntary banishment would no more haunt his mind and deaden his convictions.

Difficulty as regards the Spiritual Nourishment of Converts.

It is believed that in Moldavia, Wallachia, and Hungary, this difficulty, like the preceding, would not exist. In these countries, the convert would be able to support himself in the same place where he was converted; so that he might grow up under the care of the faithful Missionary. But, in other countries, it is far otherwise. When a Jew is converted at present, he is almost always obliged to leave the scene of his conversion. Like Abraham, he goes out not knowing whither he goes. He leaves all his friends: he leaves his spiritual father:—he probably leaves all regular instruction, when he is a very babe in Christ, when most of all he requires to be nourished and guided. Going into a strange country, he is tried by poverty—by the suspicions and contempt of the world, and by the cold and half-suspecting sympathy of true Christians—far removed from the much-loved voice of his spiritual guide—with but a limited and imperfect knowledge of the Truth—knowing little more than that Jehovah is his righteousness—with few to counsel or to warn him—who can wonder if the young convert falls into darkness, into errors of doctrine and errors of practice? What would become of converts in our own parishes, if they were treated thus?

Another evil is connected with this—the Mission never advances. After ten years' labour, the Missionary stands as much alone as he did at first. If the Lord has given him spiritual children, they are all gone from him.

In our own parishes, it has often been remarked that the conversion of one soul is the means of awakening many more. When a soul is drawn out of the horrible pit and miry clay, and has his feet set upon the rock, and his goings established,

many see it, and fear, and trust in the Lord. Our Sermons speak only for a few hours on the Sabbath, but converted souls preach by their lives all the week. Why should this advantage be lost to the Jewish Missionary? A Jew is awakened—inquires in secret—is baptized—and is gone. His brethren see nothing of him—hear nothing, but that he has turned an apostate, and denied the faith of his fathers. The Jews who remain are offended, irritated, enraged. And thus one of the most glorious means of awakening and converting them is lost.

The remedy for this crying evil is the same as for that which preceded. If you afford an honest means of support to the Inquirer and the Convert in the same place where the Missionary labours, he can there remain under the care of his spiritual father, better far than ten thousand new instructors; and if he be a genuine disciple of the Lord Jesus, he may, without the Word, win the souls of his brethren, when they see, that, by becoming a Christian, he has become a wiser, holier, and better man.

In addition to these extracts from the Report of the Deputation, we subjoin, from a communication of one of their body, some account of the

Number and Condition of the Jews in Palestine.

The accounts which we received at home, as to the state of the Jews in this land, are far from being accurate. The exact number of Jews in Palestine it is very difficult to ascertain. The largest estimate reckons them to be about 15,000: some state the number so low as 10,000. They reside chiefly in the Four Holy Cities, as the Jews call them: in Jerusalem, about 7000; in Hebron, 700 to 800; in Tiberias, 1200; in Saphet, 1500 to 2000. In the towns along the coast there may be—in Jaffa, 60; in Kiassa, 150 to 200; in Acre, 200; in Tyre, 150; in Sidon, 300; in Nablous, about 200, and 150 Samaritans. In the villages of Galilee there may be 400 or 500. The increase in the number of Jews has been very decided since 1832, when the Pacha of Egypt took possession of Syria. For two years past, the increase has not been so great; owing to the ravages of the plague, the increased price of provisions, the embarrassed finances of the Jewish Commu-

nity, and the oppression of the Rabbies.

In Europe, collections are made at the door of the synagogue, for the support of the Jews in the Holy Land. These collections amount annually, on an average, to 2800*l*. Every Jew in the land, rich or poor, after he has been a year in the country, has a share appointed to him, if he chooses to take it.

The chief cause of their returning to this land seems certainly to be attachment to the inheritance of their fathers. They also believe that their Rabbies here are actually inspired—that to die in this land is, to a Jew, certain salvation—and that if they die out of it, they must make their way under ground, to rise in the Valley of Jehoshaphat. They are very different from the Jews whom we have seen in France and Italy. They are far from being infidel: on the contrary, they are superstitious Jews. They have a real expectation of the Messiah's coming; and this feeling is waxing stronger and stronger. They are far kinder and gentler in their dealings with us: they seem to look on us as friends. This is not wonderful, when you remember that they are counted as dogs by all the Moslems. They maintain the beautiful dress of their fathers; and are a noble-looking race, when compared with the wretched Arabs who are scattered over this land. Almost all the male Jews spend their time in reading. There are six synagogues in Jerusalem, and thirty-six reading-places: these latter are established by individuals, that they may obtain some merit to their souls. Five or six Readers are appointed to each, having a small salary; one or two of whom are expected to be always there, reading the Talmud.

One result of the visit of the Deputation appears in the following

Memorial to Government in behalf of the Jews.

Of this Memorial the Committee say—

The following Memorial has been presented to the Foreign Secretary by the acting Committee in Edinburgh. The subject is of the utmost importance; and we hope that all interested in the Cause of Missions, whether to Jews or Heathens, will use their influence to secure free access for Missionaries into these Eastern Lands. Let the Christian Public remember how liberty for Missionary

Nov. 1840.

Efforts in India was at last obtained—by the petitions of many thousands of Christians, requiring the insertion of a clause to that effect in the renewal of the Charter to the East-India Company. Surely, when our Government seems destined, by Divine Providence, to exercise the most decisive influence, and to possess a powerful voice in the adjustment of the affairs of Syria, it is highly proper that a testimony should be borne to them in favour of the great principle of consulting for the glory of the Redeemer, and the advancement of His Kingdom, in all political movements and negotiations.

To the Right Honourable Lord Viscount Palmerston, Her Majesty's Principal Secretary of State for Foreign Affairs—the Memorial of the Acting Committee of the General Assembly of the Church-of-Scotland, for promoting Christianity among the Jews, appointed to meet in Edinburgh.

Your Memorialists take the liberty of laying the following statement before your Lordship at this time, in consequence of their deep interest in the welfare of the Jewish Nation, and the important events now going forward in Syria.

In consequence of this, a Deputation, consisting of four Ministers of the Church, was, in the beginning of the year 1839, sent to Palestine and Europe; with the view of ascertaining, as fully and correctly as possible, the state of the Jews in the various countries in their route, and the most promising Stations to which Missionaries might afterward be sent. This Deputation left Scotland in March 1839; and, after an absence of about a year, during which they visited Italy, Egypt, Syria, Constantinople, the countries adjacent to the Danube, and Germany, returned with most important and interesting information regarding the state of the Jews in these various countries.

Your Memorialists beg to state, that the interest on this subject has been rapidly increasing in Scotland—that considerable funds have been subscribed to defray the expense of Missions to the Jews—and that the General Assembly of the Church of Scotland has appointed a Committee to take steps for preparing and sending Missionaries.

In consequence of the recommendation of the Deputation before alluded to, this Committee have been anxious to send Missionaries to Palestine, as one of the most-promising places for promoting Christianity among the Jews; but your Memorialists have been deterred from taking any immediate steps for sending Missionaries there, on account of the disturbed state of that country.

Your Memorialists cannot help expressing

the thankfulness which they, and all others interested in the welfare of the Jewish People, must feel to your Lordship, for the countenance which you have given to other Societies, having at heart the same objects with your Memorialists, at the Porte, and with the Pacha of Egypt; and for recommending the Jews to the especial protection of the Consul sent to Syria by Her Majesty's Government.

Your Memorialists look with deep interest on the transactions now going on in Syria, which they trust will result in the more firm and more extensive establishment of British Influence in that interesting land; and deeply impressed with the conviction, that it is a revealed truth of the Word of God, that the blessing of God is promised to those who succour His ancient but now-afflicted people, whether nations or individuals, they are most anxious, that, in any future settlement of that country, under the auspices of Britain, your Lordship and Her Majesty's Government should take measures, as far as possible, for protecting the Jews against oppression and injustice—to which recent events have shewn that they are still liable; and also for securing the free access to them of Protestant Missionaries from this country.

Your Memorialists therefore pray your Lordship to take this subject into your serious consideration; and to take such steps as to your Lordship may seem best for the defence of the Jewish People throughout the East generally, and in particular in Syria; and especially for enabling Protestant Missionaries to resort freely to that country, and to prosecute their labours among the Jews. And your Memorialists &c.

At Edinburgh, this 23d of October 1840.

CHRISTIAN KNOWLEDGE SOCIETY.

REPORT FOR 1839-40.

Issue of Books and Tracts, from April 1839 to April 1840.

Bibles	119,185
Testaments	113,791
Prayer-Books	253,338
Psalms	12,318
Other Bound Books	231,209
Tracts	2,885,642
	<u>3,615,483</u>

State of the Funds.

Receipts of the Year.

	£	s.	d.
Annual Subscriptions	14534	11	3
Benefactions	2654	4	11
Legacies	1392	13	4
Dividends and Interest	6586	4	4
Rent	111	3	8
	25278	17	6
On account of Books	58782	18	1
Ditto from Government	908	13	11
Total	<u>£84,970</u>	9	6

Payments of the Year.

Books, Paper, Printing, Building, 74572	18	1
Sundry Issues of Books	260	2 10
Books issued gratuitously	5068	4 0
Books for Government	923	9 10
Books on account of Charities	184	3 6
Books for Committee and Office, 181	6	0
Copy-right &c. of Tracts	68	2 0
Home Grant for Episcopal Chapel, 100	0	0
Scilly Mission	447	12 1
Foreign Grants	5224	9 8
Foreign Translation Fund	150	0 0
Annual Reports	1049	6 3
Salaries, Rent, Taxes, Office Expenses, Depository, and Sundries, 7057	12	2
Total	<u>£95287</u>	6 5

Miscellaneous Notices.

The Net Receipts of the Year have been nearly the same as those of the preceding. The Legacies have been less, by the sum of 5547*l.* 10*s.* 8*d.* There has been an increase of 8572*l.* 14*s.* 11*d.* in the Sale of Books, of which the sum of 2979*l.* 3*s.* 3*d.* has been in the Retail Department: the loss to the Society on the Books sold has been 11,397*l.* 11*s.* 8*d.* The Committee state—

It will be seen, that nearly one quarter of the increase in this year has been in the Retail Department. This affords an additional proof of the value of this part of the Society's Establishment, in promoting the circulation of the publications; a great part of such increase arising from sales to persons not members of the Society, who, until the Depository was established, had no opportunity of supplying themselves with the Books and Tracts.

Much advantage has arisen from the new system, by means of which, not only great facilities are given to Members in the selection of books, but the public at large are supplied, at charges occasioning no loss to the Society, with the several works on the Permanent and Supplemental Catalogues.

An Address has been presented to Her Majesty, and Petitions to both Houses of Parliament, calling attention to the great want of Church Accommodation in various parts of England and Wales, in which, after stating that the population has increased therein by more than five millions during the last twenty years, it is added—

The whole number of Churches erected

during that period, either wholly or in part by means of Parliamentary Grants, has amounted to no more than 243: the portion of the population which can be accommodated in them is less than 315,000, and the free accommodation for the poor is less than 175,000.

Books for the performance of Divine Service have been supplied to 118 Churches, Chapels, and Licensed School-rooms; and 310 places or persons have received Grants of Books: all these are enumerated in the Report.

The Members admitted during the year were 1098, of whom 306 were Ladies.

Grants were made to Ireland of 500 New Testaments, 2400 Prayer-Books, and of the Scriptures and School Books to the amount of 650/.

In reference to a proposal of the Bishop of London for the formation of a Fund for endowing Additional Bishoprics in the Colonies, the outlines of which appear at p. 311 of our Number for June, the Report states—

A Special Meeting was held for the purpose of considering the expediency of making a grant of money in aid of this object; when it was agreed that the sum of TEN THOUSAND POUNDS should be placed at the disposal of the Archbishops and Bishops of the English Church, toward the endowments of the proposed Bishoprics in the Colonies and Dependencies of the British Empire.

The various difficulties in the way of a Bible Commentary which has been long in hand have led the Board to relinquish the design: the Four Gospels had been prepared by Archdeacon Hale and the Rev. John Lonsdale; and these it is left to them to publish as they shall think fit.

Since the last Report, 41 Tracts have been placed on the Catalogue, and 28 on the Supplemental Catalogue.

The Report of the Foreign Translation Committee appeared in our Number for August, pp. 366—368.

PRAYER-BOOK AND HOMILY SOCIETY.

TWENTY-EIGHTH REPORT.

Issue of Books and Tracts.

DURING the past year there have been issued as follows:—Prayer-Books, Psalters, Books of Homilies, Jewell's Apology, Family Prayer-Books and other Bound Books, 17,256; Homilies, Festival Services, as Tracts, &c., 98,644: making a grand total issue, from the commencement of the Society, of 383,228 Bound Books, and 2,435,381 Tracts.

Visits to Ships in the Port of London.

During the year, 3543 ships and other vessels have been visited or re-visited in the London River and Docks. Of the ships visited, 648, out of 1000 commanders of ships spoken with particularly, entirely neglect the duty of prayer on the Sabbath when at sea. During the same period, 1577 English Prayer-Books, 10 in foreign languages, 202 Family Prayer-Books, and 23 Books of Select Homilies, have been purchased by the sailors at reduced prices—603 Books of Select Homilies have been gratuitously supplied to ships visited—and about 250 Homily Tracts distributed among Emigrants and others: making the total number of 31,503 ships visited or re-visited in the London River and Docks and at Gravesend, since June 1824—of 17,627 Books of Common Prayer, and 240 Books of Homilies sold to sailors at reduced prices—and of 14,513 Books of Select Homilies, gratuitously supplied for the use of the seamen on board their ships.

Further Enlargement of the Society's Labours.

The Labours of the Society have become so extended, that the objects which it originally proposed to accomplish have been added to, without being in the slightest degree deviated from. Fresh openings for usefulness are continually being presented to it. If the formation of the Society was needed twenty-eight years ago, the continuance and the increase of its labours are still more imperatively called for now. The Society has supplied, and is supplying, wants of long and constant standing: it is called upon to supply necessities which are constantly springing up: it has to engage and combat with new enemies, who are continually coming forward. In order to do this, it has not to accumulate fresh stores, nor forge fresh weapons. Our admirable Reformers, with a provident sagacity, have laid up, in the

granaries of the Church, stores for the years of famine which might come.

Erroneous notions of every kind abound in the present day. Opinions subversive, not only of all which is sacred, but of all which is moral, are disseminated with unblushing effrontery. In former times, the poisonous principles of Infidelity were confined to a comparatively small number of persons, and those of the educated classes; and were checked in their diffusion by the fear of the law, and the restraints of public decency: in the present day, Infidelity, in its worst and most gross and mischievous forms, stalks abroad through the length and breadth of the land; and, under the mask of philanthropy, is attempting to sap the very foundations of all morality as well as of Religion, and to involve, in one indiscriminate ruin, the morals, religion, and happiness of our countrymen. The lessons of obedience to God, and submission to those in authority—the statements which cut up by the roots all that unduly exalts itself against God, and cut down all the poisonous weeds of false doctrine—are to be met with in the writings of our Reformers, who drew them from the Bible—that sacred source which reveals to man all that it is good for him to know. Sufficient are the writings authorised by our Church, by God's blessing, to effect these ends; and sufficient is the authority which very many of them possess, for your Society, without deviating in the least from its character for strict Churchmanship, to bring them forward.

In reference to this subject, a Separate Subscription has been opened, with the view of enabling the Society to circulate a

Series of Abstracts from Fox's Acts and Monuments.

Of this design it is said, in an Occasional Paper issued by the Committee:—

Fox's Acts and Monuments is a book set forth by authority of Queen Elizabeth in Council, and ordered to be placed not only in "Churches," but likewise in "the Halls of Colleges, of Bishops, and of Archdeacons."

It is intended to issue this work in two forms: first, in Tracts of sixteen pages, post octavo, with neat wood-cuts, for general distribution; and, secondly, in Parts, containing complete histories, which will

be neatly bound in cloth, commencing with the "*History of John Wickliffe.*"

CHURCH-OF-ENGLAND TRACT SOCIETY.

TWENTY-EIGHTH REPORT.

Summary of the Year.

CONTRIBUTIONS, 122*l.* 14*s.* 11*d.* — Sales, 381*l.* 6*s.* — Tracts issued: by Sales, 133,779 in separate Tracts, and 6734 in bound Volumes; and by Grants, 9104: Total, 149,617 — Tracts printed, 172,000 — New Tracts published: "Death-Bed Scenes; or, A Visit of the Country Parson to the House of Mourning;" "An Account of Whit-Sunday and Trinity Sunday;" being a Supplement to Part I. of the Festivals of the United Church.

Exertions required by the Fearful State of the Times.

Since the last Anniversary of the Society, two pestilential forms of error have gone forth among the people; one of them a systematic abrogation of human, the other of divine government. These embodied blasphemies are, at this moment, spreading their ravages in open day. They have their public advocates, their gathered funds, their travelling missionaries, their public meetings. Chartism and Socialism are brought home to every community, and offer themselves, under a most mischievous insidiousness, to every HEARTH among the poor. There is not a perverted principle in human nature, nor a fallacious hope in human bosoms, to which they have not proffered some appropriate bribe.

And it cannot be denied, that the degree in which education has been diffused among the labouring classes—calculated, if it be followed up, to promote the happiest results—has been made use of by the enemies of God and man, as affording opportunity and instrumentality for the very worst of purposes.

We are placed, then, by our own performance of duty so far as it has gone, under a sacred necessity of going on in the good work, lest our good should be wrung from us. The Church-of-England has done right in her education of the poor: she has done right in opening before them a paradise of spiritual knowledge: she has done right in adding to the good effects of pastoral instruction, those means of grace which are derivable from the private reading of God's Word; and the almost countless messages of love, which, in one

form or other, have derived their sweetness and their authority from that infallible source of truth. But in the same proportion as she has done right in extending education among the people, she is bound to substantiate what she has begun, else she has but furnished the Great Enemy with the arrows of death. There is no standing still in such a course. We must be going on for good, or falling back on mischief. When the poor can read, they will read: there is an appetite created, which will be fed; and if we offer no food, there will be those who will give poison. The Society presents to every Man of God means of meeting an emergency which he cannot escape, and of combating evils which he cannot pass by.

Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.

Mr. De Pressensé, the Society's Agent in Paris, thus speaks of the *Great and Successful Exertions of Colporteurs in France.*

Between the 1st of April and the 30th Sept. 1840, the British and Foreign Bible Society has employed 67 Bible Colporteurs in France; among whom, 50 were formerly Roman Catholics, but who have been converted in heart to the pure Religion of our Lord Jesus Christ, by the perusal of that Sacred Volume which they are now engaged in circulating among their countrymen. It can well be imagined, with what ardour and energy these friends, who were once addicted to the errors and superstitions of those among whom they are now sent, plead for the glorious cause of the Gospel. Nevertheless, though they have imbibed a great horror against papacy, and every thing connected with it, they are not become controversialists: when attacked, or rather when the truths contained in the Bible are attacked, they do not defend themselves by a theological repulse: "Read, read the Word of God," is their reply: "I myself once rejected it, as you now do: I, too, anxiously sought for Saviours in many things which afforded me no peace; and it is only by adopting as the Word of God all that is written in this Book, and by humbling myself at the foot of the cross of Jesus Christ, that I have found rest for my soul."

Nothing can be more simple, more Scriptural, and, at the same time, more

persuasive, than the language of these country-people. Many an infidel, in every grade of society, who at first ridiculed them, has been won over by the persuasions of these people—ignorant according to the world, but who become truly eloquent when called on to give a reason of the hope that is in them, and to furnish proofs of their acquaintance with the vital doctrines of the Gospel. The effect which they thus produce is often the greater, as it is unexpected; considering that they are persons, who, in things of this world, have nothing to distinguish them from the class of society to which they belong.

Thirty-six Departments have been visited by 67 Colporteurs during the last six months. These 67 Colporteurs have not all continued their work during the entire six months. The whole number have only been employed during the months of April, May, and a part of June: after that period, 22 of them have, as usual, returned to their families; and have betaken themselves again to their labours in the fields: 45 only have been kept on till the present time. This is a much larger number than have hitherto been employed in the summer months; but it was thought necessary, in consequence of new measures adopted, to promote the operations of the Colporteurs during that season.

Of 64,303 copies which have been issued from the dépôt during the half-year, 42,778 volumes alone have been devoted to the use of Colporteurs, and have been circulated exclusively in France. Surely such an evident success fully warrants new sacrifices on the part of the Society in behalf of France; since 42,778 individuals, thus being visited and exhorted, have supplied themselves with the Holy Scriptures. Can it be, that such a seed, sown so abundantly, should fall to the ground and be choked by thorns or weeds? God forbid, that we should for a moment give way to so discouraging a thought! Let us rather believe, that the Lord, whose mercies are infinite, will cause a goodly proportion of the seed to spring up, and bring forth fruit to the glory of His Holy Name: and let us offer up our prayers in behalf of the Colporteurs, who cast their bread on the waters, and give a portion of it to all with whom they meet—who in the morning sow their seed, and in the evening withhold not their hand; for they know not whether

shall prosper, either this or that ; or whether they both shall be alike good.

Mediterranean.

AMERICAN BOARD OF MISSIONS.

Concurrence of Greeks and Americans in the Funeral of a Protestant Child.

THE late Rev. L. W. Pease, of the Cyprus Mission, thus notices the sympathy of the Greeks on occasion of the burial of his child :—

We had been given to understand that it had been the custom for the Greek Priests to precede the corpse on such occasions to their church, and that then they allowed the friends of the deceased to perform the remaining Services according to their own custom. They expressed a wish to do so on the present occasion, and a willingness that at the church we should perform our accustomed Services. At first I declined, as I feared that they might be unwilling to dispense with some Services, which, if not wrong, are at least superfluous : but as some of my Greek Friends assured me that their chant is not only not objectionable, but perfectly proper, and as I perceived that my refusal might be construed into a declaration of war, or contempt of the priesthood, I consented, on condition that they should leave the cross, the cherubim, the incense, &c., at home.

Mr. Ladd led the Services at the house, in English, in the presence of nine or ten persons who understand our language, and a considerable number of Greeks. Before he closed, the priests arrived, wearing only their robes usual on such occasions, and having conformed in every respect to our wishes. The procession was led by the janissary of our Consul ; and two others, belonging to two other consulates, sent as a token of respect to us, according to the custom of the country. The priests followed, chanting the funeral dirge, to the church. The corpse immediately succeeded, borne by four men, having for a pall the star-spangled banner of our country, supported by several boys belonging to our schools. We and our friends came in the rear, as it is customary at home. The church was soon almost filled with Greeks and a few Franks.

I took a stand where I could see nearly all of them : and when the noise of those who were entering had ceased, I began to address them extemporaneously, in the

Greek Tongue. I alluded to the case of the Shunamitish Woman, who, having lost her son, on being asked by the prophet Elisha, *Is peace to thee ? Is peace to thy husband ? Is peace to the child ?* answered, *Peace.* (A literal translation gives the peculiarity of the expression in the Hebrew, Arabic, and Ancient Greek, better than our own Authorised Version.) I then told them that we could say the same : and stated the grounds of this our peace—that God does that which is right and best ; and that He has promised a glorious resurrection to all those who love and obey our Lord Jesus Christ. I followed these remarks by exhorting parents to instruct their children in the knowledge of the Word of God, that they might appreciate and appropriate the blessed promises contained therein ; and spoke a word of consolation to those, who, having been afflicted as we now are, faithfully obey God.

It was a blessed moment ! Several wept, and all gave the closest attention. I have not had so silent, so attentive, so solemn an audience since I left America. But to think, that, in the depth of my afflictions, I was preaching the glorious Gospel of the Son of God to my beloved Greeks, in my beloved Greek, in a Greek Church, with the permission and informal invitation of Greek Priests, was a privilege which I had never expected to enjoy ; and I believe that I am the only Protestant Missionary who has enjoyed this privilege, except the Rev. Mr. Hartley. Is it not time for every Missionary in the Mediterranean to gird up his loins for preaching ? Can that blessed day be distant ? I closed with prayer ; and was careful to supplicate a blessing on the Archbishop, Bishop, and Priests of the island.

We then went to the grave, and there deposited the remains of our beloved child. Several of our friends having thrown each a shovelful of earth on the coffin, I returned thanks, in Greek, to all ; and especially to the Priests, for their kindness and sympathetic attention to us strangers in this far-distant land ; and then we departed. We had the sympathies of all, and I could see it in their eyes and countenances. Many wondered at the magnanimity of soul (as they called it) which I displayed in addressing them on such an occasion. They thought it was I who bore up under afflictions ; not knowing that it was, I trust, the grace of God working in me.

Duty of Conciliating Greek Christians.

We love the Greeks more than ever ; and we feel grateful to their priesthood for having shewn us such a favour as we should never have received in a Latin Church. Tell American Christians to pray for the Greeks ; and especially for their priesthood, that they may become enlightened, and fitted for their duties. They are generally ignorant, but simple-minded men ; and if we could only secure their confidence by freely mingling with them and performing kind offices to them, I am persuaded we might do them much good. It is easy for us to bring against them charges of superstition, of wilfully blinding the people, &c. ; but this will not enlighten them, nor make them liberal nor holy, nor increase their love and confidence in us. Let us place ourselves, in imagination, precisely in their condition : let us imagine that we had been brought up as they have been : let us study their church books, history, &c., and we shall be far better prepared to do them good than we now are, and far less disposed to ransack history to expose their bad qualities, and bring them and their church into contempt. God grant that no Missionary may engage in a Greek Controversy like "the Catholic Controversy" which has been waged in America ! It is not the cold intellect, but the warm heart, which must carry on this warfare. We must not only love the Greeks, but make them feel that we love them, if we would do them good.

And I am persuaded that we shall secure this, not so much by exposing the quarrels of the Church, and aiming to bring their organization and rites into disrepute, as by appealing to their guilty consciences, and pointing them earnestly and affectionately to the *Lamb of God which taketh away the sin of the world*. Should we pursue such a course, perhaps we may yet be freely admitted into their pulpits ; at least, I am sure we shall have attentive auditors at our houses or school-rooms, and see sinners converted to the obedience of the truth.

Derangement of the Mission at Beyrout.

The Board report, in reference to the disturbed state of Syria—

On the 2d of July, more than thirty days after the political disturbances commenced, Mr. W. M. Thomson writes from Beyrout, that the Mission Families were all in good health, and apparently in no

immediate danger from the movements of the hostile parties in the vicinity. On the first of July, Messrs. Beadle, Keyes, and L. Thompson, and their wives, with Miss Tilden, started for Jaffa, on their way to Jerusalem ; where they expected to spend the summer, out of the confusion that was reigning about Beyrout.

Mr. Thomson thus describes the state of things around the Mission :—

Our good city of Beyrout is not a quiet abode in these days ; and it has required an effort to keep from being swept overboard, by the fierce tempest of war which has raged for the last thirty-five days. Messrs. Beadle and Thompson having closed their doors, I could not see a single friendly light in all the suburbs of Beyrout. Every family has fled to town, except those who have taken refuge in my house.

It was a considerable part of the trouble yesterday to know what to do with our native friends. Bishops Carabet, Tannoos el Haddad, Aboo Yooseef, Elias Fuaz, and their families, and the families of the converted Druses, I placed in our large Book-magazine in the city. As to my own house, I was thinking, as I went round at bed-time to see that all was quiet, that we very much resembled an encampment of Ishmaelites. Besides Mr. and Mrs. Wolcott, Dr. Van Dyck, and other inmates of the family, we have forty or fifty others, with all the boys of the Seminary whom we have not been able to send home. Most of these people have wives and children, and have brought their goods and chattels with them. That which can be stowed away, is but a portion of the whole : while the remainder is stationed, like the Arnaboot Soldiers who are firing around us, in regular confusion, in every nook and corner, and under every green tree and bush.

Though one's heart bleeds to see the fear and distress and despair of this poor people, yet it would have disturbed the gravity of a much soberer person than I am, to walk about the premises and see this strange congregation asleep. I felt thankful that they could sleep, persuaded that under my roof they were secure : and not having slept any the night before, I soon followed their example, and surrendered tired nature to her best friend, sweet sleep.

As to the city, it is about as full as my house. The whole population of the vast gardens has poured in from one side ; and from the sea, on the other, the Pacha has

emptied many thousand troops into it. And since the area within the walls is very small, at best, the town looks like the deck of a north-river steam-boat as she leaves the wharf.

You will unite with us in devout gratitude and praise to God, that, in the midst of such scenes, we are all kept in good health—are defended from the sun which smites by day and the pestilence which walks in darkness; and from wicked and unreasonable men who have not faith.

We have a great army collected and collecting, and a fleet of from twelve to sixteen men-of-war. Solyman Pacha and Abbas Pacha have been here for some days; and are making preparations to pass this strong division of the army through to Deir el Kamr, and there to form a junction with another division coming down the Bukka from the north. As the Emir Bechir is with the Pacha and against the insurgents, I expect to see the latter quelled, but probably not without great waste of life. A great deal of blood has already been shed within sight of us; and there is no appearance of pacification, although the Pacha has made several attempts to effect an amicable adjustment of the matter.

We shall, with God's blessing, maintain our hold, and keep our operations from dissolution. I have not seen a quiet year since I reached this country; nor do I expect to see rest here. The very first elements of repose are lacking in the institutions, condition, and character of the people.

On the next day, July 3d., Mr. Thomson adds—

Our friends are quietly settled in Jaffa; and we are enabled to maintain our position at Beyrout, through the merciful providence of God. Remember us in your prayers.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.
Progressive State of the Krishnaghur Mission.

A NOTICE of this Mission occurs at p. 480 of our last Number. The following later particulars appear, in replies given by Mr. Deerr to questions put to him by the Arch-deacon of Calcutta, on occasion of a visit to Krishnaghur in August last.

In general, and with few exceptions,

the Converts of the Mission have walked consistently; considering the scanty means which they have had for their spiritual instruction. The work is in a progressive state. There are now 116 Villages in which Christianity may be found.

The precise number of families and individuals we have not yet ascertained; avoiding this numbering, partly not to follow the example of David, and partly not to raise suspicion among the Natives: for when this numbering was made in some villages, the Native Christians thought that it was done with the intention of laying hold of their females, either for School, or for sending them to distant places. In consequence, many did not give the names of their females; especially of the girls. According to our estimation, the number of Converts—baptized and unbaptized, females and children included—is about 4000.

We have Christians in our Congregations as devoutly disposed as any whom I have met with in any European Congregation.

The younger Boys in our Schools shew an understanding so clear and penetrating, that it would hardly be believed, were I to mention particulars. I am sorry, however, to add the usual remark, that the bigger boys are dull, and slow of understanding. Many a discussion has taken place on this subject: one reason may, perhaps, be this—that if the mind be developed in its tender state, its beauty will come to greater perfection: after it has been marred in the bud, or where it has not had the opportunity of developing itself, as is the case among the more ignorant classes of this country, it will fail to bear good fruit. Our Christian Boys are the children of good parents; and therefore we have no reason for making those complaints which are usually made respecting children picked up for the Orphan Schools.

If it should be inquired whether the work is of man or of God, we reply, with the deepest conviction, in the language of the Prophet, *I, the Lord, do all these things!* His work it is, we are firmly convinced; for who could raise the spirit of inquiry to such an extent? Was it in the power of one of the feeblest of men, or of a few despised Catechists? But such are the perverse notions of men in general, that they would sooner believe the most incredible things, than believe that God is actually working among us. Greatly is it to

be regretted, that this refined unbelief has found its way among the most refined classes; but whether we mourn or pipe, the world will find reasons against John, and even against HIM who is the Lord of all. *Further Notices of the Sect of the Kurta Bhojahs.*

The man who first formed the sect was Ramshurur Paul, an inhabitant of Ghosepurrah. in the district of Hooghly: his widow is still alive, and is considered as a prophetess by the followers of the sect. This man was of the caste of the Sutgope. After his death, he was not burned, according to the custom of his caste, but was buried. At his grave, daily worship is performed; and his followers lick the dust which covers it, and regard it as very sacred. Considering the age of the surviving widow, they suppose that it is about fifty years since the founder of the sect began to flourish.

The sect is now divided into four branches: 1 Ghosepurrah—2 Durbash—3 Sahaib Dhonee—4 Pustodai. Of the first three, many have embraced Christianity. The Ghosepurrah hold the principles of the Trinity in Unity under the following titles: "The self-existing Creator—the Agent who only conveys blessings—and the Mighty Lord:" in the sense in which they use this last appellation it means the promoter of virtue and holiness: these three are considered the True God. The Durbash, who seem to have sprung from Persia, give to the Deity these names:—"The Immoveable Lord and his Word;" but they know nothing of the Holy Spirit: they believe that God will appear to mankind in human form. Among the other two branches of the sect, no principle of Christianity can be traced.

When any one becomes a member of these denominations, he binds himself, with an oath, not to reveal any of their secrets. It appears, however, that their creed consists of very few articles. They begin worship with a hymn; and then admonish one another to be virtuous. They inculcate the doctrine that God is pure, merciful, and holy. Their love-feast forms the principal part of worship: in fact, mutual love seems to be their leading principle; so much so, that they frequently put rice into one another's mouth. During their love-feasts, the distinction of caste is laid aside: Brahmins, Mussulmans, and Hindoos eat from one another's hands: but all is secretly done, in the middle of the night. After the feast,

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caste is resumed. They have formed themselves into a distinct body; but they keep it as secret as they can. According to their tenets, they despise Idol-worship; but they occasionally worship idols, for the sake of keeping up caste; especially the women: and for the same reason they perform various rites. Before they embraced Christianity, they were not considered by their neighbours as distinct from them in caste.

Their Creed is a Muntree or Muntur (which means "charm") or sacred incantation; by receiving which they are made members of the sect. The Kurta Bhojahs of the Ghosepurrah Division have the following incantation or creed—"Self-existing Creator! Giver of blessings! Great Lord! in Thy happiness I live and move: whatever I enjoy, it is a gift of thine: my movements are directed by Thee: I am not half a grain separated from Thee: have mercy on me, Mighty Lord!" They have no Shastres of their own; but they use those of the Bushtubs. The sect is chiefly kept up and kept together by their leaders, to whom they look as their spiritual guides.

In embracing Christianity, they had naturally to expect the loss of caste, and all the inconveniences arising from it. The painful condition of being an outcast is hardly felt by those nations among whom caste does not exist in that degree in which it does here. When new converts are made in the villages, they have to suffer the wrath of their neighbours; and they are not unfrequently robbed by the landholders: in fact, to enumerate all their vexations and troubles would be tedious.

We cannot obtain any precise information whether the preaching of any Christian, or the spread of the knowledge of Christianity, has given rise to the sect: but as the earliest Missionaries have resided in that neighbourhood, it is not unlikely that the sect received some Christian Ideas. It is beyond doubt, that the tenets of the Bushtubs are, in a great measure, borrowed from the Christian Religion: the incarnation—the shedding of the blood of innocence—the inculcation of the doctrine of love—the dying on the tree for the sins of his family by the dart of the enemy—the ascension of Krishna to heaven—all these can be clearly traced to be imitations of Gospel History, with this difference, that the spiritual import of the Gospel is turned into carnal personifications. Though, however, only a shadow

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of the Gospel Light has been introduced, still that shadow is a blessing, because it is the shadow of divine things.

Ceylon.

CHURCH MISSIONARY SOCIETY.

THE following Letter was written to the Secretaries by the lately-ordained Catechist, Abraham Goonesekera, some months before his ordination, on occasion of his being presented with a copy of Scott's Commentary on the Bible.

Letter from Abraham Goonesekera to the Secretaries.

Cotta, August 26, 1839.

SIRS—With sentiments of sincere regard and veneration I have taken the liberty of addressing to you this Letter; hoping to intimate thereby a candid acknowledgment of that high obligation which I owe to the Church Missionary Society, for its manifold liberal and valuable privileges conferred upon me during now about fifteen years.

As I believe you are well acquainted with the subject, it is hardly necessary to particularize here what the privileges are, and how they were conferred; but I should like to say, that, for the greater part of the above number of years, I have been fed, clothed, educated, and brought up, entirely at the expense of the Church Missionary Society; and that since five years, I have been employed as a Catechist. Much assistance is given to me by that pious and affectionate Minister, the Rev. J. Bailey, to enable me to carry on my duties as a Catechist, and to render my living comfortable.

In addition to these, I have, by the same Society, been lately favoured with a present of Scott's Commentary on the Bible, together with a copy of Cruden's Concordance. This, indeed, as regarding its intrinsic value, is one of the best of presents; and its bestowers, therefore, are praiseworthy. The expositions and observations given in the Commentary throw so much light upon the import of the Sacred Word, and prove so very useful to the right understanding of it, that it leads me to give thanks, not only to the Almighty and most gracious Lord, for enabling his pious and devoted servants to make those expositions and observations of his Sacred Word, and commit them to print, but also to those who have supplied me with a copy of them. By giving

this present to one who is a Catechist, the bestowers benefit two parties—the Catechist himself, and his hearers; for whatever instructions the former derives from the Commentary, the latter will also receive from him. I had long since a great desire of obtaining a book of this kind; and the above grant has amply satisfied this desire, and cheered me so much, that it has led me to think that it would be a mark of ingratitude were I not to express my cordial thanks to the Church Missionary Society for its love toward me, manifested in the gift of the above valuable present, made to me for the highest of purposes.

May He, from whom cometh every good and perfect gift, and without whom nothing is holy and nothing is pure, enable me, by His Holy Spirit, to be benefitted by His Sacred Word and its exposition, for His own glory, and the spiritual good of myself and fellow Natives!

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Remarks on the State and Prospects of New Zealand.

THE present position of the Islands of New Zealand is such as to excite the solicitude of all who desire the real welfare of the Natives. The country is in a transition state, from a savage to a civilized condition; and the fearful experiment is being made, whether this change can be effected without the extermination of the aboriginal race. In every instance, hitherto, where colonists from Great Britain have taken possession of the soil of any country, the unhappy inhabitants have gradually diminished in number, and have, in many instances, wholly disappeared. It was in the hope of preventing such a disastrous result, and to rescue one page in the history of European Colonization from so foul a blot, that the Committee were opposed to the colonization of New Zealand. They were opposed to it, also, from the apprehension that the process of colonization, judging from all past experience, would interrupt, if not

frustrate, the work of evangelizing the Natives which was in progress. The happiest results, indeed, were not unreasonably looked for, if the Mission had been left to itself. A body of Christian young persons growing up in the midst of the New Zealanders, and, in one sense, belonging to themselves, would have exerted a most beneficial influence over them. Various ties of connexion would have been established between the Missionary Families and the Natives, which would have blended together the European and the Savage in one social body, under the holy principles of the Gospel. It has pleased the All-wise Disposer of events that this design should not be carried into effect. The sovereignty of the Islands of New Zealand has been acquired by Her Majesty's Government. This step has been taken, not so much from a desire to attach those Islands to the British Crown, as from the necessity of establishing legal authority over the various immigrants who have settled there. Great is the peril to which the aboriginal race is, in consequence, exposed; yet, in the actual circumstances of the case, it is less fraught with danger to them than a state of anarchy, the only other alternative which awaited them. But though British Sovereignty will provide the protection of law for the Natives against acts of open violence, it cannot secure them from the pernicious effects of examples of profligacy and wickedness in Europeans. What, then, is to be done? Are the Natives to be abandoned? God forbid! This is their hour of extremest need. Destruction threatens them, not only from the bullet or the sword, but from the more deadly spirit-store, and the crimes and vices of that class of settlers who are reckless of the wrongs and injuries inflicted on them. It has pleased God to enable the Missionaries already to effect so much, as to show how well advised

was the original plan of the Committee, and how certain and extensive would have been its success, under the Divine Blessing, could it have been persevered in uninterrupted by colonization. Proofs of this are to be found in the latest communications of the Missionaries, which attest the spread of the leaven of the Gospel in almost every district and almost every tribe of New Zealand. These cheering facts may well encourage all true friends of the Society to persevere in their exertions in behalf of this Mission, on which so large a measure of the Divine Blessing has rested. It is true, indeed, that, instead of being solely occupied in raising up the New Zealanders to the standing of a Christian People, they must now also direct their efforts to the more difficult and less-promising task of preventing their utter extinction. Yet the glory of God is the more manifested when the difficulties are greater; and a spiritual work of a yet more wonderful character may still be achieved, if, through the grace of God, any considerable portion of the Natives should be preserved, in the purity of the faith and in holiness of life, amidst all the snares and dangers to which they are exposed. *With men, indeed, this is impossible; but with God all things are possible.* It is our part to carry on the work in the humble yet undoubting confidence of faith: and this must we do, notwithstanding that the Mission is assailed on all hands by misrepresentations of every kind.

The previous statement may serve to explain the origin of this opposition in many quarters. Those who were disappointed by the obstacles which the Committee threw in the way of colonization could not be expected to judge with fairness of the operations of the Society in New Zealand. The position of the Missionaries in that, their adopted country, imposed on them the necessity

of providing some means of subsistence for their families when they grew up. The only available means were the possession and cultivation of some portion of the soil. The Committee, in consequence, gave the Missionaries permission to purchase land to a moderate extent. The sense in which the word "moderate" must be understood is not an absolute, but a relative one. Its intended meaning was, such a quantity as, in the then-existing circumstances of the island, would have furnished a competent maintenance to the members of each family. If immigration had not carried with it the power of making land profitable in various ways, to an extent and in a manner absolutely impracticable where the settlers are few, a very large quantity, judging by a European standard, would have been necessary for their maintenance; since the greater part of the Missionary Settlers must have been content to turn their land to such account as they best could, by pasturing cattle or sheep upon it in its uncleared state, without attempting the expensive and comparatively-slow process of bringing it into cultivation as arable land. Now, indeed, the numerous settlers have given a value to land in New Zealand beyond all previous calculation: but it is not the part of Christian Charity, or of Christian Justice, to condemn men, absolutely and unheard, for the mere fact of being in possession even of considerable tracts of land, now that circumstances have given an altered value to this land; and have made those possessions, which were designed to further the spreading and establishment of the Gospel, a cause of difficulty, if not, in some cases, a rock of stumbling. The remarkable spread of the Gospel throughout the northern island of New Zealand, attested as strongly by Colonel Wakefield as by the Missionaries, proves that, as a body, they have not been

secularized. That not one among them has been at all ensnared by the temptations to which the altered value of land has exposed them, the Committee are not prepared to assert. Yet, on the other hand, they dare not condemn even one unheard. Surely no Christian could desire this? They are inclined to believe that the statement of the Rev. W. Williams will be proved to be the truth, to the satisfaction of all candid and unprejudiced minds, that "the Mission Body was never in so healthy a state, though there may be excrescences and tumors which require the knife."

At present, the Committee are waiting for information, in answer to questions which were forwarded to New Zealand in the early part of the year, and which cannot, in all probability, reach this country for some time to come, before they can determine whether there be any solid grounds for condemnation. In the meanwhile, they prefer submitting to being attacked, misunderstood, and their motives misrepresented, to making any premature defence, which might, from the imperfection of their information, prejudice the cause either of justice or of charity. Our Christian Friends will also learn to wait until each particular case has been investigated on its own merits: they will not be impatient for an inadequate and incomplete defence: yet they, too, will receive the accounts of enlarging spiritual blessings in New Zealand as a ground of confidence, that, with regard to the great body of the Missionaries, whom God has so highly blessed, He whom they serve *will bring forth their righteousness as the light, and their judgment as the noon-day.*

From despatches lately received, we shall extract some passages; deferring the statistics of the respective Stations to the next Survey.

The Rev. H. Williams, in a Letter dated Pahiá, Jan. 23, 1840, writes as follows of the

State of the Mission.

Facts are stubborn things. The Mission will bear inspection; and we invite it, in every department. True, we have been sorely beset, and hindered; but the Lord is our strength and shield. It is a remarkable fact, that at this singular period of the history of New Zealand, when the enemy is pouring in like a flood, the Mission is in a more flourishing condition than ever; nor could we reasonably desire stronger evidence than is shown at this time. In my recent long journey, every party of Natives to whom I came, was a congregation, worshipping God in much simplicity; and their books bore evidence of earnest examination. It was extremely pleasing to observe, in these wild settlements where no European had ever been before, that harmony of voice, on giving the responses in their Services, which could not have been found with persons having little or no interest in these important duties.

By a late calculation, the numbers who assemble with us, and receive instruction every Lord's Day, are not less than 18,000 souls.

Arrival of Capt. Hobson, and Assumption of the Sovereignty of New Zealand.

The Rev. H. Williams, in a Letter dated Paiahia, February 13, 1840, thus writes:—

During the last fortnight we have been under considerable excitement, from the arrival of Captain Hobson, as Governor of New Zealand. The kindness shown by his Excellency has been very great, and we hail his arrival with much gratitude. All the Gentlemen accompanying him appear to be sterling characters; and we have every hope that that protection will be afforded to these poor Natives which is so much required.

Most of the Chiefs in this neighbourhood have signed the Treaty; and I am about to accompany the Governor to Cook's Straits, for the purpose of seeing the Chiefs of that part of the country.

Shortly after this, Captain Hobson was attacked by an alarming illness, which for a season put a stop to his negotiations. He has, however, through the mercy of God, recovered; and in the month of May issued Proclamations, declaring that the sovereignty of the whole of both the Islands belonged to the British Crown.

Mr. John King, in January last, drew an

Encouraging Contrast between past & present prospects of the Gospel at Tepuna.

With thankfulness I can say, that the Lord has spared us to complete our twenty-fifth year in New Zealand, and that we are at this time in good health. It gives me satisfaction to be able to write to you of the favourable change which has taken place among the Natives of Rangihoua: some have been baptized, and others are candidates. A good number visit us at Tepuna twice a-week, to read the New Testament and converse on its truths, and to inquire the way to Zion. Our Place of Worship is filled on Lord's Day, at Morning Service. Waikato and his family attend Divine Service on Lord's Days, and the means of grace during the week. I have in faith long been labouring and groping in the midst of gross darkness; believing that the Gospel would break through, although I might not live to see it. I had been praying particularly for a long time—for although the Natives heard the Word, and attended to instruction, they did not seem spiritually to profit by it—that God would impress upon their hearts the Word which they had heard year after year, and cause them to remember the Lord's Day, and rest from their common labour, that they might have leisure to attend to their souls. In an unexpected manner, Waikato collected all the people of this place; and told them, that he would leave off his old bad ways, and for the future observe the Lord's Day, and attend to the means of grace. He also said, that the Missionaries and Native Teachers might visit at his residence as often as they would, to instruct him in the truths of the Gospel. He requested the people to speak their minds without reserve. Most of them had their names written down; and he sent a copy of the paper declaring their intentions, to the Rev. W. Williams at Paiahia. This much encouraged those who had previously attended to the duties of the Lord's Day at this place; having school at their dwellings, and using their influence to spread the Gospel among their neighbours. Their applications for books and slates have been attended to. The work of instruction is comparatively easy: formerly, I had to follow them into the fields and woods; and then, while I was urging upon their minds the great truths of the Bible, some would mock, others crave property, while

others would be careless or insolent: now, while my strength is abating, they come forward in an unexpected time and manner, to assemble with us on Lord's Days: and the Gospel is spreading far and near, and extending to every tribe. Difficulties still follow us, and new ones arise. The Roman-Catholic Bishop is close at our heels, supplying any Natives who may be willing to receive small books or slates, the cross, beads, &c. If he have any followers, they are chiefly those who are rude and obstinate, and are willing to turn to any thing, sooner than turn from their sins, and believe in Christ for salvation. It has become a public thing in the Bay of Islands for the Natives to make a profession: those who do not turn to the Missionaries turn to the Roman-Catholic Bishop; as his religion suits them better, being easy. The Missionaries tell them, that they must, repent and forsake their sins, believe in Christ, obey His commands, and learn to live a quiet, honest, and peaceable life: this is work indeed!

The Journals of Mr. R. Davis, the Society's Agriculturist at Waimate, also contain many cheering indications that the word of the Lord is glorified in New Zealand.

Fresh Inquirers after the Way of Salvation.

June 29—Several Chiefs, who have hitherto stood out against the Gospel, have been with me in the Mill, to inform me that they had now made up their minds to receive the Gospel, and wished to receive instruction. In a long conversation, I gave them the best advice in my power. They wished me to write to Mr. Busby and to Mr. Williams, in order that they might be made acquainted with the determination to which they had come, and to request them to render them all the assistance in their power to bring over the Chiefs up the river to their way of thinking. They were very attentive to what I had to say; and the stir which has thus taken place among them is, I trust, a work of grace. The Lord is about to do great things for this people; and woe to us, if we do not attend actively to our duty!—How the ever-blessed God can bring good out of evil! This party I saw, about three weeks ago, going on to Kaikohi, to attend the superstitious custom of removing and bringing to view the bones of some departed friends, and to hold a feast over them. For them I had but

little hope, and I trembled for my people at Kaikohi: but how changed the scene! To thy name, O God, be all the glory!—I wrote to Mr. Busby and to Mr. Williams, this evening. Oh that a Missionary Spirit may be given to us; although we are, indeed, unworthy of the name! Several Natives are here to attend the Sacrament to-morrow. Of the Kaikohi Christians but few have come.

The Desire to hear the Gospel prevailing with a powerful Chief to listen to the Preaching of two Slaves.

The Natives who were sent to visit the party I had with me at the Mill on the 19th of June, have returned. They are much encouraged by their visit; and by the reception with which they met from the old Chief, Tareha, who is lying very ill. The people who went, being slaves, were afraid to approach the sick Chief, the place being sacred all around him. They therefore determined to call to him from a distance; agreeing, that they would speak freely to him if he called them to draw near; but if he bade them keep off, they would act with caution. They went: they called: the Chief answered. They asked permission to approach him: their request was granted. They advanced, but stopped at a respectful distance. He said, "Come near." They went nearer; and stood still. He said, "Come where I am." They went. They asked him if he were willing that they should speak to him. He gave consent. One of them said, "I come in the name of God, who made heaven and earth. I am not come to speak about your body, but about your soul. God gave His Son to die for sinners. I hope the blood of Christ has washed away my sins; and it is sufficient to wash away your sins also. The same Spirit which has taught me will teach you also. That Spirit leads me; and He is willing to lead you. I am a sinner: you are a sinner. Christ rejects none: go to Him: He will save your soul; yes, and your body too, for that will rise again." The Chief asked if it were true that the body would rise again. "Yes," he replied, "Christ will raise the body again. If you build a house, and that house fall, it cannot of itself rise again; but if you go to work, you can put it up again: so the God who made you, when you die, is able to raise up your body again, although you are not able to do it yourself." The Chief then remarked: "You must not leave me to-night: you must sleep with

me, in order that I may hear more about these things." They slept with him; and, from their well-known spirituality of mind, they doubtless spoke affectionately and sincerely to him on his eternal concerns.

Here we see the power of divine truth exemplified. Here we find, that two poor slaves are not only permitted, but invited to approach the Sovereign Chief, and to remain with him during the night. A few years ago, if they had only drawn near, so as to violate the sanctity of the tapu, their lives would have been forfeited in a moment. In this case, how beautiful and glorious the Gospel appears! What a glorious triumph over the Dagon of New Zealand!

Peaceful Settlement of Differences between the Kaikohi and Waitangi Tribes.

Aug. 20, 1839—This morning I met the inquirers; but the arrival of the Kaikohi Tribe broke up our meeting. We met them just entering into the Settlement. They sat down; and after the first salutations were over, they made known their arrangements, which appeared to be judicious. The Chief said he had brought all the believing party with him, in order that no mischief might be done. A proposal was made that they should not go to Waitangi in a body, lest some of the wickedly-disposed should kill the pigs which might be in the village. At this proposal the Chief was very indignant. It was however proposed, that the Chiefs of Waitangi should be sent for, in order that they might consult together on the measures they should take. To this they agreed; and a messenger was despatched, to request their attendance. Orders were now given for a meal to be prepared; and the busy scene of cookery immediately commenced.

In a short time the Waitangi Chiefs arrived; and were immediately addressed by the Kaikohi Chief, Awa. He told them, that if they had not come, he should have returned without seeing them; but that now he was willing to proceed with his party to their place, to drink a little water from their river; to see the old people; to sleep with them one night or so; and from thence to send some of his children to see Tareka and his son; that so, peace might be established, and the country once again become quiet. William Hana followed. He gave them a hearty welcome; congratulated them on the blessings which they universally enjoyed under the influence of the Gospel;

and compared the present with past proceedings, in a most pleasing manner. Atua Haere, the other principal Chief from Kaikohi, a Christian man, followed, and commenced his speech with these words: *Forgive us our trespasses, as we forgive them that trespass against us!* He commented on the words in a Christian manner; and said, that it was to fulfil the injunction contained in this prayerful petition that they had come. A Waitangi Chief followed, giving an express invitation. John Heke, a Kaikohi Chief, then spoke; and requested that there should be no firing of guns, or play, when they met. To this they all agreed: and after they had eaten their food, we went to Waitangi together, taking with us a bag of flour and a little sugar, to help out our Waitangi friends in their provision for so large a party. In the evening we left them comfortable; and instead of the savage din of war, the voice of praise and prayer resounded through the valley. *This is the Lord's doing, and it is marvellous in our eyes.*

The following notices by the Rev. W. Williams, of the same Station, furnish an illustration of the

Steady Progress of the Gospel.

We would express our joy and gratitude for the sure work which is in progress among the Natives. Much has been said, from without, in detraction of our labours generally: but we work not for the praise which is of men, but for that which cometh of God. The stones of our building are neither rare nor costly, in their original state; but being wrought by a Master's hand, and fitly framed, they are built together for an habitation of God, through the Spirit. [Rev. W. Williams.]

June 29, 1839—The Communicants from the surrounding villages came together; and in the afternoon, I conversed with them.

June 30 : *Lord's Day*—Held Morning and Evening Service at Waimate. At the Lord's Supper we had about 140 Natives.

July 2 to 6—Engaged daily with the Examination of Candidates for Baptism; and in the evening, translated a Tract against Popery.

July 7 : *Lord's Day*—Held Service at Waimate in the morning, and admitted to baptism 101 adult Natives. The whole of these were carefully examined, and manifested good general knowledge of the doctrines of the Gospel: it may be hoped that they will be true members of the Church of Christ.

Operations of the Press.

Mr. Colenso has furnished the following

RETURN OF BOOKS PRINTED AT THE PRESS, FROM JAN. 1835, TO JAN. 1840.

Titles	Epistles to Eph. and Phil.		Tables.	Gospel of St. Luke.	New Testa- ment.	Confirmation Service.	Services for Con- secration of Ru- ral Grounds.	* Grammar.	Bishop's Ad- dress.	Prayer Books, small.	* Prayer Books, large.	Primera.	" Kupu.".	Lesson, No. 1, 2, 3, 4.	* Catechisms.	Repts. of Tem- perance Soc.	Pulpits Aroa.
	Post 8vo.	Post sixes	Demy 12mo.	Demy 8vo.	Post 8vo	Post 8vo.	Demy 12mo	Demy 12mo	Demy 12mo.	Demy 12mo	Demy 12mo	Demy 12mo.	Demy 12mo.	Demy 4to.	Demy 12mo. Post 8vo.	Fool- cap 8vo.	Demy 12mo.
Sizes	Post 8vo.	Post sixes	Demy 12mo.	Demy 8vo.	Post 8vo	Post 8vo.	Demy 12mo	Demy 12mo	Demy 12mo.	Demy 12mo	Demy 12mo	Demy 12mo.	Demy 12mo.	Demy 4to.	Demy 12mo. Post 8vo.	Fool- cap 8vo.	Demy 12mo.
No. of pages in each	16	1	68	356	4	4	12	4	36	24	24	24	8	4	12	8	24
No. printed . .	2000	500	1000	5000	200	100	500	4000	27000	6000	10000	3000	2000	10000	300	3000	3000

WESLEYAN MISSIONARY SOCIETY.

Journey of Messrs. Bumby and Hobbs to the Southward.

THIS Journey is mentioned at p. 272 of our Number for May. The Committee furnish the following abstract:—

In the month of May, last year, Messrs. Bumby and Hobbs embarked at the Bay of Islands, with about twenty Youths, chiefly Natives of the South, who had been taken prisoners in war, and who, during their residence in Mangungu, had experienced the saving efficacy of the Gospel. On their voyage along the Eastern Coast, they were exposed to a severe storm; and were afterward detained a week by contrary winds at the East Cape, where they found some Native Teachers, belonging to the Church Missionary Society, "usefully employed" in instructing their benighted fellow-countrymen. They then proceeded to Port Nicholson. From thence they crossed Cook's Straits, to Cloudy Bay and Queen Charlotte's Sound, in the Southern Island. Then directing their course northward, they visited Kapiti or Entry Island, and Taranaki; and having reached Kawia, they quitted the vessel, and travelled by land from that place, by way of Wangaroa and Kaipara, to Mangungu; which they reached "exceedingly exhausted and fatigued," but grateful to Almighty God for the protection and support which had been vouchsafed to them in the various dangers and hardships to which they had been exposed.

Two general conclusions have been established by the Missionaries in this long and interesting tour.

It was painfully obvious, that the state of the Heathen Natives is truly deplora-

ble. The miseries resulting from their internal wars appeal most powerfully to Christian Sympathy: in one place, the besieged party were reduced to such extremities, that they exchanged their children with one another, in order that they might be spared the pain of eating their own offspring!

But there exists a general desire for Missionary Instruction. "I know of nothing," Mr. Bumby remarks, "that more satisfactorily and delightfully indicates the commencement of brighter and better days for New Zealand, than the earnest desire which is everywhere manifested, among all classes of the people, for the possession of Books and Missionaries." Even a ferocious and cannibal Chief, who sometimes lays his hand upon his stomach, and exclaims, "I am hungry for a man—go and kill such a slave for me," said, that if he might have a Missionary, he would give over fighting, and, with all his people, would begin to serve God.

That part of the Journal which calls for more particular attention, relates to the proceedings of Mr. Bumby and Mr. Hobbs at Port Nicholson. On landing at that place, some of the Native Youths, whom they had brought with them from Mangungu, immediately recognised, among the crowd collected on the beach, their own relatives and friends. The scene which took place was most affecting. After the excitement had in some measure subsided, the Missionaries received a most cordial welcome. On the Sabbath, the entire population of the place, with the exception of a few sick persons, assembled by the water-side; and such was their eagerness to hear the glad tidings of Salvation which Mr. Hobbs proclaimed to them in their own language, that they remained unmoved in the midst of a

storm of wind and rain which came on during the Services. Warepourī, the principal Chief, expressed an earnest desire to have the Gospel; and promised, that if the two Missionaries would return and settle among them, every thing should be done to facilitate their benevolent designs; and, as the other Chiefs and people generally manifested a similar disposition, Mr. Bumby and Mr. Hobbs concluded that Port Nicholson would be a very suitable Station for two of the new Missionaries, who had been sent out by the Committee in order to meet some, at least, of the pressing applications which had been made from the tribes of the South. They accordingly selected a site for the Mission Premises; and, on their departure, left some of the Christian Native Youths to carry on the work, until two English Missionaries could be sent from the principal Station at Mangungu.

The subsequent interference of the New-Zealand Company with the site chosen is stated at p. 272. Reference will be found to this occurrence under the next head.

Journey of Rev. James Buller to the Southward.

Of Mr. Buller's communication, which is dated the 11th of February, the Committee say—

It contains our last accounts of the state and progress of Christianity in the interior of the northern island of New Zealand. Many of its details are equally surprising and gratifying: the good seed has germinated and sprung up, *while men rose, and slept*; and now the fields are white unto the harvest. In contrast with the painful subjects of complaint against the proceedings of the Agent of the New-Zealand Land Company, stands the pleasing fact, that the actual proprietors of the spot which had been sold to Mr. Bumby, for the erection of Mission Premises, had taken no part in disposing of it to Colonel Wakefield—"They had not signed the deed, nor consented to the sale;" and only two out of the six had yielded to the temptation, strong as it must have been to men in their circumstances, to receive any portion of the articles given as payment.

We greatly sympathise with the Missionaries in New Zealand, and with those who are the objects of their pastoral labours and care. We anticipate with pleasure.

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sure the arrival of Mr. Waterhouse, with the band of Missionaries for that island, who proceeded in the "Triton" from Hobart Town, on Thursday, April 23d; and hope that, by this timely reinforcement of the Mission, the Christian Natives may receive more efficient pastoral care, and the whole population enjoy the benefit of having the doctrines and precepts of our Holy Religion more extensively diffused among them.

We subjoin the chief part of Mr. Buller's Letter:—

Through the infinite goodness and mercy of our Heavenly Father, I have, after a period of nearly three months' absence, returned in health and safety. To travel upward of five hundred miles in a country like New Zealand cannot be unattended with privation and toil. Imagine one trembling on precipices, climbing mountains, traversing wilds, plunging through bogs, wading rivers, penetrating dense forests, now drenched with rain, then burning in the sun, and travelling sometimes for days without meeting a single individual—and you have some conception of a long journey in New Zealand. But I was delighted by the pleasing prospects which I beheld among the people wherever I arrived. As a Missionary, I was hailed with every expression of delight and demonstration of joy. The desire of the people for religious instruction is very general, and their importunity for books even troublesome. "Give me a book, Give me a book," was the cry reiterated in my ears at whatever place I came. Their apparent joy at my appearance among them could not have arisen from the hope of receiving any pecuniary benefit, for that they did not expect or receive.

As far as Kawia, I was favoured with the company of Mr. Whiteley, who was returning home from our District Meeting. I spent several days with him and Mr. Wallis on their respective Stations at Waingarua and Kawia; and was much encouraged at beholding the success of their labours in those places. The work of the Lord is in great prosperity around them.

Leaving Kawia, I proceeded by an inland route (as being the nearest) to Wanganui, on the sea-coast, on my way to Port Nicholson. My course led me quite into the heart of the country; and, for several days, I travelled over a tract of land of the richest description, which,

for fertility and beauty, can scarcely be surpassed. I passed through several villages in connexion with Mr. Whiteley's Station, at each of which the people had *renounced the hidden works of darkness*, and had erected a sanctuary for the Lord of Hosts.

But, as we drew nearer to Taupo (which lies nearly in the centre of the northern island) the country assumed another aspect: for the most part it was barren and desolate, and altogether depopulated. It was once occupied by a numerous tribe, of whose residences, however, no monument remains but that of their ruined fortifications. War has spread its desolating influence; and, in answer to the inquiry, "Where are the people who formerly lived here?" you are informed, "They have been killed and eaten, enslaved, or driven away." Blessed be God! the Gospel of Peace has triumphed over the Demon of War; and they have, in general, learned to *beat their swords into ploughshares, and their spears into pruning hooks*. I thought this prophecy remarkably fulfilled, when, as was frequently the case, I saw the barrel of a musket used as a bell to summon the people of the village to the House of Prayer! I met, one morning, a party of about forty persons, principally Chiefs from the neighbourhood of Taupo, on their way to the Mission Stations for books and instruction.

I spent a Sabbath on the north side of Taupo, on which occasion I was highly gratified. We had been travelling several days over a desolate country; the Sabbath dawned upon us; and my poor lads, having consumed their food, now complained of hunger. We had the prospect of being at least three days without food, did we pursue our direct course: but there was a small village within half a day's journey on our right; and, though Sunday, I felt compelled to make toward it. We, therefore, followed its direction, but without the semblance of a path to indicate our approach to the abode of man. After a very toilsome walk, we arrived at this solitary place. It was a most sequestered spot: it lay at the foot of a lofty and wooded mountain, named Titirapunga; and was concealed from view by a dense and noble forest, stretching out before it. In this lonely place about twenty individuals reside. It was originally selected, as its appearance would indicate, as a place of refuge from the ravages of war. I had no idea of meet-

ing with any appearance of Christianity here; but my surprise was only equalled by my delight, when, as emerging from the dark shades of the dreary forest, the sonorous responses of this isolated people fell upon my ears. They were worshipping the God of heaven and of earth! They received me gladly, and I had an opportunity of unfolding to them the great truths of the Gospel, and supplying them with a few books. These people, like many others, have been persuaded to *turn from idols to serve the Living and True God*, through the instrumentality of our converted Natives. On the following day several of them accompanied us through the wood, where we found two more villages, the inhabitants of which were inquiring after the God of their salvation. They were, in general, exceedingly poor; their huts, their clothes, &c., being of a very inferior kind; but they are seeking after the *true riches*.

On the ensuing Wednesday, we found ourselves at Taupo. Taupo is a magnificent lake, covering a surface of at least 200 miles. It is evidently the effect of a violent volcanic eruption at some remote period. Its neighbourhood abounds with hot springs and boiling pools; and the stupendous volcanic mountain, Tongariro, is still in action, sending forth its smoky volumes. The country, in this part, is very mountainous. Adjacent to Tongariro is the snowy mountain Raupaka, or Pare-taitonga, whose crested summit, rising into the clouds, is discernible from the sea on either coast. Shocks of earthquakes are frequently felt at Taupo; but the Natives, little conscious of the cause, have been in the habit of regarding them as tokens of fruitful seasons. A tribe, called the Ngatituwaretoa, and a portion of the Mgatiraukawa, reside on the banks of this lake: they number altogether about 500: most of them have embraced Christianity, and have built several chapels in their different villages.

The next Sabbath I spent at a populous village on a smaller lake, to the west of Taupo. The people had never before been visited by an European, nor did they know much of Christianity: they, however, listened with apparent attention to the *words of eternal life*; and I distributed some books among them. I had not been long in this village, when a Chief entered my tent with an expression of earnestness depicted on his countenance, and said, "Give me a book." He then,

directing my attention to his arms, which had been dreadfully lacerated, proceeded to tell me that he had been long serving the Evil Spirit, but had ever been deceived; and now that I had come, he was determined to renounce the Devil, and have recourse to Jesus Christ, and had therefore come for a book. He had lately lost an infant child, which was the occasion of his arms being so cut; and his wife was now in a lingering condition. He had had recourse to every remedy suggested by the superstitions of the priests; but, despairing of success, was now determined to abandon his refuge of lies.

Leaving Rotoaera (the name of the last-mentioned lake), we travelled nearly five days without meeting a single inhabitant or the vestige of a dwelling. Our road lay partly along the foot of the snow-clad mountain; but chiefly through an extensive and uneven forest, whose close umbrageous foliage rendered it almost impenetrable, even to the solar rays. This forest led us to the winding and rapid river of Wanganui, whence our road lay along the sea coast to Port Nicholson.

Although in the interior the population is so thin, here the people are very numerous: along the coast, from Wanganui to Waikanae, inclusive, a distance of about sixty miles, over a beautifully level and sandy beach, intersected by several small rivers, there are, at the very lowest computation, 3000 souls, and among them the same prevailing desire for religious instruction and books. I found a number of neat chapels, in which they stately assemble for Worship: numbers of them could read well, and many had learned to write. Of course, much rudeness and ignorance exist among them; but, considering their circumstances, having never been favoured with the instructions of an European Missionary, I could not but think them to be in a very promising condition, and was often led to say, *Behold, the fields are white unto harvest!* I was received by them as a messenger from God; and could I have gratified their wishes by sojourning awhile at each village, my journey would have been protracted indeed. This pleasing change is but of recent date, and was effected through the instrumentality of means apparently the most inefficient. Previous to the above visit of Messrs. Bumby and Hobbs, nine months ago, no European Missionary had ever been in this neighbourhood, or among any of this people: but a few of

them had accidentally been placed in the vicinity of the Mission Stations: such as slaves, formerly dragged away from their home and friends, who had since returned, and, like the Woman of Samaria, had invited their friends and neighbours to an acquaintance with the Saviour of the World. Thus, in the spirit of inquiry, do they accost us, in effect, saying, *Sir, we would see Jesus. Truly, it is the Lord's doing, and it is marvellous in our eyes.*

But Satan is not idle: he has been endeavouring to restore his falling kingdom, by exciting the tribes to war. Some disputed land was the original cause of bad feeling between two tribes; and, with the intention of extirpating them, one came upon the other before dawn, while they were asleep: a sharp engagement ensued: about 60 lives were lost, and the aggressors were defeated. The Rev. Henry Williams, who arrived here in the Church-Mission Schooner just afterward, succeeded in establishing peace; and I trust the arch-enemy is foiled, though the parties are still very suspicious of each other. Mr. Hadfield, of the Church Mission, has fixed his residence with one of those tribes. I called on him, and he received me very courteously; but "What is one among so many?"

I spent a day on the island of Kapiti, and then proceeded to Port Nicholson. On my arrival there, I learnt that the land which had been formerly agreed on by Mr. Bumby as the site of a Mission Station, has been disposed of to the "New-Zealand Land Company." But, on inquiry, it appeared that the actual proprietors of that spot had not sold, or agreed to sell; but that certain other Chiefs had undertaken to sell the entire harbour, &c., and apportion the payment according to the right possessed by the different claimants. The proprietors of the "Aro," (the name of the place in question,) had not signed the deed, nor consented to the sale: only two out of the six had taken the payment. A house had been built on the place for us, and they were very anxious for me to remain among them.

Port Nicholson is a very fine harbour for shipping, and affords a very eligible site for a town; but the land available for agriculture around it is exceedingly limited. The Natives are not numerous, but are well disposed toward Christianity. The "New-Zealand Land Company" claim the entire harbour, &c., reserving one-tenth for the benefit of the Natives, and it will undoubtedly be very shortly

peopled by Europeans. The "Aurora," with 180 emigrants, arrived while I was there, to whom I had an opportunity of preaching on board the ship: I was happy to perceive among them a prevailing desire to be near a Mission Station. Many of them, however, appeared to labour under very serious apprehension on account of the Natives; and some observed to me, "If there be not an English Missionary here, I do not know what will become of us." It is certainly of great importance that a Missionary, understanding the language, feelings, &c., of the Natives, should be there at this critical period, for the sake of both the Colonists and the Aborigines, and especially to operate as a check against any collision taking place between them; for the sudden arrival of such a concourse of Europeans is perfectly new and unexpected on the part of the New Zealanders, and calculated to create concern. I felt much disposed to remain there, in order to lend my feeble services; but the circumstances of the place having so altered since I was appointed by the District Meeting, I felt it my duty to return home, not knowing what other arrangements might be thought desirable.

I intended to return by way of Taranaki, and should have been greatly gratified with a visit to the shattered tribes of that interesting portion of the land, the tragic scene of many sanguinary wars. I had an opportunity, however, of seeing several Chiefs from that quarter, who informed me, that all the people had embraced Christianity, but were still in great fear of their old enemies; and as soon as a Missionary should settle among them, they would flock round his standard. I should have been glad to visit them; but, as I expected the "Triton" would be soon at Hokianga, I embraced the opportunity of engaging a passage in the schooner "Atlas," which was bound for the Bay of Islands; where, after six days' boisterous passage, we arrived in safety on the Sabbath Morning. I spent the day at Paihia, the Church-Mission Station; where I had the honour of being introduced to His Excellency Lieutenant-Governor Captain Hobson, who had arrived a few days before. On the Monday I hastened home by way of Hokianga.

The present a Momentous Crisis for New Zealand.

The present is certainly a very impor-

tant era in the history of New Zealand. It is a momentous crisis, and its political condition assumes a very serious character. Christianity has rendered it a safe residence for Europeans; which was found not to be the case a few years ago, when the original New-Zealand Land Company made a fruitless attempt to establish a Colony. Enterprising men are now directing their attention to this fine country; and Europeans are flocking to it daily in considerable numbers, both from England and the colonies of New South-Wales, South Australia, and Van Diemen's Land; so that it will doubtless, ere long, be populated by white men. What may be the ultimate result, it is difficult to conjecture. Missionaries, under the present circumstances of the country, require, in a pre-eminent degree, to be *wise as serpents—harmless as doves*.

The Committee remark—

The decided and rapid change which has been produced by the teaching of the Missionaries in the moral and religious state and character of great numbers of the Natives, is among the most remarkable, encouraging, and instructive events of the present times; forming, in itself, a sufficient return, were there no other, for all the labour and expense undertaken by the Society in the promotion of Christian Missions.

Mr. Buller thus speaks of the

Efforts of the Roman Catholics.

The Roman-Catholic Bishop, and his coadjutors here, are ready to employ any means to advance and disseminate the influence of Popery. Notwithstanding all their efforts, they have not yet done much among the people, though they pretend to have proselyted to the "Catholic Faith," nearly one half of the entire population! As an antidote to their pernicious system, we have much to hope from an extensive circulation of the Word of God, which is now eagerly received in every part of the land; but especially from the valuable addition to the amount of Missionary Labour which I am happy to perceive you have so wisely appointed. May the Lord, in mercy, save New Zealand from the grasp of Popery! I humbly hope, that He, who is the *Governor among the nations*, will overrule all passing events for His own glory, and the ultimate interests of the poor Natives.

DEATH OF THE REV. J. H. BUMBY.

We greatly regret to learn, since the preceding article was drawn up, that it has pleased God, in His unsearchable wisdom, to remove Mr.

Bumby by an untimely death. He was drowned, with twelve Natives, on the 26th of June, by the upsetting of a canoe, on his return from a visit to the Southward.

Polynesia.

Friendly Islands.

WESLEYAN MISSIONARY SOCIETY.

We extract from the "Watchman" a painful account of the

Suspension of the Tonga Mission.

The Heathen Party in that island had again manifested the spirit of persecution: and the Missionaries, Messrs. Tucker and Rabone, with their wives and families, were obliged to fly for their lives to a small fort belonging to the Christian Natives. Just at this crisis, H. M. S. Favourite appeared off the island, and the Missionaries sent a Letter to the Captain, informing him of their perilous circumstances, and requesting him to afford them protection.

Captain Croker immediately landed with a number of armed men; and proceeded to the head-quarters of the Heathen Party, with the humane intention of acting the part of a mediator, and effecting a reconciliation between them and the Native Christians. To the surprise of the Captain, he found that the Heathens had a strong fortification, surrounded by a moat, filled with water, forty feet wide. The place had all the appearance of having been constructed by persons acquainted with engineering, having regular loopholes for musquetry, while the entrance was guarded by a carronade. Some Europeans were associated with the Heathens; and one of them, long known in the island by the significant title of "Jemmy the Devil," took an active part in the negotiation which ensued.

Captain Croker endeavoured to convince them of the desirableness and advantages of peace; and proposed that both parties should destroy their forts, and live in amity with each other. For a time, he entertained the hope that his

mediation would be successful; but at length, impatient of the delay which took place, he ordered a musket or two to be fired, for the purpose of intimidation. This unfortunate step produced, however, the opposite result. The carronade was immediately discharged, accompanied by a heavy fire of musketry, by which the Captain and two officers were killed, and the first Lieutenant and nineteen men were wounded. Lieut. Dunlop shortly ordered his men to retire; and, returning to the spot where the Missionaries and their families were, took them on board the Favourite and conveyed them in safety to the neighbouring island of Vavou.

Immediately after the Favourite had returned to Sydney, the Rev. Messrs. M'Kenny and Orton waited on the Governor, Sir George Gipps, by whom they were very courteously introduced to the surviving officers, who minutely detailed all the particulars of the afflictive event, and cordially bore their united testimony to the judicious and Christian conduct of Messrs. Tucker and Rabone, in the very critical and trying circumstances in which they were placed by the fury of their heathen persecutors.

From the officers of the Favourite Messrs. M'Kenny and Orton moreover obtained the latest information which had been received respecting the Missionary ship, Triton. The Favourite entered Vavou Harbour just as the Triton was leaving it. Both parties had painful intelligence to communicate. The Rev. Mr. Waterhouse was well, but the Mission Family had been deprived by death of Mrs. F. Wilson, who exchanged mortality for life, on the passage from New Zealand. The vessels having parted, the Triton bore away with a fair wind for Feejee, it being understood that Mr. Waterhouse intended to return as speedily as possible to Vavou and Tonga.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—We regret to communicate the afflictive intelligence of the decease of the Rev. Samuel Ridsdale, at Newington, Middlesex, on the 18th of October, after a short illness. Mr. Ridsdale had returned to England on account of health, having laboured at Cochín for fifteen years as Missionary of the Society.—The Rev. John Warburton, Mr. Hott, Mr.

Townsend, and their Wives, (see p. 479,) embarked at Gravesend, on board the "Carshalton Park," on the 31st of October, for Sierra Leone.—Mr. E. Newman and Mrs. Newman left Jamaica, on the 1st of October, on board H. M. Packet "Linnet," on account of health; and arrived in London on the 12th of November.

Church-of-Scotland Missions—A "Ladies' Association" has been formed in London in aid

of these Missions, which has collected, in the year, the sum of 222*l.* 14*s.* 11*d.*

London Miss. Soc.—The Directors have made the following Appeal for increased support to the Society:—

During the last seven years the number of faithful Evangelists sent forth by the Society to the perishing Heathen has been increased from 114 to 206; and the number of Native Evangelists and Catechists from 243 to 451; making a total of 676 European and Native Missionaries and Assistants.

But this increase in the number of Agents has involved a progressive and permanent augmentation in the Society's expenditure. That expenditure, with the utmost regard to economy, now amounts to nearly 90,000*l.* per annum. During the last year, the Income of the Institution happily exceeded its Expenditure, yielding a surplus sufficient to cover the deficiency of the year preceding. But, of the last year's receipts, the sum of 15,000*l.* consisted of Legacies—an amount, from that source, quite unusual, and not likely to recur. Estimating the present year's income from regular and ordinary sources, the Directors cannot but anticipate an excess in the expenditure of nearly 10,000*l.*; and this calculation is painfully confirmed by the actual excess of outlay since March the 31st, above the contributions received during the same period.

The Churches gathered from among the Heathen have presented a grateful offering, and exhibited a noble example to their benefactors. Their free-will offerings for the last year amounted to a sixth part of the Society's total income, and the increase in their contributions was nearly equal to the increased efforts of all the Churches at home by whom the Society is supported.

"*The Parker Society*"—The names of Subscribers already received amount to upward of 1400. Whoever may wish to avail himself of the opportunity of procuring, at cost price, an edition of all the best Works of the Fathers of the Reformed English Church, on paying One Pound, on or before the last day of the month of February, will be supplied, without further charge, with the Works published in the course of that year. Ten years will complete the series.

African Civilization Soc.—A Meeting was held on the 26th of October, at the Corn Exchange in Manchester, the very Rev. the Dean of Manchester in the Chair. The Meeting was adjourned to the evening, when an Auxiliary was formed, of which the Bishop of Chester has accepted the office of President, and many Noblemen and Gentlemen have been appointed Vice-Presidents. Sir George Murray, Sir Stephen Lushington, Rev. Hugh Stowell, Rev. John Birt, Rev. W. M. Bunting, and many others, addressed the Meeting. It has been said of this Meeting:—

How that great scheme of philanthropy, which was hailed with such unanimity in Exeter Hall, would be considered by men of business, in general—what they would calculate as its probable bearings on the commercial and manufacturing interests of this country—must have been a subject of some solicitude with those who have felt a deep interest in the welfare of the Society. Manchester has been moved as the heart of one man, by the Appeal which has gone forth in behalf of Africa; and at a Meeting, which for numbers, intelligence, and influence, surpassed perhaps anything which has been previously seen in that town, the men of business and commerce, as well as of philanthropy, stamped with their approbation the plans of the Society over which Prince Albert presides, as well calculated to make substantial compensation to Africa for the innumerable wrongs which she has suffered, and at

the same time advance our own national interests. The tribute which has thus been paid to the Society by men, who, while their hearts beat true to the cause of humanity, have a just and accurate perception of all which affects in any way our manufactures and our commerce, we regard as of the highest worth.

The religious feeling which was manifested constituted one of the most pleasing features of the Meeting. There was a full recognition of the great scriptural principles, that

Except the Lord conduct the plan,
The best-concerted schemes are vain,
And never can succeed.

The Wesleyan-Methodist Conference unanimously adopted, at its last Meeting, the following Resolution in favor of the Society:—

That this Conference hails with the greatest satisfaction the formation of the Society; and considers its great object to be one, not only dear to humanity and especially called for by justice to Africa, in compensation for unnumbered injuries and wrongs, but eminently calculated, by the Divine Blessing on its ultimate results, to favour, in various ways, the operations of Christian Missionaries among the Native Tribes, and the highest spiritual interests of a large and most interesting section of the human family. On these grounds, this Conference feels it to be a religious duty to recommend the "Society for the Extinction of Slavery and the Civilisation of Africa," and any Auxiliary Society which may be formed in connection with it on the truly Christian Principles recognised in its Prospectus, to the liberal support and zealous co-operation of our Societies, Congregations, and Friends in every part of the world.

Bible-Monopoly Question.—Efforts are making to throw open the printing of the Scriptures, by the removal of the present restrictions. We quote the following statement of one of the Public Journals as conclusive against such removal:—

That the Holy Scriptures, on which the faith of the whole population must be built, should be constantly retained in the national care, is clearly desirable. That they should also be kept on sale at a sufficiently low price to be within the reach even of the poorest members of the community, is equally indispensable. To unite both these purposes, what is the best course for the State to adopt?

To throw the printing of the Scriptures open to the whole printing and publishing trade would inevitably lead to endless corruptions—some from evil design, others from a false economy. To place the whole in the hands of a single printer would remove all incitement to exertion, and establish a hateful and indefeasible monopoly. What is the best course, then, we again ask, for the state to adopt?

Clearly, to select a few parties of the highest character, and to leave the business to them. When any great public work is to be submitted to competition—in building, for instance—the plan adopted by all men of experience is this: not to open the matter to all the world, but to invite a few, perhaps four or six, to compete: the advantage of rivalry is thus obtained, while the guarantee of character is not given up. Just such has been the course taken with regard to the right of printing the Holy Scriptures. The two Universities have received the privilege; and to them has been usually added a first-rate printer in London, bearing the Royal patent: besides these, another press has been permitted in Scotland, and another in Ireland, all of which necessarily operated in the way of competition.

And what has been the result? Every one, who knows anything of the matter, can testify, that, for many years past, the public has had all the three

great requisites fully answered:—1. An abundant supply of beautiful editions, and in every variety of form.—2. Unimpeachable purity of text, so far as human infirmity would permit.—3. And lastly, great cheapness.

On the last head, we utterly deny that any further lowering is to be desired. We do not wish to see the Sacred Writings so far reduced in price as to be the cheapest thing that the Infidel or Socialist can buy for waste-paper purposes. Already the two great Societies have so far lowered their prices, that the street-sweeper can possess himself of a copy—if he has but the inclination—out of a single week's savings. Whether the price of a School Testament shall be 7½ d. or 8½ d., or that of a large Bible 4s. 3s. or 4s. 6d., we utterly deny to be a matter worthy of the national attention.

Kildare-Place Soc.—We extract the following statement from the Society's Circular:—

This Society has now for nearly thirty years laboured with unabated zeal and perseverance to promote the moral and spiritual welfare of the Irish People.

There are at present in connection with it 1097 Schools, containing 81,178 children, about one-half of whom are Roman Catholics.

The Model-School in Dublin contains 465 boys and 436 girls. There have been trained in it 1997 Schoolmasters and 693 Schoolmistresses. The numbers received into it for that purpose last year were, eighteen Schoolmasters and sixty-three Schoolmistresses.

Nearly 3600 Lending-libraries, including one in each school, were established for the poor, and more than a million and a-half of cheap publications, compiled by the Society, have been issued from its depository; by which a vast number of pernicious books have been put out of circulation. The number issued last year was 18,234.

From 1815 until 1831 it enjoyed an annual Parliamentary Grant, which in the latter years amounted to 30,000*l.* This grant was wholly and suddenly withdrawn, because it was a fundamental rule that the Holy Scriptures should be read in the Schools by all who had attained a suitable proficiency.

The Contributions to the Society amounted last year to nearly 25,000*l.* This includes 18,000*l.* contributed by Parents of Pupils, at rates varying from 1s. 1d. to 4s. per quarter. Nearly the whole Income is raised in Ireland; the amount received from England having scarcely ever exceeded 1000*l.* in one year. Great exertions are now making, by the visits to England of the Secretary, the Rev. James Graham of Londonderry.

English Monthly Tract Soc.—During the last two years, the Society has distributed about 209,000 Tracts among the higher and middle classes, in the Metropolis and a few important provincial towns. Sets of the Tracts, suitably bound, have also been presented, and graciously acknowledged in the highest quarters—Her Majesty the Queen, the Prince Consort, and the Queen Dowager. The Tracts are almost universally well-received: they are written with the express view to meet the case of the higher and middle orders. The Receipts of the Year amounted to 306*l.* 19s. 5d. (See p. 224 of our last Volume.)

Church-of-Scotland Missions—Rev. Wm. Govan and Mrs. Govan left Glasgow on the

21st of August, to take their passage at Liverpool for the Mission in South Africa.

MEDITERRANEAN.

American Board—Messrs. Whiting, Keyes, Wolcott, and Thompson, with their Wives and Dr. C. V. A. Van Dyck, arrived at Beyrout on the 1st of April. We had not met with any notice of their embarkation in America. Mr. Hebard had left Beyrout, on a visit to Smyrna for the recovery of his health—Mrs. Houston, who retired (see p. 87) from Areopolis in Asia Minor to Alexandria for the benefit of her health, arrived there on the 1st of June of last year. She remained five months at Alexandria, and died at Cairo on the 19th of Nov.

Jews' Society—The Society has suffered disappointments in this quarter. Mr. Hillier, who had lately proceeded to Jerusalem to take charge (see p. 442) of the erection of the Church and Mission Premises, was carried off in a few days, by typhus fever, on Sunday the 8th of August. On the 12th of September, Mr. B. Yerushalmi, who lately proceeded to Smyrna, and who had been occupied there in translating the Liturgy into Jewish-Spanish, died, after some weeks' illness, of malignant fever.

CHINA, AND INDIA BEYOND THE GANGES.

American Board—Rev. J. Caswell and Rev. Asa Hemenway, with their Wives, and Miss Pierce, being part of the company which sailed in July (see p. 439 of our last Volume) for Bangkok, reached that place on the 1st of January. —Rev. E. C. Bridgman writes from Macao, 15th April, that the state of things there and at Canton remained much as they had been for some months. Dr. Parker was still at Canton, and would probably not retire so long as the merchants were permitted to reside there. Leangafa had returned from Singapore, and was residing unmolested near Canton, and can now again preach in his own house.

INDIA WITHIN THE GANGES.

American Board—Mr. and Mrs. Hunt and their companions (see p. 214) arrived at Colombo on the 31st of December, and at Jaffna on the 27th of January. Mr. and Mrs. Hunt left for Madras on the 10th of March.

Wesleyan Miss. Soc.—The Rev. Jonathan Crowther removed his family, in June, from Madras to Mysore, for recovery of their health: his youngest daughter, about ten years of age, died at Mysore on the 6th of August; and a further removal, to the Nilgherry Hills was declared necessary, as a last experiment for the recovery, without leaving India, of a surviving invalid. His own health continues good, and he remains at Madras; able, as he reports, "to bear as much of toil and of exposure as any of the Brethren."

WEST INDIES.

United Brethren—Br. and Sr. Harvey (p. 351) arrived at Antigua, with their two children, on the 3d of July—On the 4th of that month Br. Chr. Fred. Koehle, of New Eden, in Jamaica, departed to his Rest, in the 45th year of his age, after a service of fifteen years in the Missions in Antigua and Jamaica.

THE SIGNS OF THE TIMES A RENEWED CALL TO UNITED PRAYER.

AN "Invitation to United Prayer" has appeared, as on former occasions, in reference to the FIRST DAY OF THE NEXT YEAR. Our friend states—

Each succeeding invitation has, through the divine goodness, been responded to by increasing numbers; and their united prayers have been graciously answered by fresh tokens of the divine favour. Among other proofs of this, I may mention the merciful continuance of peace in Christendom; our own domestic tranquillity; the prosperous state of our Religious Societies; the increasing numbers of faithful Ministers and newly-erected Churches; and the higher tone of piety of many of the candidates for Holy Orders. We are urged to devotional ardour by the same causes which first led to this general concert. For still, alas! Infidelity stalks abroad: still Nominal Christianity prevails: still Papal Superstition and Mahomedan Imposture hold their sway; and still uncounted millions of Heathens are bowing down to idols. "The whole world lieth in wickedness." These loud calls to go forward become more imperative, from the very remarkable manner in which the approaching year opens upon us.

To mention only a few of its striking aspects—

1. THE STATE OF THE JEWS.

They are, by the providence of God, placed in a peculiarly interesting position. The persecutions which they have endured at Damascus and Rhodes have excited a general sympathy in their favour. Various circumstances have brought them into the notice of merchants, literary characters, philosophers, and, above all, of politicians. With such anxiety are they regarded by the different Cabinets of Europe, that it is upon this issue, Who shall possess the land which God gave to their forefathers? that the question of peace or war now depends; and their return to Palestine under the guarantee of the Allied Powers has been suggested as the most effectual mode of preserving peace among the nations. While they are thus providentially placed before Christendom, there is a very unusual stir among themselves. Many of them are confidently expecting the immediate coming of their Messiah, and are anxious to proceed to Jerusalem, to be there at His appearing. A remarkable spirit of inquiry prevails among them. In some, a desire to reform their religion; in others, to examine the New Testament; and, in a still greater number, to lay aside the traditions of the Talmud, and take the Books of Moses as their guide.

—Such is the present state of the Jews. Surely it is a loud call to us for prayer to the God of Abraham to pour out upon them the Spirit of grace and supplication. and to prepare the Gentiles for the great events which the inspired prophecies declare are then to take place.

2. Another important circumstance, which the opening year presents, is, the CONDITION OF THE EASTERN CHURCHES.

These Churches, as it is well known, have been for a long season in a low and depressed state. They have, for the most part, "a name that they live, but they are dead;" bowed down by their own superstitions, and the hard bondage of their Mahomedan Masters. For centuries, their almost lifeless state was comparatively overlooked. But from the reports of several Christian Travellers* who have lately been among them, strong feelings of sympathy, and earnest wishes for their revival, have been produced. Who would not pray—Lord, "revive thy work in the midst of the years, in the midst of the years make known: in wrath remember mercy?"

3. A third particularly attractive object brought into view, as the New Year dawns upon us, is the great enterprise which has lately been undertaken for the EXTINCTION OF THE SLAVE TRADE, and for the GENERAL CIVILIZATION OF AFRICA, through the medium of the Gospel of Christ, assisted by commerce and agriculture.

The vessels which are to carry the various persons who have offered themselves for this service are about to sail from England. Upon them, humanly speaking, the issue of this glorious undertaking depends.—Who would not pray for them? Pray, not only that the great and gracious God may preserve them from the perils of the sea, from wasting sickness, and pestilential fever—"from the terror of the night, and from the arrow that flieth by day;" but that He may give them "the spirit of love and of power and of a sound mind;" direct all their counsels; grant them favour in the sight of the Natives, and dispose their hearts to welcome their arrival, and receive with joy the glad tidings of the Gospel.

* See, among other interesting publications upon this subject, "An Address to the Lord Bishop of Lincoln, respecting the present state of the Eastern Churches, and the prospect of usefulness among them," by the Rev. R. W. Freemantle, A.M.

Missionary Register.

DECEMBER, 1840.

Biography.

OBITUARY NOTICE OF REV. LORENZO W. PEASE.

MISSIONARY, IN CYPRUS, OF THE AMERICAN BOARD, WHO DIED AUG. 28, 1839.

THE death of Mr. Pease was mentioned at p. 224. The Rev. J. L. Thompson, one of the associates of Mr. Pease in the Cyprus Mission, sends home the following particulars.

The disease of which our Brother died was the inflammatory or bilious remittent fever. During his residence in Cyprus, previously to his attack by this disease, he had enjoyed almost invariably good health; and had always indulged the hope, which his ardent desire to accomplish much good in this world dictated, that he should live to a good old age. To attain this end, he was abstemious and careful in his diet and regimen; and he preserved remarkably the buoyancy of youth.

We looked forward with intense solicitude to the 21st day of the disease; and, from the favourable symptoms which his case presented, we were still flattered with the hope that this crisis would leave our Brother convalescent. But God, in the inscrutable counsels of his own will, had determined otherwise; and on that day, after an agonizing convulsion, his spirit took its flight from its tabernacle of clay. It seemed to us who watched over his sickness and departure, as if the incessant fever of twenty-one days had wound up the system to the last degree of endurance; and then, like the breaking of the main-spring of a time-piece, the powers of life were suddenly snapped asunder, and the whole system ran down, and the body of our beloved Brother lay a silent corpse before us.

A numerous assembly attended the funeral of the deceased; on which occasion, Mr. Ladd addressed a Discourse to such as understood English, from the appropriate exhortation of our Lord, *Be ye also ready, for in such an hour as ye think not the Son of Man cometh*; and also spoke a few words in Greek to the native friends, who, with the Priests of Scala, attended, and the latter of whom led the

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procession, and sung their usual funeral dirge on the way to his grave.

It would have been gratifying to us had our Brother been permitted to speak to us more largely before he departed, in the free exercise of his reason, on the state of his mind; and to impart his dying counsels to those acquaintances whom the knowledge of his danger had brought around him. But, for seven days previous to his death, he was delirious; and though his conversation during that period, through the influence of habit and the principles of association of ideas, was full of the savour of piety, and was often characterized by great appropriateness and regularity, yet we have not the satisfaction of looking upon him as perfectly sane during the last week of his mortal existence. We regret too, that, in the former part of his sickness, the weakness and stupor of his mind, of which he complained, prevented him from saying but little on any subject. His thoughts ran chiefly on the subjects connected with the renovation of the Eastern Churches. Just prior to the fourteenth day, however, in a lucid interval, he was apprised of the danger of his situation; when, with great composure, he addressed to his Wife messages for his relatives and friends in America, and commended her and his two children to the care of his Heavenly Father. He also dictated to one of his Brethren his Will. He said he had had a most intense desire to live long and be engaged in the great work of restoring the pure light of Christianity to the Oriental Greek Church; and he requested that his Brethren would pray for his recovery, only that he might devote all his powers to this

delightful work. After that, his reason was no longer subject to the controul of his will. But, in the absence of his more full death-bed communications, we love to recall the evidences of his growing devotedness to Christ toward the latter part of his life. Especially do we remember his prayer in the Conference Meeting, on the evening preceding his attack; which breathed a confidence of personal interest in the Saviour, and a consecration to His service, truly remarkable and refreshing.

Preaching was his most delightful employment. In his own native land, he rejoiced to reflect that God had made him instrumental in the conversion of some precious souls; and, after his arrival in a land of a strange speech, he often groaned because his eager desire to preach the Gospel was restrained by the want of an idiomatic acquaintance with the language of the people; and with indefatigable diligence did he apply himself to study, in order that he might speedily be able to engage in the great work of his office. And with as marked success were his studies crowned by the attainment of his object. It has been remarked freely by those who have had opportunities to judge, that Mr. Pease had acquired a facility in the Greek Language, and a fundamental acquaintance with its grammar and idioms, which were most accurate and valuable; and his public performances were well received by the native audiences. This rare and rapid progress in the language had been much facilitated by his labour in composing an extended grammar of Modern Greek, which he had nearly finished translating into Greek before his sickness. We have witnessed the zeal and fidelity with which he began to use the gift of a new tongue, on journeys in the interior, and whenever opportunity was afforded him to publish in it to the Native Greeks the wonderful works of God.

While the times did not allow of his engaging in more public preaching in the city, than a Service in his own house for the domestics of the Missionary Families and a few intimate neighbours, he turned his attention to the preparation of Tracts and other works for the press. He had projected the preparation of a Life of Christ; and made known his intentions to his Missionary Brethren in the Levant, and was encouraged by them to execute it. The exercise of studying intimately the life and character of Christ in the

Evangelists he looked forward to as affording him the means of imitating his Saviour more closely.

The last work which Mr. Pease was enabled to complete during his health, and the incessant labour on which probably contributed in some degree to predispose him to the attacks of disease, was a treatise on the Christian Sabbath. On his death-bed he mentioned that treatise; and expressed his hope that it was adapted to instruct the Greek Church, and lead them to a better sanctification of that Holy Day. The investigation of this subject had furnished him with still clearer views of the holiness of the Sabbath; and prepared him to resist, with decision, a short time previous to his illness, a most insinuating invitation to profane the Lord's Day, by attending the examination of one of the schools which he was instrumental in establishing, but which is now in the hands of the Greeks. Without deeply-fixed principles, one could hardly have failed, under the circumstances, to attend. Indeed, his piety was ripe. His daily efforts to do good to the interesting people to whom he was sent, both by conversation and written correspondence, were multiplied and various, and his plans of labour were broad and far-reaching into the future.

But in the midst of his labours, his usefulness, and his prospects, one of the youngest Missionaries in the Mediterranean (at the age of 29 years), thus abundantly qualified for exerting an extensive influence on the side of truth and holiness in these dark parts of the earth, has been suddenly and unexpectedly cut off. We are in tears; and a numerous circle of native friends of our deceased Brother, whose esteem his excellent character had won, are all deeply affected.

Mr. Temple, of the Mission to Smyrna, in noticing the decease of Mr. Pease, remarks—

The evidence of his progress and growth as a Christian has been constantly increasing since he came into the Mediterranean. Every month raised him in the estimation of us all, and gave new promise of his usefulness as a Missionary. Though withdrawn from this lower province of our Saviour's universal kingdom, it is our consolation to feel assured that he has gone to a higher and nobler sphere of service and of holiness.

OBITUARY NOTICE OF MRS. YOUND,

WIFE OF THE REV. THOMAS YOUND, CHURCH MISSIONARY IN GUIANA.

Mr. Yound, while labouring himself under serious illness, thus speaks of the death of his Wife:—

I must now tell of past trying days. On the 8th of October last I sent off my canoe to town, from Urwa Rapida, as I was then suffering more or less from fever; but in a few days after I became much worse. For three weeks I had the fever on alternate days; but afterward, for nearly two months, I had it every day. On Lord's Days I was so freed from fever, and strengthened, as to be able usually to preach twice, and conduct a Sunday School; but ere cock-crow on Monday Morning the usual fever came on. Mrs. Yound was quite healthy during my sickness, which was a source of great comfort to me. On Christmas morning, before break of day, according to Mrs. Yound's request, we all went down to the Rupurrany Rapida, to bathe. The walk seemed to be too much for her: she complained for two or three days after.

She had also a little fever, but not so bad as to be laid up. On the 31st of December, about 4 P.M., she had a burning fever, which seemed to increase until night; after which she felt a difficulty in breathing. We gave her such medicines as we deemed best; but all was of no avail. She walked about a little; but the difficulty of breathing became worse, so that we were alarmed; when suddenly, after we had been at Prayers, she breathed her last in my arms; neither she nor we knowing that she was so soon to be on her way to glory. We buried her in the intended church-yard; on which occasion about eighty Indians attended: some of them wept greatly. Of her safety I feel well assured, for Christ was all in all to her: she was a woman of much prayer, was well read in the Scriptures, and lived near to God. Thus I am left to mourn her loss—yet gain; instead of she mourning mine, as was expected.

OBITUARY NOTICE OF SHUSCO,

AN AGED NORTH-AMERICAN INDIAN.

THIS aged convert died at Mackinaw, a station of the American Board of Missions. The following account of him is given by the Wife of the Secular Superintendent of the Mission.

Shusco, previous to his conversion, is said to have been one of the vilest of the vile. He had much influence among the Indians, on account of being a juggler. Indeed, by his great wickedness, he had acquired the fear and respect of his degraded associates. But after the Gospel of the Blessed God began to illuminate his heart, the lion became a lamb. His deportment, ever after his conversion, was uniformly that of a Christian. The Sabbath and the Sanctuary were his delight. He had a cane upon which he used to cut a notch for every day of the week, that he might know when the Sabbath came. At one time he and his wife were absent from the island, making sugar; and he had either forgotten to take his cane or cut his notch, so that he lost the day of the week, and worked on the Sabbath: as soon as he found his mistake, he was in great distress, and besought God for pardon. He used to rise earlier than usual on Saturday, that he might have sufficient time to prepare wood and all else before night, so that he could get rested before the Sabbath.

I recollect his coming to the Mission one Saturday Afternoon, and asking for some one to assist him in getting wood: he said he had been sick all the forenoon, unable to work; "and now," said he, "God's Day is near, and I cannot get prepared for it without help." Shusco's seat in church was never vacant, unless kept from it by sickness or something unavoidable. Although he was very aged and quite decrepit, if he thought himself late he would go almost upon the run, so great was his anxiety to get into the Courts of his God. I said to him one time, "Shusco, as you cannot understand any thing said in church, why are you always so anxious to attend?" "Because," said he, "it is God's house—my Father's house; and I love to sit there and pray; and sometimes I can sing too!" exclaimed he.

His attachment to the Word of God was great. He would often come to the Mission, and say, "I am hungry for the Word of God." As he was old and his sight very dim, he never tried to learn to read himself.

Shusco loved to speak of the goodness of God. When he received any present, he would always thank his Heavenly Father first; then the donor.

He was much attached to the Mission Family; and when he heard that the Mission was to be broken up, it grieved him greatly. After thinking a few moments, he said, "Well, poor old Shusco will break to pieces soon—then he will go home to his Father." He always called dying "going home." His views of heaven were exalted and scriptural. As he advanced in age, he seemed to be fast ripening for a heavenly inheritance. His faith in God continued strong till the last, so that he went down the declivity of life, and through the dark valley, leaning on his Beloved.

Just before his last sickness (which continued only three or four days) he removed to an island about one mile from Mackinaw. His attack was violent; and there being no one with him but his wife, who was old and infirm, and no one whom they knew then on the island, his wife was much distressed lest he should die alone. Shusco, seeing her weeping, tried to comfort her; told her not to fear—God would send some one there before he died. He begged her not to weep because his Father was going to take him home, but to trust in God, and He would never forsake her. "Sarah," said he, "my Father will send some one here to take care of me. Soon after, Sarah went to the door and saw an Indian coming, whom she sent immediately to inform their friends of Shusco's sickness. As soon as we heard of it, a pious Indian Woman, who is now our interpreter, a particular favourite of Shusco's, went and stayed with them till

he died. When she went in, he said to Sarah, "I told you my Father would not let me die alone. He has sent M. to take care of me;—and now I tell you He will not leave you alone. If you will serve Him, He will send some one to take care of you when I am gone." He took his friend M. by the hand, and said, "I am now going home to my Father." Soon after, without a struggle or a groan, his spirit took its flight to the bosom of his Father and his God.

Thus died this redeemed Indian; shewing how grace can triumph over ignorance, darkness, and superstition. Shusco is the third native convert belonging to the church of Mackinaw who has died within three years; all of whom have given good evidence, by well-ordered lives and a peaceful death, of having gone to join the *innumerable company of angels and the general assembly and church of the first-born*.

It is added by the Board—

Shusco was among the earlier fruits of Missionary Labour. At the time of his conversion he was an aged and infirm man; and for the purpose of enjoying more constantly the advantages of Christian Instruction, for which he uniformly manifested a strong desire, he, with his wife, erected a lodge within a few rods of the Mission House, and took up his permanent residence there. He was, of course, an object of much interest to the Family, and received almost daily instruction from them. As a Christian, he was regarded as a model of tractableness and humility; and though poor and ignorant on most subjects, he was much respected and beloved by all.

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

BIBLE.							EDUCATION.						
	Year.	Income.			Year.	Income.			Year.	Income.			
		£.	s. d.			£.	s. d.			£.	s. d.		
American	1839 40.	20386	9 6	American	1839 40.	10689	1 8	American	1839 40.	10689	1 8	American	
American & Foreign Baptist	1839 40.	5377	10 11	American Sunday School ..	1839 40.	17085	14 1	American & Foreign Baptist	1839 40.	5377	10 11	American Sunday School ..	
British and Foreign	1839 40.	111449	13 1	British and Foreign School ..	1839 40.	6706	12 9	British and Foreign	1839 40.	111449	13 1	British and Foreign School ..	
Edinburgh	1839 40.	2665	10 9	Eastern Female Education ..	1839 40.	1584	4 10	Edinburgh	1839 40.	2665	10 9	Eastern Female Education ..	
French Protestant	1837 38.	1024	2 6	Home & Colonial Infant Sch.	1839 40.	1333	0 0	French Protestant	1837 38.	1024	2 6	Home & Colonial Infant Sch.	
French and Foreign	1839 40.	4781	13 10	Irish Sunday School	1839 40.	3672	17 8	French and Foreign	1839 40.	4781	13 10	Irish Sunday School	
Hibernian	1839 40.	5279	4 11	Ladies' Hibernian Fem. Sch.	1839 40.	2642	0 0	Hibernian	1839 40.	5279	4 11	Ladies' Hibernian Fem. Sch.	
Merchant-Seamen's	1839 40.	569	11 5	National Education	1839 39.	3037	3 0	Merchant-Seamen's	1839 40.	569	11 5	National Education	
Naval and Military	1839 40.	3964	6 10	Newfoundland School	1839 40.	3202	4 9	Naval and Military	1839 40.	3964	6 10	Newfoundland School	
Trinitarian	1839 40.	3004	2 8	Sunday-School Union	1839 40.	9144	0 3	Trinitarian	1839 40.	3004	2 8	Sunday-School Union	

Year. Income.			Year. Income.		
JEWS.			TRACT AND BOOK.		
London	1839 40	18315 12 2	American Tract.....	1839 40..	24499 4 0
MISSIONARY.			American Baptist Tract	1839 40..	1793 2
American Board (Congregat.)	1838 39..	50868 14 3	American Boston Tract	1839 40..	6559 13 5
American Baptist	1839 40..	15871 3 4	Church of England Tract.....	1839 40..	504 0 11
American Episcopal	1839 40..	5177 16 11	French Protestant Tract.....	1838 39..	958 6 8
American Methodist	1839 40..	24362 17 11	Irish Tract and Book	1839 ..	3024 1 4
American Presbyterian	1839 40..	12045 13 3	Prayer-Book and Homily	1839 40..	2602 1 6
Baptist	1839 40..	19334 11 10	Religious Tract	1839 40..	59909 11 11
Baptist (General)	1838 39..	1475 0 0	MISCELLANEOUS.		
Berlin	1838 39..	1800 0 0	African Civilization	1839 ..	1044 16 0
Church	1839 40..	101197 0 0	American Colonization	1838 39..	2416 13 4
Church of Scotland	1839 40..	7500 0 0	American Peace	1838 39..	520 6 8
French Protestant	1838 39..	2906 0 0	British & Foreign Temperance, 1839 40..		777 19 3
German Evangelical	1837 38..	4325 0 0	Christian Instruction	1839 40..	1628 12 8
Gospel-Propagation	1838 ..	41269 2 6	Christian Knowledge	1839 40..	84837 9 6
London	1839 40..	91119 12 10	Church Pastoral Aid	1839 40..	16176 6 10
Netherlands	1839 40..	7000 0 0	Clerical Aid	1839 40..	7250 0 0
Scottish	1839 40..	4884 7 9	Colonial Church	1839 40..	161 6 7
United Brethren	1838 ..	11987 17 4	District-Visiting	1839 40..	250 0 0
Wesleyan	1839 40..	92627 0 0	European	1839 40..	1198 16 5
SEAMEN'S.			Hibernian (London)	1839 40..	10377 17 4
American Seamen's Friend	1839 40..	2636 1 3	Irish Soc. of London & Dublin, 1839 40..		4534 9 4
British and Foreign Sailors'	1839 40..	2725 16 7	Irish Scripture Readers'	1839 40..	2470 19 8
Destitute Sailors' Asylum	1838 39..	1024 7 2	London City Mission	1839 40..	3897 1 7
Destitute Sailors' Home	1839 40..	5921 13 10	Lord's Day Observance	1839 40..	773 8 3
Episcopal Floating Church	1838 39..	240 4 3	New B. & F. Temperance	1839 40..	2400 0 0
			Peace	1839 40..	892 6 0
			Reformation	1839 40..	1850 19 1
			Total	£ 989,454	4 4

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Concluded from p. 489.)

The Scriptures and the Ministry, joint Means of Conversion.

A CERTAIN writer has said, speaking of the condition of the world, that he pities the man who can travel from Dan to Beersheba, and say, that it is all barren!—and I pity the man who can travel with this Society from Greenland to Canton, from one hemisphere to another, and say, "It is all barren!"—who can say, that in this circulation of the Word of God there is not that in which we may most sincerely rejoice. But are there any such? it may be asked:—for it will scarcely be believed. Yes—I am met here by those who condemn as vain the expectation of evangelizing the world by the circulation of the Scriptures; and who affirm that the Ministers of the Church, and not the Word of God, must be the instruments of conversion.

I cannot understand this objection. I am well aware, that, in the providence of God, it has commonly happened, that where He has pleased that His Word should be extended, it has pleased Him that His Ministry should be extended likewise; and with the one we find the

other. But is the history of this Society an exception? How has it been enabled to circulate so many copies and versions of the Scriptures, in so many new languages? Is it not through the very Missionaries, the very Ministers through whose agency, we are told, the world must be converted? We do not undervalue the prayers and the sacrifices and the self-denying labours of the Missionary. But there are different modes of self-denying exertion. Is there no self-denying labour in those who have translated and revised the Scriptures? Was there no self-denying labour in Dr. Morrison, in achieving a work which has been the wonder and astonishment of all who have considered it? And was there no self-denying labour in the Translators at Serampore? or in the preparation of the Persian Version of the Bible by Archdeacon Robinson, of which the Report makes honourable mention?

I cannot understand how it is possible for one who sits in a chair of authority, to tell us that there is no reason to believe that souls will be converted by the Word of God alone. It might be supposed,

when persons argue thus, that the plan of this Society is to send, without reason and without agents, boxes of Bibles to different shores; and there leave them, as it were, to be picked up by any who pass by. But it is not thus that the Society circulates the Bible. When the Bishop of Calcutta was lately obliged to lament his want of sufficient Agents and Teachers for those villages round Krishnaghur, where they were so much desired, it was not without reason that he said, "Though I could not leave them Catechists and Ministers in sufficiency, I was enabled to leave them the Scriptures; and may the God of the Scriptures lead them all on to truth!"

We will suppose a case, which, alas! is not imaginary, but real: we will suppose a country, like Spain or China, closed against all public preaching of the Gospel. Shall we believe, that if it were possible, by any ingenuity, to convey copies of the Scriptures into every house in China or in Spain—can we believe that they would be without effect? I cannot: I should be sorry to be so faithless! I believe that God does put great honour on His Word—though, unhappily, it should be His Word alone, without those who can explain or enforce it. For, after all, are we not forgetting who is the real Agent? After all, it is neither the Man nor the Word—it is the Spirit of God who effects the work; and the Spirit of God may, if He pleases, act with the written as well as the spoken word.

[*Bp. of Chester—at B F Bible Soc. An.*]

Imperfect Translations blessed to the Conversion of Men.

I am not so apprehensive, as some valued friends of mine are, respecting the imperfections found in some translations of the Scriptures. No doubt I should wish that every translation were as perfect as I believe our own to be: but I cannot forget that our own was not always perfect; and I would not undervalue the translation of Wickliffe, when I could not have the Authorised Version of King James. We hear of the imperfections of the Vulgate; and undoubtedly the Vulgate is not a perfect translation: but still I should be ungrateful, if I did not call to mind that that very imperfect translation—that Vulgate which causes so much disturbance in many minds, that very Vulgate achieved the Reformation. Luther, we shall all agree, was God's in-

strument in achieving the Reformation; but it was the Vulgate which gave Luther the knowledge of the Truth.

In a case like this, my Noble friend, who has just sat down [Lord Teignmouth], will allow me to say, that we may look to success as a test of our proceedings. If a translation, though imperfect, is able to achieve the conversion of souls, then, I will say, it is a translation which we are bound to make known, if we are not able to make known and spread abroad one more perfect still. And for such a criterion of our proceedings, such grounds of judgment, I think we may find Scriptural authority. I think it has Apostolic Sanction: for, if I mistake not, we find something like it in the Fifteenth Chapter of the Acts of the Apostles. It will be in the recollection of all, that, in that Chapter, we are told of a doubt which had arisen in the minds of the Apostles, whether the early converts were to be subject to the Law of Moses. And to what did Peter refer, when he gave his sentence that they should not be so subject? Seeing the effect which the Word of God had had on them—the change in their hearts wrought by the Gospel, though not obeying the Law of Moses—he said, *God has put no difference between them and us, purifying their hearts by faith; why, therefore, tempt ye God, to put a yoke on their necks, which neither our fathers nor we are able to bear?* So, if it has pleased God to convert the hearts of men through these imperfect Versions, why should we put a yoke on the neck of this Society, which neither this nor any other Society would be able to bear? I would desire a translation to be as perfect as possible; but I would not, in waiting for such perfection, put a complete and effectual obstacle in the way of all translation—all circulation—and therefore all conversion.

After all, as was justly said in the Report, there are no Versions in which the great truths of Religion cannot be found, and by which those who have them may not be preserved from fatal errors. The great object which we have in view, is, that men should read the Scriptures: and if they are to read them, they must have them. It is the want of Bibles, and not the imperfection of the translation, that this Society has to deplore and cure. Our Romish Enemies—for I must call those Enemies who would

put a check to our operations, and forbid the circulation of the Bible—THEY are not so willing to circulate these Versions: we do not find the Roman Catholics in France taking De Sacy's Version, or other Versions which we circulate, and putting them into the hands of the people. They know, that, imperfect as they may be, they would enable the people to discern between truth and error.

[The Same—at the Same.

We have heard of mistakes in Translations. With respect to the translation of Luke made by myself, it contains many more imperfections than there are in the Vulgate; and yet I know that that

Gospel of Luke has been the means of leading many a wanderer to the fold of God. There are many now ready to bear testimony, that it was through hearing that Gospel read or repeated—for many there are who can repeat it nearly from one end to the other—that they were thereby led to the knowledge of the Saviour, and the enjoyment of His salvation: and so anxious were they to obtain it, that they came hundreds of miles, on oxen, or on foot, and driving sheep; and, as they have not much money, they have offered sheep, and mantles, and even their spears, for books.

[Rev. Robert Moffat—at the Same.

BRITISH AND FOREIGN BIBLE SOCIETY.

Cheap Scriptures for Schools and for the Poor.

THOUGH the Committee could not continue the sale of the Scriptures (see p. 366) at the very reduced price at which they were for some time circulated, yet they are anxious to go as far as they can with safety to the numerous claims on the Society, and have just issued the following Circular:—

The Committee have much pleasure in informing the Officers and Committees of Auxiliary and Branch Societies and Ladies' Associations, together with the Subscribers and Friends of the Society generally, that, after much consideration, it has been determined to offer, from and after January 1, 1841, for the use of Schools for the Poor, and for the Poor at large, the following editions of the Scriptures:—

Nonpareil Testament, <i>sheep</i> ...	s.	d.
Brevier Testament, <i>ditto</i>	0	6
Nonpareil Bible, <i>ditto</i>	0	9
	1	9

These books will be found not altogether equal in quality to the Bible lately sold for 1s. 6d., and the Testament for 6d.; but the accuracy of the text will be the same as that of other editions, the copies being worked from standing types. No further allowance will be made on these books to Subscribers.

The Committee particularly request that PROMPT PAYMENT may be made for all orders; much inconvenience having been experienced from a neglect of this, in the recent cheap issues.

The Committee take the opportunity

of reminding the friends and supporters of the Society, of the many and urgent claims which are continually pouring in from different parts of the world, and more especially from France, Belgium, and the East Indies. A great and effectual door is opened in these countries; and the Committee earnestly and affectionately invite support, to enable them to cultivate these and other promising fields of labour, where the people are in a situation to do but little, if any thing, for themselves.

Success of the Manchester and Salford Town Mission.

One of the Secretaries writes, in November—

As requested by the Managers, I have to state, that they have felt considerable reluctance to making further application to you for assistance in the way of Loan Testaments, owing to the kind and liberal manner in which you have met their requests before.

The success of the Missionaries, under the Divine Blessing, in gaining entire access to the people—in exciting a remarkable degree of attention (their Meeting having been attended by upward of 14,000 persons in one month), and also in leading many to trust in the Saviour and obey his voice—has greatly encouraged and stimulated both Managers and Missionaries; so that it is now the ardent wish and determination of the Board to bring the whole town and its vicinity under visitation. They have therefore increased the number of Paid Agents to 47: and, as a few more would suffice to fill up the districts still destitute, they do not despair of seeing this soon accom-

plished, although the present state of their funds does not fully warrant the conclusion.

Out of the 3000 already lent by the Mission, a large proportion have been lent to Roman Catholics, among whom there is at present much inquiry awakened: and as these copies are only LENT, the Missionary is enabled to watch over them in his subsequent visits, and to urge their perusal: although, in the case of some, the loan has been changed to a gift, because the Testament was endeared to them by having been made the dying companion and support of some departed friend. The large Pica Testament has been received with tears of gratitude and joy by aged persons, who were prevented from attendance on the public means; while children have been induced, by the lending of the Scriptures, to commit large portions of them to memory, in the interval of the Missionary's visits.

NATIONAL EDUCATION SOCIETY.
THIRTY-NINTH REPORT.

Three Defective Plans of Education for the Poor.

SOME persons have contended that Religious Instruction should be omitted altogether in schools for the poor; or should be taught only at extra hours, not by the Master, but by the Parochial Clergyman, assisted by the Ministers of the various Denominations to which the parents of the children respectively belong. This method, however, would afford so little security for the teaching of Religion at all, and would introduce so much discrepancy and so many errors and contradictions, that it has only been as yet recommended by a small but active number of sanguine theorists.

Others contend, that Religious Instruction should be confined to the reading of the Holy Scriptures, without note or comment, or any attempt to fix a particular sense on the passages under consideration. But without urging that it is not the words, but the meaning of the Bible, which can alone make men wise unto salvation, it will be remembered that the Apostle, speaking of the education of a young convert, expresses satisfaction, not that he had merely read, but had *of a child known the Holy Scriptures*.

A third class contend that Religious Instruction should be limited to historical

facts, and those general doctrines in which all sects in this country happen to agree: all sects, it is alleged, may thus receive a Christian Education in common. Any plan, however, of education, on this principle, would exclude a large proportion of the doctrines, rules, and ordinances pronounced by Christ himself indispensable to the Christian System. The Divine Author of our faith well knew, what human experience must bring home to us, that a vague and indefinite religion has little or no hold on the conscience, and that it must be clear and determinate permanently to impress the heart.

Full Religious Instruction given by the Society

For this reason, the plan adopted by the Church of England includes full Religious Instruction, so far as children are capable of receiving it. Instead of excluding Religion from the school, or teaching it in words only, or in merely vague inoperative generalities, our Church enforces it in the School as in the Sanctuary, in her Catechism as in her Articles and Liturgy, perfect and entire, without compromise or mutilation, after the apostolic model. A complete outline is given, filled up so far as circumstances admit, of the faith and morals, the discipline and ordinances, of Christianity.

The Church of England, in this department of her duty, has recourse, as regards the poorer members of the community, to the agency of the National Society, which was for this purpose incorporated by the Crown.

Measures by the Society for the Extension of National Education.

THE EXTENSION of the education of the people has hitherto chiefly occupied the attention of the Society. The number of Schools brought into Union up to the year 1823 was 1867, attended by 323,555 scholars.

So numerous and urgent were the demands for assistance in extending education, and so unquestionable were the benefits arising from even the expenditure of small sums on this object, that, in the year 1823, a Royal Letter, authorising Parochial Collections throughout England and Wales, was, for the first time, issued in behalf of the Institution. In the years 1832 and 1837, this interposition of Royal Favour was repeated; and in 1830, the then Minister of the Crown prevailed on Parliament to vote the sum of 20,000*l*.

for educational purposes; which sum it was determined, by a Treasury Minute, to appropriate, partly on the recommendation of this Board, and partly on that of the British and Foreign School Society.

During six successive years, a vote to the same amount was regularly passed: and an expectation naturally arose in the minds of all parties, that this annual bounty would be continued—that this small charge on the public revenue would be permitted to remain. No suspicion could reasonably be entertained, either that the grant would be discontinued or intercepted by objectionable conditions. Last year, however, produced an unexpected and unhappy change. The amount of the Parliamentary Grant was increased to 30,000*l.*; but the condition annexed to it, by those to whom the distribution was confided, diverted it from the channel in which the larger portion of it had previously flowed. In former years, the terms annexed to grants for school-building had reference to the tenure of the site, the substantiality of the edifice, the audit of accounts, and the return of periodical reports by the Managers when called for: but by the Minute of Council, on which the last grant was made, it was resolved that the right of inspection should be reserved, in order to “secure a conformity in the regulations and discipline established in the several schools, with such improvements as might from time to time be suggested by the Committee.”

To the inspection by a State Officer thus insisted on, the Clergy and Managers of Schools were decidedly averse; on grounds, not only of expediency, but of principle. They had no dislike to inspection. Neither they, nor the Committee of the National Society, ever wished the state of their schools to be concealed from public view. On the contrary, their schools were always open to all visitors for examination; and the Committee, in particular, shewed themselves desirous, that, in the case of schools aided by public money, the most searching inquiries should be made, and the most authentic and satisfactory reports laid before Parliament. They presented such a report to Government on the 22d of July last; having previously, on the 19th of the same month, stated to the Committee of Council their willingness to repeat such inquiries from time to time, through the agency of the Diocesan Boards, and make similar reports thereon, as soon as they

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should be furnished with adequate pecuniary means. Of this proposal no notice was taken by the Committee of Council. Their Lordships, indeed, were persuaded to cancel, for the present year, the latter portion of the Minute above quoted, which required “conformity with such improvements as they might from time to time suggest;” but they could not be prevailed on to abandon the former part of their resolution, although respectfully urged, instead of insisting on an exclusively secular and state inspection, to accept an inspection “derived from and connected with the authorities of the Church.”

The point principally to be here adverted to, is, the effect necessarily produced by the failure of these negotiations on the funds of the Society. When your Committee considered the case of numerous applicants, who, from zeal in the good cause, had involved themselves in debt, and incurred personal liabilities in expectation of public aid, which they were prevented by conscientious scruples from accepting, it was impossible to refrain from interposing for their relief. The form which was deemed advisable, was by a loan to the amount of the public grant expected on the old conditions, and actually offered by the Privy Council on the new and objectionable terms. It was desirable, however, that the Society should not occupy the invidious position of inducing any applicant, by pecuniary offers, to refuse the benefactions of the State. It was necessary that the parties interested should act for themselves; and feel, that, in their rejection of the proposed aid from Government, they were making a sacrifice to their own views of right. Accordingly, your Committee stated, in a communication to the Council Office, bearing date the 23d October 1839, “that they were unwilling to stand between the bounty of Parliament and the claims of applicants to a participation therein, and would leave the decision in each case to the judgment of the parties respectively interested.” The Committee stated also, that they would “make good any guarantee, or promise of aid, as soon as it became due,” without reference to the acceptance or rejection of public money by the claimant.

So general, indeed, was the aversion among the members of the Church to the required Government Condition, that, out of 204 applicants for Government Aid, to whom offers were made, only 49 accepted

it. Even of this small number, 14 have since declined; not in consequence of any influence exerted, or any communications made by your Committee, but chiefly in consequence of perusing the instructions of the Privy Council to their inspectors, which, as they conceived, clearly shewed what great influence those officers would necessarily acquire, and to what purpose that influence might be applied.

The terms on which loans were granted by your Committee were highly favourable to the borrowers; but were not fully explained till the parties, rejecting the Privy-Council offer, had left themselves with no resource but in the bounty of the Society. A considerable number, after adopting this latter alternative, declared, that from dread of debt, even to a friendly creditor, they would prefer, before a loan, a grant to a smaller amount.

The number of cases in which loans have been advanced is 159; and the total sum thus disbursed 16,751*l*.

The Society has since come to an understanding with the Education Committee of the Privy Council, as to the appointment of Inspectors: see pp. 351, 352 of our Number for July.

Grants by the Society for Building School-Rooms.

Grants for building schools to the amount of 9559*l*. have been made in 125 cases, and accommodation provided for 21,989 children. To these grants should be added the sum of 2835*l*., advanced as an additional contribution in the case of 92 schools, which otherwise were in danger of being left incomplete. In the above calculation is included the sum of 6169*l*., the amount of certain grants, which, according to the statement in a note appended to the Report for last year, were subjected to revision: so that the total amount of grants during the last two years has been 29,145*l*.

Notwithstanding the numerous grants made during the year by your Committee, applications of the most pressing kind continue to be transmitted almost daily to the office of the Society. In these documents, facts are stated shewing the absolute necessity of unabated, or rather of increased beneficence, among the friends of sound popular education.

Since the last Annual Meeting of the Society, schools in 154 different places—

sometimes two or more in each—have been taken directly into Union; besides those that have been united indirectly through the Diocesan and District Boards.

On the subject of IMPROVEMENT in National Education, the Committee first advert, as a measure eminently conducive to that end, to

Inspection under Church Authority.

Inspection conduces, and is perhaps even necessary, to the permanent efficiency of schools. The only question between the Society and the Committee of Council was, from what quarter the inspection should proceed—from the Church, or from the State. For, on the one hand, if Clergymen were prevailed on to inspect, gratuitously of course, the schools in their neighbourhood, the examination might sometimes be found wanting in efficiency; while, on the other hand, if Professional Examiners were appointed to visit annually all schools throughout the kingdom, the expense would be insupportable. It is hoped, that, in the plan recommended and in part adopted by your Committee, the objections to each of these two methods will be obviated, at the same time that their advantages are combined. An annual examination by one or more of the neighbouring Clergy, and occasionally by the rural Dean or Archdeacon, will, in most instances, be provided for, under the authority of the Bishop; and will become more efficacious in proportion to the experience of the examiners, and the general progress of educational knowledge. These clerical examinations, annually repeated, will in most cases supersede the necessity of more frequent inspection by the Officers of the Society than once in three years.

The nature of the inspection which your Committee wish to institute, may be collected from the printed instructions to the Rev. Edward Field, M.A., of Queen's College, Oxford, the first individual nominated to this office. Mr. Field, by appointment of the Bishop of Salisbury, is now employed in the inspection of that Diocese; whence he will proceed, with a similar appointment, to that of Winchester.

Various Boards have expressed a desire to participate in the advantages of this measure. Applications have been made for an Inspector from Winchester, Worcester, Lichfield, and Buckinghamshire, under the sanction of the several

Bishops. Other Boards are preparing to make similar requests; and great numbers of the Clergy and Managers of Schools in different quarters have expressed their earnest wish to receive a similarly-constituted Examiner. The Diocese of Chester, which, from its vast population, would require the constant services of an Inspector, intends to follow up the recommendations of your Committee on this subject, by appointing a permanent officer of this description, whose labours shall be always at its command, whether for examining or for organizing Schools.

Model School.

Among the measures adopted, and with some success, by the Society, none perhaps is better fitted to promote improvement in education than the maintenance of a Central or Model School, in which Masters and Mistresses may learn the art of tuition. On the retirement of the Rev. William Johnson, M.A., the Rev. George Moody, M.A., was appointed to succeed him in the Mastership of the Central or Model School. Under the zealous and efficient care of the latter, the Boys' School has been progressively improving; and is remarkable, not only for the regularity of attendance among the pupils, but also for their good order and general improvement. The course of instruction has been lately extended by the introduction of grammar and geography.

Training School.

The number of persons instructed this year in the National System has been as great as the Committee have had the pleasure of recording in any former Report: 34 Masters and 48 Mistresses have been received on probation, and trained for the service of the Society; while 29 Masters and 39 Mistresses, previously appointed to schools in the country, have been admitted for instruction: making a total of 150.

Boarding-Houses for Teachers under training.

There was opened, early in the year 1838, a Boarding-House for females in Tufton Street, which, with some recent additions, is capable of accommodating 30 persons; and has, in general, been full of young candidates for the office of Schoolmistress. In January last, your Committee opened a similar institution for preparing youths to undertake the duty

of Schoolmasters, under the superintendence of the Rev. Thomas Stone, M.A. These arrangements, however, are only preliminary to the establishment of a Training Institution on a much larger scale, adapted to the wants and the wealth of this great country.

*Temporary Masters and Mistresses.*¹

Among other methods of educational improvement, is that of supplying temporary Masters or Mistresses to vacant schools, or to schools where the Master or Mistress was ascertained to be not duly qualified; in which latter case the incompetent teacher was called up to Westminster to acquire the requisite proficiency. The number of temporary Masters and Mistresses sent out during the last year was 37.

Middle or Commercial Schools.

The Society obtained legal advice with reference to the terms on which, consistently with its charter, Middle or Commercial Schools could be received into Union. But although the fact was by this means ascertained, that the Society could receive such Schools directly into connection with itself, hitherto it has delegated this charge to the Local Boards.

Different Boards have exerted themselves in different degrees for this purpose. The importance of the object is of course strongly felt by all. But, in some counties, the readiness manifested by Managers of Middle Schools to give the required pledge, that instruction shall be afforded on Church-of-England Principles, and the Institution be open to the visits of the Parochial Minister, has been much greater than in others. Many Schools were, as might be expected, carried on upon what are sometimes termed liberal principles, that is, without any marked preference for one religious system rather than another; and apprehensions seem to have been entertained that some of the scholars might be withdrawn, if more decided measures were taken, and a more complete course of religious teaching adopted. Sometimes, also, groundless fears were entertained of unnecessary and arbitrary interference on the part of Local Boards; and the fact was overlooked, that the only object of any Board must be to advance the interest of any Institution in Union with itself and with the Church.

Notwithstanding these occasional prejudices, a number of Middle Schools have put themselves under the patronage of

the Boards: others are preparing to follow their example; and in certain instances, where the deficiency could not otherwise be supplied, the Boards themselves have established institutions of this kind, under the superintendence of efficient Masters. Frequently the plan of proprietary shares has been adopted; by which means a number of individuals in the middle ranks of life become personally interested in the prosperity of the establishment. Other parties have been induced to come forward, from motives of public spirit, under the conviction that such institutions cannot fail of being nationally and permanently useful—that they will raise progressively the character of the middle classes, expand their intellect, elevate their taste, improve their morals, call forth their religious feelings, and attach them to the ordinances and discipline of their Church. To every friend of sound Christianity it must be a source of pure and fervent satisfaction, that this good work has been well begun—is going on successfully—and promises, under God's blessing, to be happily completed.

Visitor to assist Diocesan Boards.

A general wish having been expressed, by the Boards in various Dioceses, to be guided and assisted by the Society in drawing up rules and arranging plans of operation, your Committee resolved on the appointment of some individual for this purpose, who, from his acquaintance generally with the subject of popular education, and in particular with the Society's views and wishes, might be competent to the office. They have, with this design, selected Thomas Tancred, Esq. M.A., a member of their Committee of Inquiry and Correspondence, to visit the several Boards, and confer with them, especially on the subjects of inspection, training institutions, parochial statistics, pecuniary aid, and its application.

Diocesan Training Schools.

Training Schools have already been established at Chester, Exeter, Oxford, Chichester, Lichfield, Gloucester, and Norwich: others are in contemplation at Canterbury, York, Cambridge, Wells, Winchester, Salisbury, Bristol, Lincoln, and Durham. The whole term of study in these establishments usually extends to three years, at an annual charge seldom exceeding 20*l.* for each pupil, which defrays the expenses of maintenance and lodging at the house of the Principal, who is in

every instance a Clergyman. In certain cases, exhibitions, commonly of 10*l.* a year, have been founded, to encourage and assist promising young students; and in some instances it is proposed to bring into operation the 77th Canon of our Church, by which the Bishop of any Diocese is empowered to give a licence, certifying the bearer to have been "found meet, as well for his learning and dexterity, as for sober and honest conversation, and also for a right understanding of God's true Religion."

Success of Subscription Committee.

Of a Committee appointed for procuring Subscriptions, it is said—

No fewer than 15,310 promises of aid to the Society have been obtained; including 789 Noblemen and Gentlemen of landed property, and 4099 Clergymen. To the Chairman of that Committee, Lord Ashley, as well as to the Noblemen and Gentlemen who have assisted in this arduous work, every friend to sound Church Education must acknowledge deep and lasting obligation.

Education Society for Ireland.

Among the most satisfactory events of the past year, is the connection formed by your Committee with the Church-Education Society for Ireland; an Institution, which, sanctioned by the Primate, and supported by the great body of the Diocesan Authorities and of the Clergy, as well as by the most influential of the Protestant Nobility and Gentry, will, under Providence, be an effectual safeguard to the religious principles of the rising generation in that kingdom.

BRITISH AND FOREIGN SCHOOL SOCIETY. THIRTY-FIFTH REPORT.

Model Schools.

THE Model Schools continue to afford the same unmingled satisfaction, which it has been the privilege of the Committee in past years so unequivocally to express: 685 Boys and 450 Girls have been admitted during the year, making the total number who have now been entered on the books, 50,577.

An unusual number of boys have, during the year, been recommended to situations: and such has been the demand for youths educated in this school, (in consequence of the excellent conduct of those who have been assisted in this way in past years,) that most serious inconve-

nience has been experienced, owing to the inducements held out to the boys to leave at too early an age.

Three spacious apartments, each fitted up with galleries for simultaneous teaching, and stored with maps, specimens, and other illustrations, have been added to the Boys' School; and the Candidate Teachers have been enabled, much more advantageously than heretofore, to test by actual experiment the value of their skill in the art of communicating to others.

Series of Class Books.

A series of Class Books have been prepared for the use of Schools generally. Their introduction to the Model Schools has been attended with manifest advantage. The design of these books is, to favour the production of good moral and religious influences, in connexion with a rigorous course of intellectual instruction and discipline. With this especial view, the pieces have been selected; and the Committee consider that they are of a kind calculated to improve the minds and characters of young persons—to promote the cultivation of an humble, contented, and domestic spirit—and to lead to the more intelligent perusal of the sacred Scriptures.

Training Department.

The numbers of the year are thus stated :—

For Boys' Schools : in training at the date of the last Report, 18 : received since, 114. Appointed to Schools at home, 84 ; abroad, 2 : Missionaries, 7 : withdrawn, 25 : remain, 14.

For Girls' Schools : in training at the date of the last Report, 24 : received since, 78. Appointed to Schools at home, 68 : Missionaries, 6 : withdrawn, 15 : remain, 13.

New Schools.

During the year a considerable number of New Schools have been opened. Among other places, Birmingham, Bilston, Bourne, Bishop's Stortford, Clavering, Earith, Hull, Liverpool, Manchester, Oswestry, Royston, Sawbridgeworth, Warrington, and Fetter Lane, Ratcliff Highway, and York Road, London, might be named as places where the schools filled almost immediately, and have since continued to prosper.

Notices of Benefit.

The Local Schools of the Society are generally in a satisfactory state.

The formation of **INDUSTRIOUS** habits seems to be the almost invariable effect of the education imparted; and the extent to which this fact is now recognised by the public is manifested in the increasing desire which is felt to obtain boys from the schools.

At Liskeard, the Committee state, that, during the year, 11 had gone to trades, 14 to farmers' service, 3 had been removed to help their parents, and one was employed in mining. The boys, it is added, who have been recently educated in the school, as well as those who are at present in it, eagerly avail themselves of the use of the library: 469 loans of books had been made during the year, and above half the books in the library were constantly out.

At Plymouth, the Mutual-Instruction Class, formed at their own request, by boys who had left the school and hold situations in the town, continues to meet every Friday; and the Bible Class, formed under the same circumstances, every Sunday Morning at seven o'clock. The Master bears most pleasing testimony to the beneficial results of these meetings.

Government Grants.

The Parliamentary Grant, in aid of the erection of School-Houses, has this year been distributed under the direction of the Committee of Privy Council on Education, instead of being disposed of, as heretofore, by the Lords of the Treasury. The only alteration made by the Council in disposing of the money, has been the requirement that schools thus aided should be open to the inspection and report of persons appointed by the Queen in Council. The clause added, in consequence of this change, to the certificate required of parties prior to receiving the money, runs as follows :—

Regulation (A).—The right of inspection will be required by the Committee in all cases. Inspectors, authorised by Her Majesty in Council, will be appointed, from time to time, to visit schools to be henceforth aided by public money. The Inspectors will not interfere with the religious instruction, or discipline, or management of the school; it being their object to collect facts and information, and to report the result of their inspections to the Committee of Council.

On receipt of this extract from the Minutes of the Committee of Council, the following Resolution was passed by your Committee, and forwarded to the Lords of the Council :—

—Resolved, that this Committee desire most distinctly to recognise the soundness of the principle, that where public money is granted inspection should be required; and to state, that, in the event of their receiving aid from Government, such inspection will be cheerfully allowed.

In the distribution of this grant, 78 applications from British Schools have been made. The sums applied for have amounted to 12,666*l.* 17*s.* 3*d.*; the sums offered by the Council to 6969*l.* Twenty-one applications undisposed of.

School Inspection.

During the year, Mr. Althans has visited 149 British Schools in London and within ten miles, and examined 20,824 children. He has also assisted at 33 Public Examinations; and attended 9 Public Meetings for educational purposes, in connection with the Society. Mr. Cornwell, in addition to his engagements as Teacher of the Normal School, has devoted a portion of his time to the same important objects. By these visits, much good has been effected; and the only cause of regret has been, that they could not be more frequent. Arrangements have now been made for Mr. Althans' inspecting and reporting upon every British School in the London District, at least once in three months.

Popular Ignorance.

Your Committee cannot but advert again to the evidence of the extent of Popular Ignorance still prevailing in England. The following statements, drawn from official sources, need no comment.

In the three months of July, August, and September, 1838, there were 27,670 couples married in England and Wales, whose marriages were duly registered, and copies of the registers transmitted to the General Register Office.

Of these, the number who did not write their names, but signed with a mark, was, men, 8733; women, 13,624.

The proportion per cent. of those who signed with a mark in the whole of England and Wales, in the Metropolis, in North Wales, and in South Wales, together with Herefordshire and Monmouthshire, is as follows:—

	Men.	Women.	Mean.
England and Wales.....	32	48	40
Metropolis	11	25	18
North Wales	39	70	54.5
South Wales, including Hereford and Monmouth.....	46	56	51

At the Marlborough Sessions of October last, out of 107 prisoners put on trial, 44 could neither read nor write, and 38 were under twenty years of age.

At the Salford October Sessions, there were

127 prisoners charged in the calendar with felony: of this number, 53 could neither read nor write; 35 could read imperfectly; 34 could read well, and write imperfectly; and only 3 could read and write well. There were also 22 charged with misdemeanors, of whom 8 could neither read nor write, 7 could read imperfectly, and only 1 could read and write well.

In the House of Correction at Lewes, of 846 prisoners, 48 only could read and write well; 252 could read and write a little; only 8 had any idea of Christian Doctrine; 294 knew nothing of our Saviour; 490 had heard of him, but knew little more than His name; 54 knew something of His history.

New Normal School.

In consequence of an obvious necessity for increased effort, the Committee held a Special Meeting at the Society's House in July last, and determined to proceed without delay in raising a sum of not less than TWENTY THOUSAND POUNDS, for the purpose of new and extended operations.

A meeting of influential friends of the Society was subsequently held at the Thatched House Tavern, St. James's, on the 30th of July; when his Royal Highness the Duke of Sussex, Vice-Patron, took the chair.

The following Resolution, among others, was unanimously adopted:—

—That this Meeting, considering it of the highest importance that additional provision should be made for the instruction of Teachers under the patronage and superintendence of the British and Foreign School Society, recommends the immediate establishment of a new Normal or Training School, on an enlarged basis; and pledges itself to support the Committee in carrying their design into effect.

Necessity for still further Enlargement.

The estimated cost of this great undertaking (the erection of the Normal School alone) will, on the most economical calculation, be upward of 15,000*l.*; and the completion of the whole, including both the male and female departments, together with the establishment of a Model Rural School on a small scale, will be upward of 20,000*l.*

But this sum falls far short of the amount required: RENEWED and INCREASED EFFORT is imperatively demanded. Everywhere, both at home and abroad, powerful and pressing claims are urged: NEW SCHOOLS must be established without delay, both in the large towns and in the rural districts: FREQUENT and THOROUGH INSPECTION of these schools is essential to their welfare: EXTENDED AGENCY must, therefore, be employed: the wants of the COLONIES, too, cannot be overlooked: for

them also, Teachers must be trained, and to them pecuniary and other assistance must be rendered. In short, a much larger sum than the amount named is essential to success, and the Annual Income of the Society must be forthwith doubled or tripled.

Society in debt 3683*l.* 9*s.* 1*d.* The Committee make the following Appeal:—

Well might this state of things fill our minds with anxiety and alarm, did we not know, that it is the Lord's work in which we are engaged. It is by following His leading, according to the insight which He has given us, and endeavouring, though under a sense of great weakness and liability to error, to do His will, that we have been brought into the position which we now occupy; and we are therefore justified in casting away desponding apprehensions, and placing our unshaken confidence in Him in whose hand are all things. May we be enabled to do this; and to prosecute with cheerfulness and zeal, an undertaking which has ever been a work of faith, and which, under multiplied difficulties and perplexities, the Lord has hitherto owned in a distinguished manner, both in spirituals and temporals! and may He strengthen and increase this confidence in our hearts, at the same time that He pardons the infirmity of our faith! We beseech you, Dear Brethren and Sisters, and our numerous valued Friends, to intercede for us in this behalf; and for every other gift and grace which we need, for the execution of our extended and important charge.

While we most sincerely thank you, and all our friends in both hemispheres, for the past proofs of your warm and active interest in our great Missionary Work, we indulge the firm persuasion that you and they will continue to lay to heart our financial embarrassments, and assist us according to your ability. He, who set so high a value on the mite of the poor widow, will graciously reward and richly bless each charitable gift, however small.

It must powerfully tend to strengthen our confidence in His aid for the future, to trace on every side so many cheering proofs of the blessing with which He still deigns to crown the humble labours of our Brethren and Sisters, among young and old in our widely-extended Mission-Field. Fresh evidence of this will be given in the "Brief Survey of our Missions," which will leave the press early in the New Year; and to which we must refer for information as to the interior progress of the work. The harvest is great! May the Lord still prepare for

Continent.

UNITED BRETHREN'S MISSIONS.

THE Synodal Committee have issued from Berthelsdorf, under date of the 9th of October last, the following statement of the

Income and Expenditure in the year 1839.

	Receipts.	£	s.	d.
Brethren on the Continent..	1380	14	3	
Friends on the Continent ...	986	1	3	
Brethren in Great Britain ...	836	13	2	
Friends in Great Britain ...	4487	8	0	
Brethren in North America..	120	5	10	
Friends in North America... 39	7	6		
Brethren's Society in Penn- sylvania.....	1970	0	0	
Legacies on the Continent...	581	6	6	
Legacies in Great Britain ...	192	16	0	
Total.....	£ 10,594	12	6	

	Payments.	£	s.	d.
Missions—				
South Africa	305	12	2	
Demerara (balance).....	6	12	1	
Antigua.....	1983	19	5	
Barbadoes.....	551	11	2	
Jamaica.....	1895	19	1	
St. Kitt's.....	1359	8	6	
Tobago (part only).....	84	8	10	
North-American Indians ..	317	17	8	
Labrador.....	128	16	2	
Greenland.....	489	2	6	

Pensions—				
To 18 Married Brethren and 8 Widowers	751	15	6	
To 43 Widows	507	15	5	
To 136 Children at School,	2134	2	8	
To 18 Youths apprenticed,	122	14	6	
To 11 Girls' Allowances...	72	14	8	
Expenses of Management...	956	11	11	
Extraordinary Disbursements,	105	9	5	

Total.....£ 11,774 11 8

Appeal on the State of the Funds.

On each of the Brethren's Separate Funds—the West Indies, the West-Indies-School, and the School-Building—deficiencies exist, amounting together to 4388*l.* 3*s.* 8*d.*, which, after deducting a balance in hand on the General Account, leaves the

Himself faithful Labourers in every part of our Church, who, at His bidding and at His time, may cheerfully go forth, furnished with grace and gifts, to gather in the reward for the travail of His soul! Let us entreat Him to do this: and let us faithfully remember in our prayers those who are already reaping in the different parts of this vast harvest-field.

The Committee mention, as a further ground of encouragement, the probable

Productiveness of Negro Contributions.

A considerable diminution appears in the domestic expenditure of our Missions in the West Indies, arising from the gratifying circumstance, that the Emancipated Negroes in several of the Islands contribute a portion of what is requisite for the maintenance of their Spiritual Instructors. This is particularly the case in Jamaica, where the principle of Negro Contribution is universally acted upon. We have recommended its adoption to all the Mission-Conferences in the West Indies; and hope that the relief thus rendered to our finances will be steadily progressive. It should, however, be borne in mind, that the circumstances of our Negro Brethren and Sisters are not everywhere equally favourable for this purpose.

Mediterranean.

JEW'S SOCIETY.

THE REV. F. C. Ewald gives the following general view of the

State of the Jews in North Africa.

There are residing on the whole Coast of Northern Africa, from Morocco to Egypt, great numbers of Jews. In the Empire of Morocco, according to the information which I could gather from Jews who came from thence to Tunis, there reside about 300,000 Jews: these have never been visited by a Missionary. In the Regency of Tunis, there are residing from 150,000 to 200,000: at Tunis there are upward of 40,000 of them living: others reside at Bizerta, Ariana, Nabel, Munasteer, Susa, Sfax, Gerba, Gabis, and Madia: these are places along the coast which have been visited by me: besides these, there are many living in the interior of this Regency, whom I hitherto have been prevented from visiting; but

many of them come occasionally to Tunis, and buy the Holy Scriptures. At Tripoli, there are residing about 3000 Jews: this place I visited in 1835: at Bengary, which is in the same Regency, are about 1000; and, in the neighbouring villages, about 600. Algiers had, in 1832, when I was there, about 7000 Jews; and Constantine is said to have within its walls about 6000: at Bona, there are also some residing; and a large number live at Oran: both places belong to the Regency of Algiers, and are now in the possession of the French.

Most of the Jews residing on the coast of Barbary settled there after they were driven from Spain: others had been there previously; and, on the island of Gerba I have seen a synagogue which is said to have been built after the destruction of the First Temple.

The Jews of Barbary, with the exception of those who are residing in the French Possessions, are governed by their own laws. The Bey of Tunis has placed over them a Governor, who is styled Kaid: all that now the Bey wants of the Jews he asks the Governor, who exacts it then from the Jews under his jurisdiction: he has power to punish, to imprison, and to administer the pastorado.

The Kaid may be considered the first magistrate of the Jews in all things temporal: their spiritual concerns are managed by the Chief Rabbies, who have great power, even more than the Kaid himself. Five of the first Rabbies, whom they call "Danim," i.e. Judges, form the holy tribunal: the chief of them is styled "Ab Beth Din"—the Father of the House of Judgment. Before this court, all matters of strife, all accusations, all things relating to the Law, are heard and settled.

The Jews of Barbary are a very laborious class of people: they are, in fact, the only working class. You find among them, shoemakers, tailors, masons, goldsmiths, and other trades. At Tunis, there are about 600 Jew tailors, and about 1000 goldsmiths. In general, they are poor: they just gain enough to live upon; nor are they so eager for making their earthly fortune as those of Europe.

Most of the Jews of Barbary have, for centuries, been shut out from all intercourse with other nations. Few, formerly, obtained the permission of visiting Europe. With the Mahomedans, among

whom they live, they only come in contact on account of business. They were not allowed, formerly, to read Arabic: therefore, they were driven back to their own books, and here they are at home. Generally they all know to speak Hebrew.

They have all the habits, the manners, the customs, which they had in the days of our Lord. They are yet distinguished by that *zeal for God, but not according to knowledge*, of which the holy Apostle Paul speaks: and I believe if we want to see Jews in their real character, we must go to Northern Africa. As they are not so much engaged in getting riches, you find them always ready to speak to you on religious subjects. This is a feature which encourages the Missionary who lives among them. You may enter their synagogues at any hour of the day, and you will always find some of them there who enter freely into conversation. They are also very eager to have the Word of God in their possession.

When I first arrived at Tunis, I did not find among that large Jewish Population twenty entire Bibles. The generality of them were altogether ignorant of the chief contents of that Holy Book; and, when I quoted passages from the Prophets, they would usually say to me, "These passages are not in our Bible: these you have written, in order to make us believe that Christianity is true." It was in vain to point to them these passages in the Bible. They would say, "This is your Bible, but not ours." I then endeavoured to have the Bibles of our Society, and those of the Bible Society, examined by the Chief Rabbies, who pronounced them good. I obtained a certificate, that every Jew might lawfully buy my Bibles, and read them. Since that period, I believe I am within bounds when I say, that I have sold and circulated above 15,000 copies of the Word of God. Now they are better acquainted with the Holy Book of God's Revelation; and we still sell, of course at a very low price, a great many copies of Holy Scriptures.

All that we have done hitherto on that coast can only be considered as preparing the ground. To see what difficulty there is to be removed, what prejudice there is to contend with, there are some Jews at Tunis who believe in the Lord Jesus Christ, but they cannot confess it publicly, for fear of the Jews. If their Kaid should know it, they would be severely punished; and hitherto I have

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tried in vain to obtain for believing Jews Christian Protection. I could, till now, even procure no passport for such as wish to leave Tunis, to go to Europe and become Christians. Still I trust in the Lord, that, with time, these difficulties will be removed, and we may live to see our work prosper.

Since 1832, I have been alone on that vast coast. Only last year, our Society has sent me a young man to assist in the Mission.

Morocco offers a large sphere of labour. Algiers, also, would be a place where a Missionary could find a great deal to do among the Jews; and if a Missionary were going thither, recommended to our Consul-General, who is Mr. St. John, I am sure this Gentleman would do all in his power to promote the Cause of God: when I was there in 1832, he was very kind to me. Formerly Mr. St. John had a Chaplain, but now there is no English Clergyman there; and I am sure the Consul, and the Vice-Consul's family, would be glad to hear, on the Lord's Day, an English Sermon. Tripoli is also a place which deserves your serious consideration: besides the number of Jews mentioned who reside there, there are about fifty Protestants living there without any Means of Grace: the English Consul-General, Col. Warrington, would receive a Clergyman with open arms. In 1835, when I visited that place, I had Divine Service at the Consulate, and administered the Lord's Supper to Col. Warrington's family: I was begged by several Protestant families to stay there; but as I had fixed at Tunis, and as there were also a number of Protestants whom I had, by the Lord's blessing, gathered together, I could not forsake that Station. Even Tunis does afford work enough for several Missionaries; and I would hail with joy the arrival of a fellow-labourer.

The Languages required for a Missionary to the Jews on the Coast of Barbary, are Hebrew and Arabic. With very few exceptions, all the Jews whom I have ever met with there prefer Hebrew. In Morocco they also speak Spanish; but at Tunis, and Tripoli, and Algiers, I did not meet with any who had any knowledge of that language. At Algiers a great many speak French.

If Missionaries are sent to the Jews on the Coast of Africa, it would be well if two were to go to the same place, of whom one at least ought to be married.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Testimony of the Lieut. Governor to the Services rendered to him by the Missionaries.

EVENTS calculated to exert the most important influence on their welfare are taking place with a rapidity almost unparalleled in the history of Colonization. In our last Number, we informed our Readers of the assumption of the Sovereignty of both Islands by the British Crown. We then stated, that, under existing circumstances, this measure seemed to be the best that could be adopted. It was, however, vehemently opposed by the Romish Bishop, Dr. Pompallier; but his opposition was unavailing. The principal Chiefs, after some explanations, assented to Capt. Hobson's proposals: and we have learned, with great gratification, that the Missionaries of the Church Missionary Society gave the Lieutenant-Governor valuable assistance in accomplishing this result.

The Governor thus writes to Mr. R. Davis, Secretary to the Northern District of the Mission—

*Government House, Russell,
Bay of Islands, May 29, 1840.*

SIR—The period having arrived for proclaiming the sovereign authority of Her Majesty over these Islands, it accords no less with my public duty than it gratifies my personal feelings, to acknowledge, in the most ample manner, the efficient and valuable support which I have received from the resident Members of the Church Missionary Society, in carrying into effect with the Native Chiefs the views and objects of Her Majesty's Government.

As the official organ of that Body, I beg you will accept, and convey to every member of the Mission in New Zealand, my cordial and hearty thanks for the very zealous and effective assistance which they have rendered me in the execution of this duty.

The station which I have the honour to fill may justify my recording, in this public manner, my thankful sense of the personal attention which I have received

from the Gentlemen of the Mission: but especially may I indulge my feelings in expressing my gratitude to you, Sir, who so generously united with your Lady, and every member of your family, in administering to my comfort during my recent illness;—this, under God's mercy, mainly contributing to the restoration of my health.

Wishing you and all your Fellow-labourers in the land a long continuance of health and strength to pursue your holy avocations, I remain, &c.

(Signed) W. HOBSON, Lieut.-Gov.

It is no less gratifying to find, that, in this Letter, the Governor mainly attributes the recovery of his health to the care and kindness which he received at the hands of Mr. Davis and his family.

Appointment of Mr. G. Clarke to the Office of Protector of the Aborigines.

Captain Hobson has given a further proof of his confidence in the Missionaries, by appointing to the new and important office of Protector of the Aborigines, Mr. George Clarke, who, for sixteen years, has efficiently discharged the duties of a Catechist in the New-Zealand Mission. The Committee, though they regretted the loss of Mr. Clarke's services in direct connexion with the Mission, yet, considering the important bearing which the new office, if administered on Christian principles, may exercise on the best interests of the Natives, have approved of Mr. Clarke's acceptance of the appointment.

Determination of H. M. Government to constitute New Zealand an Independent Colony.

Another very important measure has lately been determined on by Her Majesty's Government. They have made New Zealand an independent Colony, and have appointed Captain Hobson Governor of the Islands of New Zealand.

The Bishop of Australia also, with his wonted kindness, has exerted himself in Sydney, with equal judgment and zeal, in supporting the rights and interests of the Society. We will not here enter into any detail of his Lordship's valuable and unsolicited

advocacy; but we cannot forbear mentioning, that, in a Letter dated July 17, 1840, he thus gives his opinion on the just claims and good character of the children of the Missionaries.

Testimony of the Bishop of Australia to the character of the Missionaries' Children, and the justice of their claims to the Land purchased for them with the Society's Grant.

I also urged, upon the strong ground, as I thought, of justice and expediency, the confirmation, without question, to the children of Missionaries, of those portions of land which might be deemed to have been purchased at a fair rate by the outlay of 50*l.*, granted for the benefit of each by the Society. I spoke very strongly on behalf of these young people, as being, so far as I had seen them, a class the most desirable, in point of education, principle, and intelligence, to have established in a new country; as forming, indeed, the germ of a community, in which the influence of pure Religion might, under the Divine Blessing, be expected to take deep root. And I urged, that they, being natives of the soil, were consequently entitled to more consideration than the mere emigrants, who, with a view to commercial or other advantages, had obtained land in New Zealand.

We quote these sentiments with the greatest satisfaction; since they show very plainly that the judicious Bishop Broughton cordially concurs in those views which induced the Committee, first, to encourage the settlement of the children of the Missionaries in New Zealand, and secondly, to allow land, to a moderate extent, to be purchased for their future maintenance.

Signs of an approaching Spiritual Harvest.

We gladly present to our Readers these very cheering accounts; but we have still more pleasure in calling upon them to rejoice with us, and to praise the Lord for the promise of a great spiritual harvest in this interesting country. The present condition of a large portion of the inhabitants of New Zealand resembles a most striking and beautiful change

in the operations of agriculture, which occurs when seed-time is finished. One week you may see the corn-field, although it bears the traces of much industry and toil, yet presenting no signs of vegetation: the next, you may behold the surface of the same field literally clothed with a mantle of the most tender and delicate green. The good seed has, in the interval, put forth its first beautiful shoots. And such seems now to be the state of the spiritual field in New Zealand. The island is literally covered with the first signs of the vegetation of that good seed of the Word of God which has, for so many years, been sown there: and a wide-spread spirit of inquiry presents to the eye of faith a far more lovely and encouraging scene than even the fairest of the beauties of nature. We do not forget that the blade is not the full corn in the ear. An almost universal spirit of inquiry, however genuine, is not the matured fruit of Christian Knowledge, and faith, and holiness. The burning sun may scorch, or thorns and thistles may choke, the young plant. Many dangers may destroy this first promise of an abundant crop; and we shall have occasion to show that New Zealand is at this juncture exposed to peculiar perils: nevertheless, this extensive and earnest desire for Christian Instruction is a state of promise; and must, under any circumstances, be the first commencement of a ripened harvest of grace.

Rapid Extension of the Gospel.

We now proceed to offer some further proofs of the extensive diffusion of a spirit of inquiry among the Natives. The effects already produced are, a great wish to read and write, and to possess books; an earnest desire to have Christian instruction; a readiness to adopt and maintain the external forms of Worship; and the abandonment, to a considerable extent, of their Heathen customs and superstitions. The Rev.

Messrs. Henry and William Williams, and R. Taylor, and Messrs. Clarke and Ashwell, have made long journeys through the Southern part of the Northern Island. They hardly visited a single Tribe, among some of the people of which these visible results had not been produced; and their accounts have been remarkably confirmed by Letters from many of the settlers who, during the last eighteen months, have reached New Zealand.

We give extracts from the Letters and Journals of some of the Missionaries, relating to these points.

Eager desire of the Natives to read and write, and to possess Books.

The following incident is from the Journal of the Rev. A. N. Brown:—

July 6, 1839.—We have been much teased for books; although I have frequently assured the Natives that I have but two or three left in reserve for Te Area's School. One poor woman, who can read a little, offered me, as a payment, three figs of tobacco for one of our thirty-six page Prayer-Books: this is three times the value at which we have sold them. There was so much apparent sincerity in her wish to obtain the Tract, that I let her have it, and afterward returned the payment.

The next two extracts are from the Journal of Mr. B. Ashwell.

Nov. 5, 1839.—We left the Kawakauna, to cross the dangerous lake of Taupo: it is, as near as I could guess, from twenty to thirty miles in length, and from fifteen to twenty miles in breadth. After several hours' pull, we reached the opposite side in safety. We had but just landed, when the wind blew with such violence, that we should have been in danger of being overturned had we been overtaken. In all these circumstances we see the hand of a kind Father. At this place, Rotonga, there is a great number of inquiring Natives, and the cry for books is indeed earnest. A Native said to me: "One thing only do I desire: it is not a blanket; it is not any thing that will pass away; but this, this is my great desire—the Word of God." I replied: "I have disposed of all my Testaments at the different villages; but if you will accompany me to Waikato, and wait till the ship comes, you shall have one."—"O yes!

that I will!" was the reply. He accordingly left his tribe, his friends, and his home, to accompany me a distance of 250 miles, to procure a Bible. He is now staying with me, and has become a Candidate for Baptism. The Word of God is not lightly esteemed in New Zealand.

Nov. 6.—We reached Motutere, where I found a large party of Natives from Wanganui, one of the most southernmost parts of the Northern Island, and five days' journey from Taupo, to which place they had travelled to procure books. I was the first Missionary whom they had seen; yet the Gospel had found its way to that distant place. I gave them all my remaining Prayer-Books and Tracts, and one Prayer-Book with Catechisms appended to it, which was indeed a great treasure to them: the joy with which they received it was truly gratifying, and caused me to forget all the dangers and fatigues of this long journey.

Mr. G. Clarke, in a Letter dated Jan. 20, 1840, thus writes, after his return from the Southward:—

In every place we found some portions of the Scriptures, the Liturgy, and Hymns, with a number of Natives, of every tribe, who could read and write. The rocks, the trees, and the houses, on which the names of the Natives are inscribed, are witnesses to the progress which they are making in writing, and will doubtless outlive this and other generations. In travelling along the sandy beach, the young folks continually tried to arrest our attention, by running before us, and with a stick, and sometimes with the finger, inscribing their names and whole sentences upon the sand. Many an old warrior came forward, and begged a book; saying, that he had long fought his enemies with musket and ball, but now he would only fight with his book—that should be his only weapon of defence.

Earnest Desire for Christian Instruction.

The following passages are from the Journal of the Rev. R. Taylor, during his visit to the Southward. The first extract relates to the Natives of Tauranga.

March 29, 1839: Good Friday.—It was an interesting sight to see the Natives of the Pa nearest the Station wading and swimming through the shallow sea which separated them from us: they certainly were not altogether like doves flying to

the windows, but like ducks swimming to their places of rest: the sea, dotted with a hundred or two of them, presented a singular appearance; and the reflection that these poor Heathen were coming to be fed with the Bread of Life, led to the prayer, that some, at least, of the good seed might fall upon good ground, and so not be lost.

The two days of which we next give an account were spent in the Valley of Waiapu.

April 7—We had prayer with the Natives at sun-rise, about 200 being present: a hoe being beaten answered as a bell. All seemed to take the deepest interest in the Service, making the responses, and singing in tolerable time. The greatest attention was paid to Mr. Williams's discourse. This appeared very remarkable; as I learned that it was only three months before that a Teacher had been placed among them. It is perfectly astonishing to witness the eagerness of all to be taught the Christian Faith. Surely a great work is going on in this land, which all the power of the Devil, even by means of his Popish emissaries, cannot arrest. We had three Public Services, each of which was well attended.

April 8, 1839—Waiapu is a beautiful valley, above two miles wide, and thirty in length: a rapid, though a shallow river, runs through it to the sea, taking its rise from Hiki's Range, a lofty mountain. This is the longest and most fertile tract of level land I have yet seen. I forgot to mention, that the great desire of the people to acquire a knowledge of the Christian Religion causes both young and old, male and female, to attend school. Our Teacher is regarded with such respect, that he certainly appears to have far more authority than any Chief; and, in fact, to be the Chief himself, though but a redeemed slave. He has married his master's daughter, which sufficiently manifests the esteem in which the converts are held. I counted 93 old and young men at the school: they were all ranged in a square while being taught the rudiments of the Christian Faith. There were also nearly 70 women under the instruction of the Catechist's wife, and 38 boys and girls. We may, without exaggeration, be said to have hundreds who are acquainted with the glad tidings of the Gospel, and can read themselves, who have only had their fellow-countrymen for instructors. The

people were summoned to Service by a lad beating a large iron hoe.

In the Rev. A. N. Brown's Journal, under date of June 24, 1839, the following incident is related:—

A slate was sent to me to-day from a Native whom I was obliged to dismiss a few months since for improper conduct. He had written on it: "Mr. Brown, my father, who has forsaken his son, these are the words of the Lord: *Let not the sun go down upon your wrath.* This is another word: *Be not overcome of evil, but overcome evil with good:* and this another: *Let love be without dissimulation.* I write these words to you that you may make peace. I have no more to say—Ngawaro." The conduct of this lad has been of late, I am informed, very consistent, and I purpose receiving him again into the school.

The last instance which we give of this desire is from the Journal of Mr. G. Clarke.

Nov. 7—During the day, we visited the Chiefs at their own houses; conversed with them on their present hopeful position; and encouraged them to attend the means of grace. Upon intimating our hope that soon they might have a regular settled Missionary among them, one poor old man called out, in their emphatic language, "Make haste! my sun is fast going down!"

The Rev. Robert Maunsell, in a Letter dated Jan. 3, 1840, writes—

Accompanying, I send you an account of Edward Ngataru. Four days ago I consigned his remains to the tomb, with many prayers, that, as he may be considered an evidence of the sovereign grace of God, so may he be the first droppings of a mighty shower yet to be poured down on this people.

Account of Edw. Ngataru, a Native Chief; and Notices of his Wife, Kaitupeka.

Nov. 2, 1839—I have just returned from one of the most pleasing visits I have yet paid in the land. It was to Ngataru, a young man of head rank, who has been for some time suffering apparently from consumption; and is, I fear, not far from death. The first time he attracted my notice was about six weeks ago, when I visited him at the Native Settlement. I expected to find him, as is usual with persons of his rank, strictly sacred, and that neither I nor any one else would be allowed to approach him, except the person whose business it was to feed him; for

when sick, they do not feed themselves, but are fed by a sacred person. I was agreeably surprised, however, at being invited, with smiles, to draw near, and at his entering with readiness into conversation on religious subjects. His wife, Kaitupeka, also, seemed to be a superior person. Her manners were peculiarly meek and cheerful; and she entered with readiness into our conversation. She brought me their copy of the New Testament, which she had kept tied up in a neat little bag; and, lamenting that it was so broken, asked if I could not repair it. It was an old edition, and bore marks of attentive reading. The prospect also of getting another is, I am sorry to say, very distant. The Scriptures are with us almost as scarce and as valuable as they were in England in the days of Henry the Eighth. The demand for them, and Prayer-Books, is much greater than we can supply; and many a person have we been obliged to send away disappointed, after he had spent a good part of a day, and much importunity, in seeking for it. Of course, therefore, I could not but accede to Kaitupeka's request, and left them much pleased with my visit; humbly hoping that the Ngatitepa, the noble and haughty tribe near whom we are residing, and among whom Ngataru holds a high rank, were beginning, even so much sooner than we expected, to feel the melting influence of the love of Christ.

Shortly afterward, having occasion to pay a visit to Manukau, I was pleased to hear, on my return, that Ngataru had left the native place, and had come to our Settlement. This was taking another and a decided step. His relations feel it to be a degradation, that he should come to the land of a strange tribe; and his grandfather, the head Chief, and a very proud old man, who still retains his old customs, does not approve of his joining us. I hastened, therefore, to see him, and asked him with more particularity as to what his soul rested on for salvation. "The Cross," was his first and only reply. "But what good thing," I asked, "is there of yours to bring you near to God?" "Nothing," said he, "but the death of Christ."—"But," said I, "do you not think that the tapu (sacredness) will restore you to health?" "Ah!" said he, "it is all heriheri (unmeaning nonsense)."—I said, "Is not your wife sacred?" "No," he replied. — How mysterious, thought I, are the movements of God's converting grace!

A young man whom I visited last Lord's Day at our old Settlement, and who had been once so promising under our immediate instruction for three years, as soon as sickness attacked him, sent forthwith for the priestess. This couple, on the contrary, who had never attended our conversation or Scripture Meetings, to whose neighbourhood we have only lately come to reside, from whom we entertained not the least expectation, are now, under a protracted and trying illness, giving a strong proof of the sincerity of their faith. To thy name, O Lord, we give the glory, for thy truth and mercy sake!

On a subsequent visit, I thought it well to propose to him the subject of Baptism. "How can I," said he; "as I have got no garment?"—"What mean you," I said, "by garment?" "I have no garment for my soul," he said: "it is naked. My wakaaro is very small." Wakaaro is the word used when one begins to think on Religion, and very closely corresponds to *wisdom* and *prudence* in the Old Testament. "Yes," said I, "but Christ will be a garment for it."—"But who knows," he rejoined, "that I have got hold of Christ?" I left him, therefore, a little surprised; and could not but suspect that there was some further meaning in the expression. This day, however, the difficulty was solved: for having heard that his garments were sacred, and that he had written to his relations to obtain their consent to his baptism, I called upon him to inquire about it. He replied, that his grandfather, Kukutai, had sent word that he would not consent to his—Ngataru's—becoming noa (common) while he retained those garments. Their custom is, that the garments, and the whole person and head, particularly of a Chief, shall be sacred, as also his food and his house; and if he suffer any desecration, by blood being drawn from him, by his sitting in a cooking-house eating with slaves, &c., he is considered as likely to be cut off by death; and the tribe will often deem it to be due to his rank to bring a fight, as they call it, against him; and, as a demonstration of regard, strip him of all the property they may find about him. In sickness they are doubly sacred. They must not eat in any kind of house; no one must come near where they lie; and hence they are removed to a shed at a distance, and are not allowed to mix with the others, until certain ceremonies have been performed upon them by the priest.

This was the opposing obstacle with Ngataru. If he presumed to divest himself of his sacredness while he retained his former garments, he would most probably be stripped of what little property he had, by his relatives. "The difficulty, however," said I, "may be easily met. Remember what they who used curious arts did when they believed Paul's preaching—they gathered together and burnt their books, in the presence of all." This plan pleased him; and he asked to have the passage, where such a transaction is recorded, pointed out. "We often think," said he, after a little other conversation, "that you Europeans are frequently favoured with views of Christ. As for us, we are ever saying in our minds, 'Now perhaps Christ will appear to me: perhaps when I go out of the door, He will meet me face to face: perhaps if I go up that hill, He will meet me there; or, if I go into the wood, perhaps there I may come across Him.' Then I think how I should act if He were to meet me; whether I should fall down and pray, or run in fear, or stand fixed, or what I should do." "Yes," said Kaitupeka, joining in, "these have often been my thoughts; and I mentioned them some time ago to Tirua, and asked him if it were right to entertain them; and he said, that I had better come and ask you the question. Then I felt ashamed to go to your Meeting, lest you should say, 'What brings that woman here?' and so I have been going on thinking and wishing until now."—"Ah!" said I, "we do not gain such a view of Christ as you think. Our view of Him is by the eye of faith. At the same time, He does draw nigh to us, especially to those who pray much; and they then can tell His presence." "Yes," said Ngataru, "by the desire and excitement He causes."—"Yes," I replied. "In your native state you felt no such sensations as these—no sweet peace, no delight in meditation, no peculiar and inexpressible joy in your religious services; and by this you may know that there is something substantial in this Religion, by the peculiarly unearthly, and yet soul-satisfying sensations that accompany the proper performance of them. I understand," I continued, "that you have written to your relatives to obtain their sanction to your being baptized." "Yes," he replied.—"What do they say?" I asked. He hereupon told me the reply of Nini; which, a little before, I myself had also seen.

Nini is also a man of great rank, and a close relative of Ngataru. Formerly we knew of no one in Waikato whom we considered a more dangerous and desperate character. His manners were wild in the extreme, and a word would often be sufficient to produce an outburst of fury. It was he who threw so many difficulties in the way of our occupying this Station, and who, on a former occasion, headed the Wangaroa Natives in stripping the vessel at that place. The lion, however, has been turned into the lamb; and he regularly attends our Lord's-Day Service.

On receiving Ngataru's note, Nini wrote in reply:—"Friend, you are perfectly correct; and I, for my part, have no objection. At the same time, it would not be well for me alone to express my consent. Let the consent of all be alike. We had better, therefore, wait until Ngapaka comes, till we hear what he may say."—Ngapaka is the eldest surviving son of Kukutai.—"If," said I, "Ngapaka should object, how will you proceed? Will you then decline baptism?" "No," he replied; "Ngapaka's word shall sink, and mine shall float." After some further conversation, I became satisfied that Kaitupeka was also qualified to be admitted with her husband to Baptism: and having told her of it, I added—"This evening I shall be engaged with some women from Ngateweho, who are to be baptized next Lord's Day; and you, if you like, may join them for conversation." "Ah!" she replied, "how can I leave the patient?"—meaning her husband—a remark which, though common-place to an English Female, is quite the contrary in this land; where it is no unusual thing for the wife to forsake the husband, and the husband the wife, for hours and days together, in times of sickness. There is now living with Ngataru a young man named Solomon, a man of rank, who is suffering from consumption: he is an only son, and beloved by his father with a large measure of native affection, and yet days pass over, though they live within a mile and a half of him, without their coming to see him, or even sending to inquire. This evidence of Kaitupeka's affection was therefore peculiarly pleasing. Promising to return next day to converse with them on the sacred ordinance to which they were about to be admitted, I arose to depart. "Let it be true," cried Ngataru, seizing my hand. "Yes," said

I, "I will."—"Remember, then," he repeated. "Yes," said I, "if God permit me, I will come and see you to-morrow."

Next day, having called upon him according to promise, the subject of the garments was again brought under discussion. How to manage with them was the difficulty. A good pair of blankets, and a comfortable outside native mat, constituted all he had. These, together with those of his wife, which are also sacred, are articles of far greater value to a Native than an European can well conceive. Beside that, he had no prospect of getting another blanket; and if he disposed of these, he was entirely dependent on what he might receive from the kindness of his friends. No other alternative, however, seemed admissible. As being connected with the eldest branch, he is considered the Ariki or Lord of the Tribe, and is therefore peculiarly sacred; and in all religious ceremonies, the chief management would devolve upon him. It was therefore, I considered, necessary, that, by him particularly, some clear evidence of the sincerity of his faith, and of his utter renunciation of the old customs, should be given. "Kai," said he to his wife, "if you could make haste, you might perhaps see the old gentleman, and obtain his consent to make these noa"—not sacred. "I do not think," she replied, "that that would be advisable. If you retain them, you will always be in danger of faltering, and will not perhaps be able to get rid of the awe attending upon things sacred." "Yes, Kaitupeka," said I, "I quite agree with you. How, moreover, shall we be able to satisfy others that the garments are not sacred?"—After some struggle, he at last consented.

The next morning, Lord's Day, I was called out before six o'clock to witness the smoke of the burning garments. That same day, Ngataru, his wife, and his two children, were admitted into the fold of Christ, before a crowded and overflowing congregation.

There is much in the character of Kaitupeka, or Mary as we must now call her, that is very pleasing. Her meekness, her sound sense, her attentions to her suffering partner, as well as her sound knowledge of the leading doctrines of the Gospel, are remarkably contrasted with the barefaced effrontery and the moral and spiritual deadness that surround her. Blushing to the eyes—a thing unusual with a native female—she said, addressing

herself to me, "I should prefer, if you have no objection, my not being baptized immediately." "Why?" I replied. "Because I have not yet brought forth any fruit, to evidence that I really believe," she said.—"Well," I replied, "it is good that you should stand fearful and doubting of yourself, for we know not the hour when we may fall. In this matter, therefore, you are perfectly at liberty to act as you deem best: at the same time, I thought Ngataru would be pleased to have you admitted with himself and the children." It was then referred to Ngataru; and they had a private talk together; in which, as far as I could hear, she expressed apprehension as to her future conduct, after her husband's departure. Her objections, however, appear to have been overruled; and she will, I trust, survive her partner, to be an ornament to the Church, and a standing proof of the mysteriously-acting grace of God, which passes by some, and effectually converts others.

The subsequent history of Edward is brief; but contains many interesting incidents that might well be mentioned, as illustrative of native character, and of his real state of mind. Shortly after his baptism, he was induced to go inland, to superintend the cultivation of his kumara-grounds; and, listening to the suit of his friends, remained with them. We paid him, however, frequent visits, and entertained some apprehensions lest they should shake him in his faith, and induce him to turn back to the refuge of lies—the tapu—to seek for restoration to health. Nothing, however, occurred to weaken the hopes that I had entertained, and still entertain, that his mind rested in faith on the merits of the Saviour.

On the Lord's Day on which he was baptized, Kukutai came to see, and wept over him; and, on his return from the chapel, entered into conversation with him. "That European," said he, "can have but little love for you; otherwise he never would have directed you to destroy your garments." "Do not say that," replied Edward. "It was quite straight that the garments should be destroyed: neither is what you say about his having little love for me true."—"Well," replied the old gentleman, "take care of yourself now, and don't go near the fire, where food is cooked, nor mix with slaves." "Indeed," replied Edward, "I shall do no such thing; for I have now

altogether left off the old customs, which are all nonsense."—"Oh! I forgot," said the old man. Ngapaka, taking up the subject, observed, that Ngataru having now joined the Church, it was very improper that he should be addressed with such language. The thing was therefore given up for the present, and, I hoped, for good. Shortly after, however, as he seemed to be on the point of expiring, the chief men came around his hut, to weep over him, and, standing around, burst into loud wailings. Kukutai also came among them, and brought in his hand his tomakawk; and, as he approached, he chaunted, as is usual, a dirge. It was addressed to Mary, who, a little before, had been detected combing Edward's head by the side of the fire—a mortal sin. "How farrest thou, thou murderer of my noble Chief? When wilt thou leave? when wilt thou depart? when wilt thou fly to thy abode in heaven? when wilt thou go to Jesus Christ?" After standing for a short time among the band of mourners, he was observed to move backwards, with his tomahawk firmly grasped, as if to inflict a blow on a female slave of Edward's, who was sitting and looking on. When a great man dies, it is customary for a slave to be killed; whose spirit, it is said, departs with him to the Reinga, to minister to him. This, it appears, was Kukutai's object. His two elder sons, however, perceived it in time, and, springing forward, rescued the unfortunate woman from an untimely death, and baffled the malice of the wicked one, who would gladly have spread so dark a cloud over poor Edward, as he sank tranquilly into rest.

Deaths of the Celebrated Chief Waharoa, and Taeapa, a Christian Native.

Feb. 11, 1839—After much conversation during the day, with several of the inquiring Natives, on the subject of Baptism, I heard some particulars relative to the deaths of Waharoa and Taeapa. How different their end! Waharoa, under the influence of fear, often exclaimed, that if he recovered from his illness he would forsake his evil ways, and turn unto the Lord. Taeapa's end was peace. The last words which he spoke to the Natives surrounding his dying couch were, "Be brave: be courageous for Christ."

[*Rev. A. N. Brown.*]

Guiana, and West Indies.

MR. J. J. Gurney, on occasion of a late visit to the West Indies, thus attests the

Admirable Working and Results of Slave Emancipation.

1. The Emancipated Negroes are working well on the estates of their old Masters: the existing instances of a contrary description must be ascribed to causes which class under Slavery, and not under Freedom.

2. An increased quantity of work thrown upon the market is, of course, followed by the cheapening of labour.

3. Real property has risen, and is rising, in value: in the Towns, the enhancement and improvement of property are very extraordinary: in the Country, the value of the slaves, to say the least of it, is already transferred to the land.

4. The personal comforts of the Labouring Population are, under freedom, multiplied tenfold.

5. The moral and religious improvement of this people under freedom is more than equal to the increase of their comforts. Under this head, there are three points deserving, respectively, of a distinct place in our memories: First, the rapid increase and vast extent of Elementary and Christian Education—Secondly, the gradual but decided Diminution of Crime; amounting, in many country districts, almost to its extinction—Thirdly, the happy change of the general and almost universal practice of Concubinage for the equally general adoption of Marriage.

BRITISH AND FOREIGN BIBLE SOCIETY.

A Negro's High Value for the Bible.

MR. Wheeler, the Society's Agent, reports the following Address of a Negro, at a Meeting in Jamaica for forming a Bible Association:—

Some years ago, in time of Slavery, I wanted to learn to read. Young Massa saw me with a pelling-book. "For what," he said, "do you do with that book? Do you want to be a busha, or a doctor, or attorney, or to be some great man?" I said, "No, I do not:" but I was frightened for consequences, when he went and told old Massa: but God overrule old Massa's heart, and he poke kinder to me than young Massa. He tell me, I might learn to read, if I would not neglect his affairs:

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so I felt happy, and persevere until I able to read my Bible. I bought one, and gave fifteen shilling for it. I read it slow, and little and little at first; but every day I read some, and it come easier and easier to me. I found truth in the Bible; it tell me my heart, and I saw myself a sinner against God; and then I saw that God send a great Saviour and Redeemer. I tell my sins to God, and I see in the Bible the way to be saved from all my sins. Since den, my Bible all my comfort and my joy: I read it every day. I got large Bible for my house, and Bible for each my children; and I recommend you all broders and sissers to have Bible too.

CHURCH MISSIONARY SOCIETY.

FROM the Society's Quarterly Paper we extract the following sketch of the

History and State of the Mission.

On the 5th of December 1827, Mr. John Armstrong arrived at Demerara, and was stationed at Union Plantation, Essequibo; from whence he had access to the Indians, although his labours were principally directed to the Negroes. In Dec. 1829, however, having ascended the Essequibo, to ascertain what facilities might be presented for a distinct Mission to the Indians, he proposed that a Teacher should be settled among the Coloured People of Indian and Negro origin resident up the river, through whom, he conceived, the Indians might be reached. In March 1831, Mr. Armstrong, having left Union Plantation at the close of 1830, entered on his labours among this mixed people; there being in the neighbourhood a considerable number of pure Indians. In July 1831, a grant of 300 square roods of land was obtained from His Excellency the Governor of Demerara, for the purposes of the Mission, situate west of Bartica Point, on the banks of the Mazaroony, an arm of the Essequibo. At this time, also, a building was erected for the purposes of Worship. At the close of December 1831, Mr. Armstrong reported that the People of Colour and the Indians further inland, whom he visited from the Station, were willing and anxious to receive instruction. On the 21st of October 1832, Mr. T. Youd embarked, in order to prosecute the work among the Indians; and arrived at Bartica Point on the 23d of December. On the 7th of August 1833, Mr. Armstrong left Demerara, under the sanction of the Com-

mittee, on a visit home. During 1833 and 1834, Mr. Youd prosecuted his labours among the Indians, under encouraging circumstances. A School was established in December 1833, exclusively for Indian Children. At the commencement of 1835, the grant of land was increased to 500 acres. In the spring of the year, Mr. Armstrong returned to the Mission, with Mrs. Armstrong: they reached Bartica Point on the 29th of April. A new Settlement, about a mile east of Bartica Point, had been established by Mr. Youd, and called "The Grove." At this time there were resident at the Grove ninety-five Indians of the Achoio Tribe; and there were daily prayers, school, and preaching, among them. Cormaca Serena, about forty miles south of Bartica Point, and other places, were now occasionally visited, for the instruction of the Indians. During the remainder of the year, the work of preaching and itinerating among the Indians continued to be carried on by Mr. Youd; Mr. Armstrong residing at Bartica. In October 1836, Mr. Armstrong retired from the Mission. On the 13th of November, Mr. Youd received Holy Orders from the Bishop of Barbadoes. In March 1837, the Rev. J. H. Bernau removed, by direction of the Committee, from Berbice to Bartica, to prosecute, with Mr. Youd, the Mission to the Indians. The Settlement was removed from Bartica, and established altogether at the Grove; and it was arranged that Mr. Youd should labour and itinerate among the Indians, and that Mr. Bernau should reside at the Grove, with a view, among other things, to the training of Indian Youths as Teachers of their countrymen. During 1837, Mr. Bernau continued his labours at the Grove; and in July 1838, reported, that he had been able to place among the Indians and Coloured People up the Essequibo two Youths who had been educated in the Mission. In February 1838, Mr. Youd reported, that the Indians had gratuitously erected two Chapels. In May, he made arrangements to form a Station at Perara, about 200 miles from Bartica, for the benefit of the Indians in that quarter. This intention, however, he has been obliged to abandon, in consequence of opposition from the Brazilian Government, who claim that part of Guiana. Mr. Youd then fixed upon Warraporta as the future scene of his labours. On the 3d of February of the present year, Mr. E.

Christian arrived at Demerara, in order to assist Mr. Bernau in forming the Normal School at the Grove.

From the foregoing sketch, it will be seen that the Mission consists of two branches;—Mr. Bernau labouring at the Grove, among Indians and others who have settled there; and Mr. Youd endeavouring, by the blessing of God, to promote the temporal and spiritual welfare of the Indians in the interior. Concerning each of these spheres of labour we now give some particulars.

Mr. Bernau has forwarded a very encouraging summary of the *Results of the Labours at Bartica Grove.*

Amidst many trials, we are not left without witness that the Lord is working in and by us; and that there are some who love the Saviour, and have begun to trust their souls to Him. Our settlers are increasing in number; and they begin to see and feel that the Lord has visited them with His salvation. Oh, that it may please Him to watch over us, and preserve the little flock that is gathering! Although I know that Satan will not rest, yet I trust in Him who has said, *None shall pluck my sheep out of my hands.* The School at the Grove numbers, on the average, fifty children; and I am happy to say that, on the whole, their behaviour and progress are cheering. There are, however, some among the older people who will not hear; but, be it so!—the Gospel is preached unto them. In my travels, which are more frequent and extensive than before, I meet with many encouragements; and the only plea they bring forward is, "We do not know better, and no one cares for us." They begin, however, to send their children, from a great distance, to school; and, in not a few instances, have forsaken their old beloved habitations, and have taken up their abode with me.

Mr. Edmund Christian gives an equally encouraging account of the Children and Schools.

The Boys who form the Normal School, eleven in number, are very diligent, both at their studies and manual labour. Hearing and speaking so much of the Creole Dutch keeps them behind in their English; yet it gives me pleasure to see them strive to overcome their little difficulties; while their freedom in opening their minds, and willingness to obey me, shew me that I am gaining their confidence. Mr. Bernau has appor-

tioned them the ground round the school, to cultivate; in which they generally spend the early part of the morning, from half-past-five till nearly seven. Soon after this we have Prayers, and afterward, till school-time, they are engaged with their tasks, which they have to repeat. During the first hour, from ten till eleven o'clock, I have all the children, both boys and girls—upon an average amounting to 40—to open the school, and teach Bible History; after which, the school is formed into classes, and my eleven Boys go into a separate room.

On the Wednesdays and Fridays I have all the School for nearly one hour, teaching them singing: they have sweet voices; and it oftentimes gladdens my heart to hear them sing the praises of their God and Saviour. May He work mightily in their hearts, and bring them to know and feel that He is their Saviour, so that soon God may be glorified! Amen.

We are happy to be able to lay before our readers an account of Bartica Grove, written by Mr. Bernhard Ries. This gentleman was making an excursion up the Essequibo River, with a view of finding a suitable location for some German Emigrants, who propose to settle in British Guiana: and on his voyage he stopped at Bartica Grove, and has published the following description of what he there saw.

From Saxavally we advanced to Bartica Point, and its beautiful little village, the Grove, which we had before seen at a distance, and in which a pious and hospitable Prussian, the Rev. J. H. Bernau, a Missionary of the Church of England, devotes his talents and time to the civilization and instruction of the Aboriginal Tribes. When the Missionaries first arrived here, they found the place in a rude state; completely overgrown with bush, which it cost them a considerable time, and many privations, to clear away. The Grove now contains three substantial and commodious houses, such as would be no disgrace to the metropolis of the province; besides about twenty large cottages, and extensive provision-grounds, amply sufficient to supply the wants of all the inhabitants. So much can be effected in a short time, under the blessing of Heaven, by the untiring industry of man!

Mr. Bernau, after a kind reception, con-

ducted us through the whole of his little community of about 110 inhabitants. Health and contentment, depicted on all faces, were to me the most striking proofs that the body as well as the mind was fed with proper food. We were now ushered into the School, where we saw above thirty male children, Black, Coloured, and Indian, all in good spirits, and nicely dressed.

I have had experience in examining Scholastic Establishments in England, France, and Germany, and am not easily deceived by a little show got up for the occasion. This experience has enabled me to judge, and to pronounce Mr. Bernau's Institution second to none in Europe, for the object which it is intended to answer; viz. the inculcation of religious precepts, manners, and education, as required in civilized society. Mr. Bernau has the merit of having converted the children of Indians—who, when they came to him, were but one step removed from the brute creation—into Educated Christians. Some of them have, in the short space of four months, learnt to read and write sufficiently well to understand the Scriptures, and for the common purposes of business. The same is the case in another part of the establishment, designated the Girls' School, which in every way reflects honour upon the conductors. John Harry Sing, a young Hill Cooly, about sixteen years of age, has only been about four months with Mr. Bernau, but writes remarkably well, and is intended as Teacher to his own countrymen at this colony. There are several orphans, and some children, whose parents live far off in the bush. These reside altogether with Mr. Bernau.

Labours and Prospects among the Interior Indians.

The Rev. T. Youd speaks with much confidence of the results of his labours among the Macusie Indians at Warra Rapids; and expects that he will be able to collect a considerable number of them at Warraporta. He writes as follows of his past and future exertions:—

Of all my labours among the Indians since I came out to the Colony, I look back with far more pleasure upon what, under God, I have been a means of settling at work among the Macusie and other tribes of the interior, than all that was

done before by me; and I as firmly believe that it will be to the general prosperity of the cause which you have so near at heart. I certainly believe that some sons and daughters of the Lord Almighty have been brought into the fold, by the all-powerful workings of the Holy Spirit. As a father, I shall, D.V., watch them still, and see how they walk.

I am now, through God's assistance, although in a very delicate state of health, on my way to the second set of Rapids in the Essequibo, at the commencement of which there is a small village called Warraporta, from the Rapids opposite to which it stands. Somewhere in the neighbourhood, perhaps on the eastern side of the river, and between the two rivers Essequibo and Demerara, I hope the Lord will direct me to a suitable spot, to which I may be able to call Indians of the interior; which, by us Missionaries and the Corresponding Committee, is thought to be the only remaining step to be taken for the present.

During my long sickness, much transpired that would be of interest to you; especially the great regard shewn toward me by the Indians, and their never-ceasing anxiety for instruction. I close my Letter with this testimony—that I believe the Indians in the interior to be prepared for the Gospel; and rejoice that I ever went to them with the intention of settling among them, if possible.

An engraving of Bartica Grove is given in the present Number.

General View of the Trinidad Mission.

We continue to receive favourable accounts from the Missionaries who are stationed in this island. It is yearly becoming a place of greater importance. There is a great influx of emigrants from America, from the older West-Indies' Islands, and from Europe. The emigrants from America especially claim our regard and care: they mostly belong to the Free Coloured Population, and are, with few exceptions, Protestants. We do not propose to enter into any details connected with this Mission, in our present Number; but our Readers will peruse with interest the general account of the Mission, which has been given by the Rev. J. G. Mühlhauser.

I do think that this place will soon appear to be very important; and that the time will soon come when we shall be able to say, Our work has not been in vain in the Lord. Concerning the Mission in general, I venture to say, that it continues to wear an encouraging aspect, and that we are daily lengthening our cords, and strengthening our stakes: and although we cannot speak much of vital religion, yet there are some who can bear witness of it, and many who have really begun to reform in manners and conversation. Our Schools are in a thriving condition; and I trust will prove to be nurseries of godliness, truth, and grace.

North-American States.

Our last Summaries of the various American Societies appear at pp. 551—554 of the Volume for 1838. From many documents since received, we collect the latest information. This includes, in most instances, the Summaries for 1839, 1840.

BIBLE SOCIETY.

Summaries of the 23d and 24th Year.

TWENTY-THIRD—*Receipts*: 95,127 dollars; being an increase of 9450 dollars—*Issued*, 134,937 Bibles and Testaments; making a total of 2,488,235.

TWENTY-FOURTH—*Receipts*: 97,855 dollars—*Issued*: 157,261 copies.

BAPTIST BIBLE SOCIETY.

Summaries of the Second and Third Years.

SECOND—*Receipts*: 24,823 dollars—*Appropriations to Foreign Objects*: 25,000 dollars—*Auxiliaries*: 110.

THIRD—*Receipts*: 25,812 dollars 22 cents—*Appropriations for Foreign Objects*: 10,000 dollars for Asiatic Scriptures, 1500 Karen, 1000 Burmese, 1000 Assamese, 1000 Siamese, 5000 Orissam, and 500 Danish.

EDUCATION SOCIETY.

Summary of the Twenty-Third Year.

Receipts: 55,075 dollars 50 cents: of which, 33,177 dollars were earned by the Students, by manual labour and school-keeping, and 4426 dollars 40 cents were refunded by Beneficiaries—*Pay-*

ments: 55,735 dollars—*Beneficiaries* of the Year: 981, of whom 160 were new applicants.

The number aided in each respective year since the formation of the Society, is, 7, 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1040, 1040, 1125, 1142, 981.

Thus it appears that the number assisted during the first five years is 618, average number in a year 124; the second five years 1039, average number 208; the third five years 1988, average number 398; the fourth five years 4472, average number 894; the last three years 3248, average number 1082. The average number assisted the last three years is about nine times as large as it was the first five years.

The whole number of individuals who have received the patronage of the Society is 3153. An exact statement in regard to all these is impossible: an approximation to the facts respecting them may be found in the following estimate:—

Ordained Pastors, Foreign Missionaries, Secretaries and Agents of Benevolent Societies, and Candidates for the Ministry	1400
Now under patronage	981
Temporarily employed as Instructors	150
Permanently employed as Instructors	70
Entered other Professions for various reasons	43
Deceased	75
Fallen on account of ill health	155
Number discontinued for deficiency in suitable qualifications	137
Number concerning whom no recent information has been received	133

As one important design of the Education Society is to enable and induce Young Men to assist themselves, by encouraging habits of industry and economy, so its friends and patrons must be gratified in seeing the Young Men under patronage exerting themselves with such commendable zeal toward their own support. Personal effort in sustaining themselves has a happy effect on their character, in a mental, moral, and religious view.

RESULTS—The following statistics will shew what have been the labours and the results of the labours of the 1400 Ministers aided by the Society.

They have instructed 376,110 Children and Youth.

They have been instrumental of 2562 Revivals of Religion, and of the hopeful conversion of about 210,000 persons.

There are now instructed in Sabbath Schools and Bible Classes in their parishes, 207,200 individuals.

They preach statedly to about 420,000 hearers.

In their parishes are contributed annually for various benevolent purposes, 280,000 dollars.

Number of Young Men whom they have

been the means of inducing to study for the Ministry, 1054.

[Board

Summary of the Twenty-Fourth Year.

Receipts: 51,307 dollars 60 cents: of which, 31,972 dollars were earnings, and 4784 refunded by Beneficiaries; making a total of 309,203 earned in 14 years, and of 39,103 refunded in 12 years—*Payments:* 58,636 dollars 67 cents—*Beneficiaries:* 267, in 18 Theological Seminaries; 487, in 28 Colleges; 160, in 57 Academies; amounting, in all, to 914 at 103 various Institutions; and making a total of 3260 individuals, a large proportion of whom have entered on the active duties of the Ministry.

This Society, by its instrumentality, has brought into the Ministry about 1500, one-third more than all the settled Congregational Ministers in New England, and two-thirds as many as all the Presbyterian Ministers in the United States, and more than there were collegially-educated Ministers of all Denominations in the country at the time when the Society was formed.

The importance of the Society appears from the immense deficiency of properly-qualified Ministers, and the fact that this deficiency will not be supplied in the ordinary way or without a Society of this kind. This is evident from the past History of the Church and Ministry, especially in this land. The number of such Ministers has been decreasing in proportion to the increase of the population, almost from the settlement of the country by the New-England Pilgrims to the present time.

When this Society was formed, there were not in this whole country more than about 1500 collegially-educated Ministers of all Denominations of Christians; one to 6000, reckoning one Minister to a thousand souls; and this deficiency was rapidly increasing. And though, through the efforts of this Society and similar Institutions, this proportion has changed for the better, yet the improvement is still small. This will appear by a glance at merely one fact. The population of the United States is now nearly twice as large as it was when this Society was established, and it is believed that there are not now 4000 collegially-educated Ministers of all Denominations of Christians in the land. And though there are some, even many Ministers, respectably qualified to preach the Gospel, who have never received a collegiate education, yet the number of such ought not probably to be reckoned greater than the number of collegially-educated Ministers. This liberal computation would make only about 8000 Ministers in the land competently qualified to preach, while the population amounts to about sixteen millions—one to 2000; and as the Parochial Societies throughout the country,

on an average, do not embrace probably more than 600 people each, the proportion will be only one to 3000 or 4000 souls, leaving about eleven millions of people unsupplied with a suitably-qualified Ministry.

[Board.

SUNDAY-SCHOOL UNION.

Summary of the Fifteenth Year.

Receipts: 82,011 dollars 39 cents — *Payments:* 81,065 dollars 21 cents — *Auxiliaries*, comprising most of the different Religious Denominations: 1364 — *Copies of Publications*, circulated from the beginning: about 18,000,000.

BOARD OF MISSIONS.

Summary of the Thirtieth Year.

ORGANIZATION — The Board is composed of Corporate Members, who are elected under the Act of Incorporation; Corresponding Members, also elected; and Honorary Members, constituted such by the contribution, at one time, of 100 dollars if Laymen, and 50 dollars if Ministers. The Corporate Members are 111; the Corresponding, 19; and the Honorary, 2689. Of the Corporate Members, 71 are Ministers, and 40 Laymen; and 32 of them are Presidents or Professors in Theological Seminaries or Colleges.

FUNDS—*Receipts:* 244,169 dollars 82 cents — *Payments:* 227,491 dollars 56 cents — *Debt* reduced in the year from 35,851 dollars 35 cents to 19,173 dollars 9 cents—*Appropriations:* from the Bible Society, 9000 dollars; and from the Tract Society, 12,000.

If the appropriations made by the Committee for the relief of the Missions and for sending out new Missionaries, agreeably to the instructions of the Board at its last meeting, had come into the accounts of this year, the expenses must have swelled quite beyond the receipts, and the debt have been much increased. Such a result is inevitable, during the year which has now commenced, unless there is a large and speedy increase of contributions.

The operations of the Board cannot be sustained on the present scale, with such enlargement as is inseparable from a prosperous condition of the present Missions, if its receipts remain below 300,000 dollars.

[Board.

MISSIONS AND LABOURERS — *Missions*, 26: *Stations*, 77: *Ordained Missionaries*, 136, of whom 9 are Physicians: *Physicians*, not *Preachers*, 9: *Teachers*, 19: *Printers and Bookbinders*, 11: other *Lay Assistants*, 9: *Female Assistants*, 191—being 375 Labourers sent from America. To these add 9 Native Preachers and 93 other Native Helpers, who make the

whole number labouring in the Missions and supported by the funds, 482. Of these, the following have been sent from America during the year—three to Constantinople, four to Syria, two to Persia, twelve to Siam, two to Western Africa, one to Canton, two to Madras, three to Ceylon, and two to the Cherokee Mission. Three Missionaries have returned to the Stations previously occupied by them. Mrs. Johnson of the Mission to Siam, Mrs. Grant of the Nestorian Mission, and Mrs. Wood of the Mission to Singapore, have been removed by death. Twelve Labourers have been dismissed from service, through failure of health, changes in the Missions, and other causes; and 13 appointed Labourers have, at their own request, been released from their connection with the Board: in most cases, these Brethren have relinquished their purpose of going to the Heathen, in consequence of providential hindrances, growing out of their detention in this country, after their preparations to go abroad were completed. Fifteen Missionaries and an equal number of Male and Female Assistants are now under appointment.

COMMUNICANTS—The number of Mission Churches is 52, and they are formed of 7311 Members.

EDUCATION—Seven Seminaries, for training Native Labourers, contain 363 pupils: 10 Boarding Schools have 344 scholars, and 350 Free Schools have about 16,000.

PUBLICATIONS—*At Home*: the circulation of the Missionary Herald has been much enlarged: 70,000 Missionary and Quarterly Papers have been published in the Year—*Abroad*: Printing Establishments, 14: Presses, 24: Type Foundries, 4: Books and Tracts printed, about 847,000, containing about 30,000,000 pages, in the past year; and from the beginning not less than 200,000,000 pages.

Comparison of the Thirtieth with the Twenty-Ninth Year.

The number of the Missions remains the same: the number of the Stations occupied is less by 5 than it was the last year, owing principally to the interruptions experienced in the Cherokee and South-African Missions: the number of Ordained Missionaries is increased by 10, and the whole number of Labourers sent from America by 17: while the number of Printing Establishments and Presses remains about the same, the number of pages printed during the last year is greater by 4,000,000:

3 more Churches have been organized; and the number of Members has been increased by about 5000: and if all those be included, of whose admission to church-fellowship accounts have more recently come to hand, the advance in the number of church members will be not far from TEN THOUSAND. The donations to the treasury of the Board were nearly 8000 dollars greater than those acknowledged in the Report of the preceding year.

MISSIONS OF THE EPISCOPAL CHURCH.

Summary of the Third Year.

Receipts: 27,193 dollars 98 cents—**Payments**: 32,916 dollars 40 cents—In August 1835, the Board had 3 Stations, 5 Missionaries, and 5 Female and 5 Native Assistants, and 500 Pupils under instruction. On the 1st of September 1838, it had 7 Stations, occupied by 9 Ordained Missionaries, 10 Female and 2 Male Assistants, 20 Native Teachers, and 1196 Pupils in school—The press issued, in the year, 4,195,255 pages.

Summary of the Fourth Year.

Receipts: 29,153 dollars 92 cents—**Payments**: 21,854 dollars 35 cents—**Missions**: 7—*Labourers*, 42: being 11 Missionaries, 2 Assistants, 13 Female Assistants, 7 Male Native Teachers, and 9 Female Native Teachers—*Scholars*, 890.

Summary of the Fifth Year.

Receipts: 24,853 dollars 67 cents—**Payments**: 29,711 dollars 75 cents—**Missions**: 6—*Labourers*, 40: being 10 Missionaries, 2 Assistants, 12 Female Assistants, 16 Native Assistants—**Publications**: 6000 copies of the Society's Monthly Work, the "Spirit of Missions," are now printed.

PRESBYTERIAN CHURCH MISSIONS.

At pp. 551, 552 of our Volume for 1837, some notices occur relative to the adoption of Missions by the Presbyterian Church as an Ecclesiastical Body. The outlines of the Plan there stated have been acted upon. Forty Ministers and Forty Laymen were appointed by the General Assembly during its Sessions in 1837, the places of one-fourth being supplied at every Annual Sessions.

Summary of the Second Year.

Receipts: 58,779 dollars 18 cents—**Payments**: 53,570 dollars 6 cents—**Appropriations**: from the Bible Society, 1000 dollars: from the Tract Society, 2500 dollars for printing in North India,

with 33,030 pages of Tracts for the use of that Mission, and 34,530 for the Western Indians: and from the Presbyterian Tract Society, 14,400 pages of Tracts—*Missionaries*: sent during the year, Rev. Joseph Warren, Rev. James L. Scott, and Rev. John E. Freeman, with their Wives, to North India; and Rev. John Fleming and his Wife, and Rev. Peter Dougherty, to the Chippewa and Ottawa Indians—*Missions*: these are referred in reference to Western Africa, China, India, and all the American Indians: the Board say—

In all, Six Missions, connected with which are 9 Stations, 17 Missionaries, 4 Male and 21 Female Assistant Missionaries, and 4 Native Teachers. The whole Missionary Force, male and female, under their direction in the foreign field and preparing to depart thither, is 53; of whom 21 are Ministers of the Gospel. The Schools under the care of the Missions in India contain about 450 pupils. Two Printing Establishments are connected with these Missions.

METHODIST EPISCOPAL MISSIONS.

History of the Society to the End of its Nineteenth Year.

The Missionary Society of the Methodist Episcopal Church originated in New York in 1818. The constitution was adopted, the Society was organized, and the first officers chosen, April 5, 1819.

Aborigines.—The first efforts of the Society were directed to the Indians. These Missions proved very successful. During the first thirteen years of the Society's operations, about 7000 Indians were gathered into the Church; besides 5000 whites and 2000 coloured people, exclusive of all the deaths during that period. Great advances were made by the Indians, in common school education, in domestic economy, agriculture, and in some of the mechanical arts; and 800 Indian Children were gathered into school.

Liberia.—A Mission in Africa was established in 1830. It has 15 Preachers, a Physician, and 7 School Teachers, who have under their charge 221 pupils. During the past year, 160 members have been added to the Church; 20 of whom are Native Africans. The whole number of church members is now 578. A reinforcement to this Mission lately sailed from New York, consisting of a Preacher, one Principal of a New Academy about to be opened, a Printer, and a Teacher.

S. America &c..—A Mission was established at Rio Janeiro in 1835: here are 6 Missionaries, three of whom are Preachers: a small Church has been gathered, and Sabbath Schools

have been established—A Mission at Buenos Ayres was commenced in 1836, under very favourable auspices. There is only one Missionary here. He has succeeded in collecting a large congregation, and 10,000 dollars have recently been appropriated to the building of a House of Worship—The Texas Mission was undertaken in 1837, and much good has already resulted from it. Six Preachers are in the field: four Houses of Worship are about being erected, and the people themselves have already contributed 1000 dollars toward the support of Missions.

Domestic.—In addition to the Missions already named, the Parent Society has a large number of Domestic Missions, scattered throughout the States and Territories. As the New States and Territories are rapidly filling up with inhabitants by emigration from the Older States and from Europe, it has been the policy of this Society, from the beginning, to supply these new settlements with the Word and Ordinances of the Gospel, so that a great number of Societies, now vigorous and flourishing, were commenced under the auspices of this Society. These Domestic Missions are 119 in number. There are 132 Missionaries, and 14,600 Church Members. A large proportion of these Missions are among the slave population; there being connected with the Methodist Episcopal Church more than 79,000 Coloured Members, exclusive of Indians. The whole number of Missionaries in the foreign and domestic stations is 191; the number of church members 17,600; the number of scholars 1500, and teachers 58.

Funds.—The First Year's Income was 823 dollars, and only 85 were expended. In 1825 the receipts had risen to 4000; and in 1830, to 13,000. In 1835, the receipts were 33,000 and the expenditure 41,000. In 1836, they were 61,000; and were 62,000 in 1837. In 1838, commercial and mercantile embarrassments were such, that the Managers were fearful that they should not be able to meet their pecuniary obligations, especially as they had expended all the income, and had borrowed 12,000 dollars. An urgent call, however, was made, and the people liberally responded to it by contributing during the year 95,500 dollars. The sum total raised by the Society, from its formation up to May 1838, is 386,770 dollars.

[*Rep. of Young Men's Ass. Soc.*

Summary of the Twenty-first Year.

Receipts: 116,941 dollars 90 cents—*Payments*: 146,498 dollars 59 cents—*Missions and Missionaries*: among the Aborigines, at 18 Stations, 33 Labourers have charge of 2068 Indians: in Liberia, at 14 Stations, there are 15 Labourers and 728 Members: at 23 other Stations, 25 Labourers have 1289 Members under

their care. In the Domestic Missions, there are 12,402 Members among the Coloured Population of the Southern and South-Western States.

BAPTIST MISSIONS.

Summary of the Twenty-Fifth Year.

Receipts: 57,781 dollars 36 cents, with 18,400 received from Bible and Tract Societies, making 76,181 dollars 36 cents—*Payments:* 65,432 dollars 19 cents—*Missions:* 23; being 11 among the Aborigines, 3 in Europe, 1 in West Africa, and 8 in India—*Stations and Out-Stations:* 68—*Missionaries and Assistants:* 98 from America, and 94 Natives. Three Preachers and 6 Female Assistants were appointed by the Board in the Year, exclusively of Native Assistants: 6 Preachers, 3 School-teachers, and 7 Female Assistants have been released from their engagements, including two Preachers who have died: the decrease of American Missionaries and Assistants has, therefore, been 7—*Churches:* 51—*Baptisms,* in the Year: 266—*Communicants:* upward of 2500—*Printing,* during the Year: 11,325,266 octavo pages.

TRACT SOCIETY.

Summary of the Fourteenth Year.

Receipts: 131,295 dollars 40 cents—*Publications printed* in the Year, including 356,000 Volumes, 3,657,000 copies, containing 124,744,000 pages: among these, were 100,000 each of several Tracts, and of one 184,000; of Alleine's Alarm, 16,000; of Baxter's Call, 20,000; and of 24 others of the Society's Volumes, from 8000 to 12,000 each—*Publications circulated,* in the Year, including 299,166 Volumes, 4,099,170 copies, containing 119,733,356 pages—*Gratuitous Distribution:* 8,267,266 pages in 422 Grants; of which, nearly 2,000,000 were for Foreign Parts—*New Publications* stereotyped: 33.

Summary of the Fifteenth Year.

Receipts: 117,596 dollars 16 cents—*Publications printed,* in the Year, including 325,000 Volumes, 3,400,500 copies, containing 117,970,000 pages: among these, were more than 100,000 each of several Tracts, and of two 149,000 each; of Alleine's Alarm and Baxter's Call, 16,000 each; of 6 of the Society's Volumes, 12,000 each; and of 13 others of them, 8000 each. There have been printed, since the formation of the Society, 1,125,644,705 pages: these include

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98,179 Baxter's Call, 63,365 Saints' Rest, 52,672 Harlan Page, and of several others more than 50,000 each—*Publications circulated* in the Year, including 291,420 Volumes, 4,218,721 copies, containing 123,687,707 pages; and making the entire circulation, since the formation of the Society, 55,259,399 Publications, containing 1,041,671,276 pages, including 18,043 Evangelical Libraries of 15 Volumes each, and a total of 1,444,810 Volumes—*Gratuitous Distribution:* 11,489,391 pages in 675 Grants; of which more than 2,000,000 were for Foreign Parts—*New Publications* stereotyped: 34.

There are Twenty-three American Foreign-Mission Printing-Establishments, with 54 Presses, 5 Type-Foundries, and 6 large and 4 smaller Printing-Offices; at all which were issued the last year about 54,000,000 pages, besides about 20,000,000 pages on the continent of Europe: 672 Publications issued abroad, including fifty volumes, have been approved for publication with the Society's funds. [Report.

BAPTIST TRACT SOCIETY.

Summary of the Fifteenth Year.

Receipts: 9682 dollars 27 cents—*Printed,* in the Year: Tracts, 132,022, containing 2,778,774 pages.

Summary of the Sixteenth Year.

Receipts: 8607 dollars 5 cents; making a total, from the beginning, of 86,048 dollars 40 cents—*Printed,* in the Year: 1,552,962; making a total, from the beginning, of 3,341,906 Tracts containing 53,719,952 pages.

The name of the Society has been changed. It is hereafter to be known as the "Baptist Publication and Sunday-School Society," having for its objects to publish such books as are needed by the Baptist Denomination, and to promote Sunday Schools by such measures as experience may prove expedient. [Board.

BOSTON TRACT SOCIETY.

Summary of the Twenty-Sixth Year.

Receipts: 31,486 dollars 44 cents—*Payments:* 33,574 dollars 21 cents.

VOLUME CIRCULATION.

In allusion to the circulation of 1,444,810 Volumes, as above stated, by the American Tract Society, it is remarked, in the "Boston Recorder"—

One fifth of the whole number of these books circulated in our country, have been circulated by the Boston Society in the small territory embraced in Maine, New Hampshire, Massachusetts, and one half of Vermont. Such a wide and extensive circulation of SUCH BOOKS must

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produce a deep, permanent, and salutary influence on the intellectual and moral character of this Nation; and this, not only upon the present generation, but on the many millions which are to come after this, and here form their character and shape their destiny for eternity.

One interesting feature of this work is, that these books find their way not only into the families of the wealthy, and to those in moderate circumstances, but also to those of the poorer and generally more destitute class. Nor is their circulation confined to large towns and compact villages, or to the families which cluster round the Village Church; but they have gone into those numerous families which live in remote sections of towns, and far from the House of God. In thousands of such families in all parts of our land, as well as in the more affluent and refined, there are Doddridge and Bunyan, Baxter and Edwards, Brainerd and Martyn, preaching the Gospel of the grace of God, from the printed page, to fathers and their sons; and there they will be, to preach this Gospel from fathers to sons till time shall end.

If it be true that the moral character of a Nation is formed in the family circle, who can estimate the ultimate happy effects in time and eternity, which will result from placing such books in the thousands of families of this Nation—in the very fountain-head of all the social and moral influences, which are to curse or to bless the Nation through all coming time!

These good men, though dead, are still living; and continue their Ministry for Christ in thousands of the families of this day. Those thoughts of God, of Man, and of Eternity, which will take the strongest hold of the human mind, and which they spake to the men of their day and left on the printed page, the press, with its thousand tongues, is now uttering in the ears of the men of this day in all parts of our land, from Florida and Texas to Canada—from the Atlantic to the farthest villages of the west, on their wide prairies and along their mighty rivers and wide-spread lakes—and in many a ship traversing distant oceans. Multitudes of men in all conditions of life, and far from one another, and from the time and place where lived and laboured these Men of God, now feel the power of those thoughts, speaking from those pages deep into their souls; and then bless God for their existence, and for the grace which made them, at this distant day, the means of their salvation.

North-American Indians.

CHURCH MISSIONARY SOCIETY.

THE Rev. John Smithurst, in a Letter to the B F Bible Society, thus speaks of his

Method of stimulating the Industry of the Indian Boys.

It gives me pleasure to be able, after a ten months' residence among the Indians, to say a few words in acknowledgment of the grant of Bibles and Testaments so liberally made me by your Society before I left England. You are, doubtless, aware that your supply would be principally of service to those who have been instructed in the Mission Schools. I therefore feel it my duty to inform you how I dispose of what you entrusted to my care.

The Indians, but just emerging from barbarism, have, of course, nothing at their disposal but manual labour. This, employed upon the Mission Farm, is useful, inasmuch as it draws them into habits of industry, and prepares them for cultivating their own farms; but from the number of hands thus thrown upon us, and the very little some of them are able to do, we could not afford to give them provision for their work. Indeed, they consume all the produce of the farm; and we are obliged to purchase, in addition, animal-food from the buffalo-hunters. This statement of the case will prepare you to expect, that, for all Bibles or Testaments disposed of to the Indians, we shall not be able to pay you any thing.

Notwithstanding this, I do not think your Committee will blame me for the method I adopt.

When an Indian Boy, who is about leaving the School, comes and asks me for a Bible, my usual reply is, "But how are you going to pay for it?" The answer is, "I must work for it." I have, perhaps, nothing which I can set him to do; but am compelled to invent something, rather than discourage him. I keep him a few days—then give him the Bible; not ostensibly as a gift, but as a reward for his own industry. This tends to raise their minds; for they have so long been degraded by their practice of begging, that, unless they can be got out of it, there never will be any object to stimulate their industry: naturally indolent, they would never work if they knew they could get their wants supplied without it.

High Value put on the Scriptures by the Christian Indians.

It gives me pleasure to say, that the Word of God is anxiously desired and highly valued by those Indians who have become Christians.

In the winter evenings, when I have

gone into the kitchen, I have generally found my own servants sitting round the fire, reading the Bible. Nothing seems to them an object of so much desire as the being able to read the Sacred Scriptures. During the evenings of last winter, I gave an hour-and-a-half each night to instructing my servants in reading, writing, and arithmetic. Wishing to ascertain what they preferred, I said to the eldest, one evening, "Now, Charles, whether do you like reading, writing, or arithmetic best?" He answered with some emphasis, "Reading." — "Why so?" "Because I want to read the Bible." On a Sunday during the winter, when the thermometer was 30° below zero, and the snow in clouds drifting as fine as dust, I have frequently seen the boys, on leaving church, tie up the Bible in their neck-handkerchiefs: this shows at all events how highly they value it.

But it is not from incidents like these that we have to infer the respect felt by the Indians for the Word of God.

Their readiness to submit to its requirements is a far safer test. If I urge on them any duty, it is sure to be at-

tempted, provided I quote from Scripture the passage that enjoins it.

The solemn attention always manifested in church during the reading of the Lessons shews the reverence which these poor people have for the Scriptures.

Have we not, then, good grounds for hoping that God's Word is rapidly accomplishing His gracious purposes of mercy among the poor Indians? For what else but the Spirit of God rendering His word effectual could have tamed the savage, inducing him to give up his evil practices, and become a devout and regular attendant at church and sacrament? Nay, further, we are assured nothing else could have enabled him to die in the full triumph of faith, but a vital union with that Saviour whom the Bible makes known.

I am not at present prepared to say any thing on the subject of translation into the Indian Language. My short residence in this country would not warrant an opinion on a subject of so much importance. I must therefore conclude by thanking you for your liberality, and soliciting an interest in your prayers.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

University of Oxford—Summary of Members, in January 1840; the first column denoting the total number on the Books of each College, and the second the number of those who are Members of Convocation:—

Christchurch.....	491	497	Magdalen.....	173	138
Brazenose.....	395	221	Pembroke.....	173	106
Exeter.....	340	145	New.....	144	76
Oriel.....	331	166	Lincoln.....	142	78
Balliol.....	323	144	Merton.....	141	66
Queen's.....	292	179	Jesus.....	124	51
Trinity.....	281	123	Corpus.....	126	88
Wadham.....	261	91	All Souls'.....	106	61
Worcester.....	246	120	St. Edmund Hall.....	98	56
St. John's.....	245	127	St. Mary Hall.....	70	32
University.....	238	119	New-Inn Hall.....	65	3
Magdalen Hall.....	189	58	St. Alban Hall.....	23	6

Total Members on the Books.....5410

Total Members of Convocation.....2758

University of Cambridge—Summary of Members, in January 1840; the first column denoting the total number on the Boards of each College, and the second the number of those who are Members of the Senate:—

Trinity.....	1738	942	Jesus.....	192	82
St. John's.....	1154	578	Magdalen.....	191	80
Queen's.....	348	128	Clare Hall.....	159	77
Calis.....	288	142	Trinity Hall.....	143	48
Corpus.....	238	92	Pembroke.....	129	46
Catherine Hall.....	225	86	King's.....	109	79
Christ's.....	221	108	Sidney.....	92	49
Emmanuel.....	214	111	Downing.....	63	27
St. Peter's.....	208	96	Com. in Villa.....	0	9

Total Number on the Boards.....5694

Total Members of the Senate.....2760

Baptist Miss. Soc.—Rev. Robert Bayne and Mrs. Bayne sailed from Calcutta, in the "Larkins," about the middle of September, on account of Mrs. Bayne's health, with the design of proceeding to the Cape—Mrs. Weatherall (p. 64) has arrived in London from Belize—Oct. 14, Rev. John Clarke and Dr. G. K. Prince embarked for Fernando Po, in the "Golden Grove," Captain Irvine. Mr. Clarke returned from Jamaica (p. 119) for the recovery of his health: Dr. Prince practised medicine for some years in that island: they proceed to Africa, with the view of searching out a suitable field of labour, for the establishment of a Mission, which design was briefly noticed at p. 392. From Fernando Po, they will cross over to the main land; examining, in the first instance, the high lands at the Cameroons, and then proceeding up the Niger if opportunity serve: not less than 300 Eboes, of the tribe which inhabits the district about the Cameroons, formed part of Mr. Clarke's congregation while in Jamaica. Lieut.-Col. Nicolls, late Governor of Fernando Po, has furnished them with valuable information and facilities—Nov. 9, Mr. Wm. Hume and Mrs. Hume embarked in the "Marraboo," Capt. Smith, for Jamaica—Nov. 16, Rev. Wm. Knibb embarked at Gravesend, in the "Reserve," on his return to Jamaica, accompanied by Rev. Edward Woolley, Rev. John May, Rev. P. H. Cornford, Mr. Charles Armstrong, and Mr. Henry Bloomfield, with their Wives and five Female Teachers. Mr. Knibb had spent (p. 310) six months in England: the Committee state—

By the good hand of God upon him, our indefatigable Brother had attended, during that period, 164 Public Services—travelled about 6000 miles—and addressed, on a probable computation, 200,000 individuals. Having succeeded in obtaining pecuniary aid for commencing the African Mission, and for adding Ten New Labourers to the Missionary Band in Jamaica, his closing efforts were directed toward the removal of the debt of upward of 3000*l.* owing by the Society: for this object he has engaged to raise 500*l.* among the churches in Jamaica; and so warmly has the matter been taken up in London, and by many kind friends in different parts of the country, that we apprehend, when the whole amount engaged for is paid in, little, if any thing, will remain unpaid.

Church Miss. Soc.—The Bishop of London admitted, on the 29th of November, the Rev. Neil Chr. Haastrop and the Rev. David Henry Schmid (p. 310) to Priest's Orders.—On the 12th of December, they embarked, with Mrs. Schmid, in the "Mary," Capt. Tate, for Sierra Leone, and sailed, on the 16th, from the Downs.—On the 20th of December, the Rev. Charles Greenwood (p. 63) was admitted to Priest's Orders, and Messrs. George A. Kissling and Henry Rhodes to Deacon's.

London Miss. Soc.—Oct. 20, Rev. Wm. Thompson and Mrs. Thompson embarked at Portsmouth, in the "Thomas Grenville," Capt. Thornhill, for Madras, to resume his labours at Bellary; having been but a few months at home: see p. 351.—Oct. 23, Mrs. Paterson, who arrived in London (see p. 272) in April, embarked at Portsmouth, in the "Viscount Melbourne," Capt. McKerlie, for Calcutta, to rejoin Mr. Paterson at Berhampore.—Oct. 24, Mr. Wm. Okell, with his wife and children, arrived in London, by the "Ethelred," Capt. Hood, from Jamaica; being compelled, by continued ill-health, to relinquish the service of the Society.—Nov. 5, Mrs. Evans arrived in London, in the ship "Caroline," from Malacca, for the recovery of her health.—Nov. 7, Rev. Wm. Slatyer, with Mrs. Slatyer, embarked on his return (see p. 479 of our last Volume) to Jamaica, in the ship "Clara," Capt. Sainthill, accompanied by Rev. Thomas Henry Clark, Rev. Robert Dickson, Mr. Edward Holland, and Mr. Sam. Hodges, with their Wives; the whole of whom have been appointed to reinforce the Jamaica Mission.

Wesleyan Miss. Soc.—Rev. H. B. Foster and Mrs. Foster embarked, on the 28th of October, in the "Ralph Bernal," on his return to Jamaica; and, on the 29th, Rev. Wm. Swallow, with his wife and family, in the "Ocean," on his return to St. Mary's, on the Gambia, from which place they arrived at home, in the beginning of April of last year, for the recovery of health. These vessels encountered the severe gales of the early part of November, and took refuge in Cowes and Ramsgate.—Rev. T. B. Freeman, with Associates, sailed from Gravesend, in the "Osborn," on the 10th of December, for the Ashantee Mission.

Church Pastoral Aid Soc.—From a Circular lately issued we extract the following notice:—

The Committee desire to be unfeignedly thankful to the Author and Giver of all good, for the large measure of success with which He has been pleased to crown their labours: but they are compelled to state, and they do so with feelings of deep regret,

that the income of the Society, during the last half-year has not increased at all in a corresponding ratio to its extended operations and additional liabilities.

The Receipts of the year 1839-40 amounted to 16,178*l.*, and no increase has taken place in the half-year ending the 30th Sept.: but the Expenditure for Grants, in that period, has risen to 11,167*l.*; which has compelled the Committee to draw 5000*l.* of the amount invested on the 31st March, and which will probably require the whole of the remaining 5000*l.* before the expiration of the current year.

Under these circumstances, the Committee felt that they could not comply with the fresh applications, which from week to week were urged on them; and accordingly, at a Meeting held on the 5th of November, it was Resolved—

—That, in the present state of the Society's Funds, it is expedient to inform the applicants for aid, that the Committee regret that they are compelled to forbear entering into the consideration of any new cases, until the result of an earnest appeal for increased contributions in support of the Society's objects has transpired.

Colonial Bishops—It has been determined to proceed without further delay with the plan stated at p. 311 of our Number for June, for providing a fund for the endowment of Bishoprics in our Colonies and Foreign Possessions. Her Majesty, the Queen Dowager, has announced her intention of contributing the sum of 2000*l.*—the Archbishop of Canterbury, 1000*l.*—the Bishop of London, 1000*l.*—the Society for Promoting Christian Knowledge has voted a grant of 10,000*l.*—the Society for the Propagation of the Gospel, 5000*l.*—the Church Missionary Society has declared its intention of contributing liberally to the object—and the Colonial Church Society has subscribed 400*l.*

It is understood that the first objects to which the Fund will be applied will be the endowment, or part endowment, of Bishoprics in Malta and in New Zealand. An Address to Her Majesty has been signed by nearly every English Clergyman in the Mediterranean, praying that a Bishop may be appointed for the care of our Churches upon the shores of that sea; and the recent events which have taken place in the Levant, together with the difficult question of intercourse with the Churches and Communities of the East, have rendered this a measure of the greatest importance. The New-Zealand Company have set apart 400 acres of land, as an endowment for one Bishop, for the southern part of the Northern Island; and another will probably be established in the Bay of Islands.

It is understood that subscriptions may be made for the endowment of any particular Bishopric; and that all contributions of a certain amount may be paid by four annual instalments, as in the case of the Metropolitan Churches Fund, to which contributions of 100*l.* and upward might be so paid.

SOUTH AFRICA.

American Board—Mr. Lindley and Dr. Adams, under date of the 14th of March, inform the Board that Dingaan's army has been again beaten with great loss, and he driven with a few followers out of his country; and that Umpandi, the rival chieftain, is now in possession of the country, sustained by the Dutch Immigrants. Both the new Chief and the Dutch

are favourably disposed toward the Missionaries; and the whole Zoolah Population seem now to be accessible, under circumstances for being benefitted by Christian Instruction more favourable than ever before. Mr. Lindley is now teaching a school of about 100 pupils among the Immigrants, who have erected a house for him, and treat him with much kindness. The Missionaries urgently request that additional helpers may be sent to them, with as little delay as practicable.—The Rev. Alden Grout, and Mrs. Grout, who had been on a visit home, reached Cape Town on their return to Africa, on the 12th of May, after a passage of 66 days, rendered pleasant by Capt. Holmes having done every thing in his power to render them happy and useful, having Sabbath and Daily Worship very much as on land. When they left the vessel, they had reason to hope that seven out of eight, who composed the ship's company, besides the Captain, were under the enlightening and convicting influences of the Holy Spirit. The small pox was raging dreadfully in Cape Town: it was believed that 10,000 had already had it in that place, of whom about 2000 had died: every body was exposed, so as to render it impossible to keep the sick in hospitals, and no attempt to do so was made. Mr. Grout expected to resume his work among the Zoolahs in a month or six weeks.

AFRICAN ISLANDS.

London Miss. Soc.—The Society has received the melancholy intelligence of *renewed Martyrdom in Madagascar*. Sixteen of the persecuted Christians, who had for a long time succeeded in concealing themselves from their pursuers, had been apprehended; and nine of their number were cruelly speared to death on

the 9th of July: among them, were Raminahy, the wife of David, one of the refugees now in England; and Paul and his excellent wife, of whom mention is made in the "Narrative of Persecutions in Madagascar."

INDIA WITHIN THE GANGES.

Wesleyan Miss. Soc.—On the 18th of August, the Rev. E. G. Squarebridge died, of cholera, at Coonghul, in the Mysore Country. His death was in perfect peace. It is said of him—

By education, and by physical and mental constitution, he appeared eminently fitted for the peculiar duties and toils of our Eastern Mission. During the twelve months of his life in India, he had acquired a practical knowledge of the language of the Natives; and, by his preaching and conversation, had endeared himself to persons of all classes, both Europeans and Hindoos.

CEYLON.

Church Miss. Soc.—Rev. Joseph Knight, of Nellore, departed to his Rest, after a protracted and painful illness, at Colpetty, on the 11th of October.

GUIANA AND WEST INDIES.

Baptist Miss. Soc.—Rev. George Wilkinson and Mrs. Wilkinson, with Mr. David Shelden, Schoolmaster, left England in July, and have arrived in safety at Kingston, in the "Scotsman," Capt. Barclay.

London Miss. Soc.—The Society has to mourn the loss of two Labourers in this quarter. Mrs. Waddington, wife of Rev. Joseph Waddington, of the Berbice Mission, died on the 18th of August; and the Rev. John Wooldridge of the Jamaica Mission, on the 6th of September.

Wesleyan Miss. Soc.—Rev. Daniel Stepney, of the Tortola Mission, died of fever, on the 18th of August; and Mrs. Horne, Wife of Rev. James Horne, of St. Bartholomew's, on the 21st.

* * * Vol. for 1838: p. 136, col. 1, and Vol. for 1839, p. 132, col. 2, the date of the Madras Bible Society should be 1829, not 1829.

Vol. for 1839: p. 42, col. 1, l. 14 from the bottom, for *Widows*, read *Widowers*—p. 137, col. 1, at the bottom, Mrs. Yates died on the 22d of May, not the 22d of August—p. 134, col. 1, l. 10, for p. 185, read p. 195—p. 204, col. 1, the Printing at the Sandwich Islands should be 163,491 copies, and the total pages 63,488,917, instead of, respectively, 163,391 and 93,488,917—p. 206, col. 2, l. 24, at Church Miss. Soc., for p. 64, read p. 120—p. 208, col. 1, l. 36, for p. 63, read p. 64—p. 208, at Church Missionary Society, delete the references to pp. 60—63—p. 214, col. 1, l. 23 from the bottom, for *Mr. Farrar*, read *Mrs. Farrar*—p. 243, col. 2, at British Reformation Society, add TWELFTH ANNIVERSARY—p. 317, col. 2, l. 20 from the bottom, Bishop Wilson probably wrote *observed*, instead of, as printed, *observed*—p. 500, col. 2, and in the Contents of the Volume, for *Survey of the Missions for 1837*, read *Survey of the Missions for 1838*—p. 250, in the last line but one, the letters *i* and *a* have slipped out of the words *late* and *at*—p. 521, the Notice of the late Landgrave of Hesse had previously appeared at p. 433 of the preceding Volume—p. 557, col. 2, Br. Halter died aged 54 years and 6 months; and therefore in his 55th, not his 54th year—Index, for *Sabbath*, read *Sabbath*.

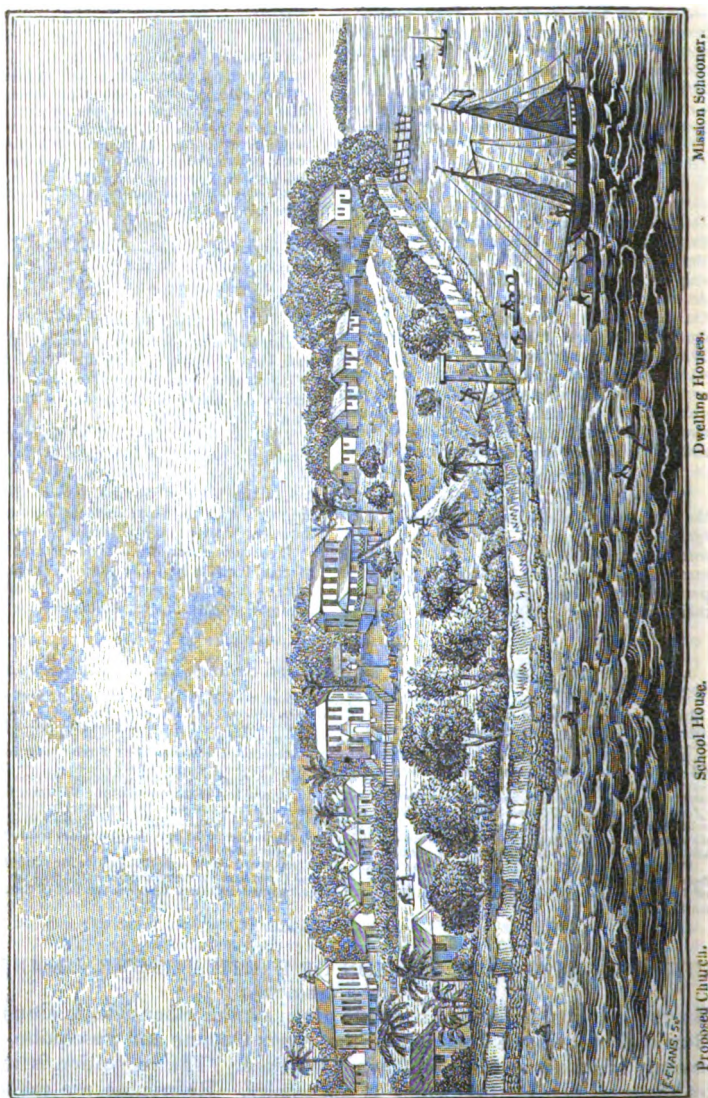
Vol. for 1840: p. 77, col. 1, l. 16 from the bottom, for *Jones*, read *John*—p. 290, col. 2, for *Earl of Shaftesbury*, read *Earl of Chichester*—p. 310, col. 1, Rev. Edmund Crisp and his companions embarked on the 15th of June, as stated afterward at p. 351—p. 517, col. 1, Rev. Samuel Riddale died on the 23d of October, not on the 18th.

CHURCH MISSIONARY STATION OF BARTICA GROVE, DEMERARA.

(WITH AN ENGRAVING.)

BARTICA GROVE, a View of which is given on the other side, is situated on Bartica Point, at the junction of the rivers Cuyune and Essequibo, about seventy miles above George Town, Demerara. The vegetation is marked by the most verdant luxuriance of the tropics. References are made to a Proposed Church, the School House, Dwelling Houses of the Missionary and Catechist, and the Mission Schooner. The Schooner is principally required for the conveyance of supplies, &c., from Demerara to the Station. The small houses are the habitations of the Indians who have settled at the Grove,

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